

T H E
PULPIT and FAMILY BIBLE.

CONTAINING,

THE SACRED TEXT OF

The OLD and NEW TESTAMENT

A T L A R G E,

A N D

The PSALMS in METRE used by the CHURCH of SCOTLAND:

WITH

A N N O T A T I O N S

THEOLOGICAL, MORAL, CRITICAL, HISTORICAL, AND EXPLANATORY,

From the most APPROVED AUTHORS, ancient as well as modern;

A N D

The MARGINAL NOTES of Mr JOHN CANNE, the PARALLEL SCRIPTURES
of Mr SAMUEL CLARKE, and those of WETSTEN'S Greek New Testa-
ment, and the HEBREW PHRASES, carefully compared and revised.

I N T W O V O L U M E S.

V O L U M E I.

EDINBURGH:

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M DCC LXVI.

THE UNIVERSITY OF CHICAGO

C. H. A.

The following is a list of the names of the persons who were elected to the office of Justice of the Peace for the year 1900, in the County of Scott, North Carolina:



THEOLOGICAL MORAL, CRITICAL, AND EXPLANATORY,

From the well exposed strata, another as well as another

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among and the great I assure, carefully compared and verified.

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1. The first of the three is the "General" or "Overall" impression of the country, which is the most important and the most difficult to obtain. It is the impression of the country as a whole, and not of any particular part of it. It is the impression of the country as it is, and not of what it might be. It is the impression of the country as it is, and not of what it might be.

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M DCC LXIV.

THE
PULPIT and FAMILY BIBLE.

CONTAINING
THE SACRED TEXT OF
THE OLD and NEW TESTAMENT
AT LARGE.

The PSALMS, METERS, and the Church of Scotland;
WITH

A NEW
THEOLOGICAL MORAL CRITICISM
FROM THE MOST ADEPT AND WELL KNOWN
OF THE AGE.



THE MARGINAL NOTES OF MR JOHN GANN, the PARALLEL SCRIPTURES OF
MR SAMUEL CLARKE, and those of WATSON'S Greek New Testament, and
the HEBREW TEXTS, carefully compared and revised.

IN TWO VOLUMES.

VOLUME I.

Printed by J. ROBERTSON, in the Strand, near the Temple Church, and by the other Booksellers.
And sold by him at his Printing Office in the Strand, near the Temple Church, and by the other Booksellers.
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I N T R O D U C T I O N.

BY the same reason we are led to believe that there is a first cause, the creator of all, whom we call God; we are naturally taught to conclude, that it is our indispensable duty, as his creatures, to obey his will in all things. But this we cannot do, in a proper manner, without some revelation of it to us. God, therefore, having ceased to speak to men face to face, as we are told he did of old to Abraham, Moses, &c. we have sufficient ground to believe, that there are some books in the world in which this revelation is to be found.

THESE books are no other than the scriptures of the Old and New Testament, which are commonly called the *Bible*, from the Greek word *βιβλία*, signifying *books*. These books which comprehend what God revealed to the Jews are called the *Old*, and those which contain what he declared by Jesus Christ and his apostles are called the *New Testament*, because they contain the *solemn declaration* of the *will* of God towards men. Our Saviour calls them *the scriptures*, by way of eminence; because no other book is comparable to them. In reality, the *Bible* is the only book absolutely necessary for man to know, as it abounds with precepts to conduct him happily through this world, and to eternal felicity in the next.

IT is generally supposed, that the scriptures of the Old Testament were written originally in the Hebrew tongue; and, being composed by different persons at different times, were collected into a body by Ezra, upon his return from the Babylonish captivity; who corrected all the errors which had crept into them by the negligence or mistakes of the transcribers; filled up the chasms of history; and added, throughout the books of this edition, what appeared to him to be necessary for the illustration, connexion and completion of the whole. Nor are we to imagine, that, in these alterations and additions which Ezra made, he proceeded entirely according to his own humour or caprice. He would, no doubt, consult with Haggai, Zechariah and Malachi, (the last of whom was alive in his time, and probably the other two), all prophets divinely inspired, as was Ezra himself, which the Jews also acknowledge: so that we have reason to believe, that, on this occasion, he was directed by the same SPIRIT which at first assisted the writers of these sacred volumes.

THAT, from the time of Ezra to the coming of our Saviour, the Jews did not corrupt the text of the sacred writings, is sufficiently evident. Though the religious factions among this nation were many times very violent; yet we nowhere find any party accusing the other of corrupting or falsifying scripture. Nor does our Saviour himself, who so frequently reproves the scribes and pharisees for their traditions and false glosses, ever once charge them with adulterating the text itself; which he certainly would not have failed to do, had they been culpable in that respect. On the contrary, both he and the apostles appeal to it as true and authentic, and borrow their proofs from it, in confirmation of the Christian religion.---And that, since the beginning of Christianity, neither the Jews, nor any other sect whatever, could possibly make any falsifications or additions, without an immediate detection, is manifest from the multitude of true and authentic copies which were every where dispersed as far as Christianity prevailed, and from that jealous and vigilant eye which each party had upon the other.

THE first and principal version we have of the holy scriptures is in the Greek tongue, called the *Septuagint*, from the 70, or 72 interpreters, whom Ptolemy Philadelphus, about the year of the world 3727, employed in this work. This translation has always been held in the highest esteem, being approved by the Grand Sanhedrim, and always quoted and referred to by our Saviour and his apostles, whenever they made an appeal to the holy scriptures. The other translations since that time are so well known to every person acquainted with church-history, that it will be unnecessary to swell this introduction by giving a particular account of each.

INTRODUCTION.

THE division of the Pentateuch into sections was of so early a date, that the ancient Jews accounted it one of those constitutions which Moses received from God on mount Sinai. The whole was divided into 54 sections, according to their number of sabbaths in a year; and, on each sabbath-day, a different section was read, until the whole number was concluded. After the Babylonish captivity, the common people had almost forgot their mother tongue; so that, when the scriptures were read to them on the sabbath-day, it became necessary, for their understanding them properly, that they should be interpreted in Chaldee: and that the reader and interpreter might keep their proper periods, every pause was marked with two great points, which the Jews called *soph pasuck*, i. e. *the end of the verse*. In this manner the Jews divided their scriptures into sections and verses; but the division of them into chapters and numerical verses (as we have them now) is of much later date.

THIS was first done by Hugo de Sancto Caro (commonly called Hugo Cardinalis) about the year 1240; and afterwards, with some small variation, by Rabbi Nathan, in the year 1438. Their intention in dividing them in this manner was, for the more easily referring to any particular passage. And this method Vatabulus first followed in his edition of the Latin Bible, and Robert Stevens in his of the Greek New Testament; since which time, it has been of common use in every edition of the holy scriptures, whether in the learned or vulgar languages.

THOUGH the capital doctrines contained in the Bible are very plain; yet many difficulties will probably attend the study of the holy scriptures, owing to their having been written in a language whose genius is very different from that of our own; owing to frequent allusions to the customs and manner of the ancient inhabitants of the East; and owing sometimes, perhaps, to errors in the translation. A solicitude to remove these difficulties has given rise to the following work.

THE annotations at the foot, collected from the most approved authors, have the advantage of any particular commentary in this respect, that they consist of the best things said by each, nothing being omitted which is apprehended to be material, or could possibly be contained.

To render this work the more complete, the Hebrew phrases, and parallel scriptures of Canne and Clarke, and those of Wetsten's Greek Testament, are placed on the margin, being never before printed along with any commentary: and as the texts cited are much more numerous than those in any bible yet published; so, it is believed, they are more correct, as the public may be assured that no little pains have been taken to compare every one of them with the scriptures referred to; by which means, a vast number of false references, both in Canne and Clarke, have been avoided, or amended.

BUT the labour and pains bestowed in the composition will be amply rewarded, if the reader is thereby made wiser or better. For this purpose, every person who would wish to profit, should first implore the Father of lights to open his understanding, that so he may understand the scriptures. Let him also read with attention and candour. With such dispositions, he has reason to expect, that his perusal of the following work will not be in vain; without them, no composition, whether divine or human, can be read with any real advantage.

The First Book of MOSES,

C A L L E D

* G E N E S I S .

* Heb.
Bereſhith, that
is, in the be-
ginning.

Before
CHRIST
4004.

Before
CHRIST
4004.

CHAP. I.

1 The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the sun, moon, and stars, 20 of fish and fowl, 24 of beasts and cattle, 26 of man in the image of God. 29 Also the appointment of food.

1 John 1. 1.
Prov. 8. 22.
Pſal. 11.
6. 9. & 116.
5. &c. Acts
14. 15. & 17. 24, 25. Jer. 51. 15. Eph. 3. 9. Heb. 1. 10. & 11. 3. Col. 1. 16, 17.

I N the beginning * God created the ^b heaven and the earth.

2 And the earth was without form, and

void; and darkness was upon the face of the deep: and the * Spirit of God moved upon the face of the waters.

3 And ^d God ſaid, Let there be light: and there was light.

4 And God ſaw the light, that it was good: and God * divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night: and the † evening and the morning were the first day.

6 ¶ And God ſaid, * Let there be ‡ a firmament in the miſt of the waters; and the evening and the morning was, &c. e Job 37. 18. Pſal. 136. 5. Jer. 10. 12. and 51. 15. † Heb. expansion. Pſal. 148. 4. Amos 9. 6.

c Job 26. 13.
Pſal. 104.
30.
d Pſal. 33. 6.
9.
e Cor. 4. 6.
* Heb.
† separated be-
tween the
light and be-
tween the
darkneſs.
‡ Heb. and

ANNOTATIONS on CHAP. I.

GENESIS, and the whole Pentateuch, was indisputably the work of Moſes, whoſe chief deſign is to give us a ſhort account of the formation of the earth, and the origin of mankind; of the moſt remarkable events that attended them in the infancy of the world, and of the tranſactions of that particular nation more eſpecially from whence the Meſſias was to proceed.

Verſe 1. *In the beginning God created, &c.*] Where we find to our comfort the firſt article of our creed, that God the Father Almighty is the maker of heaven and earth; and through faith underſtand, that the world was framed by the word of God, ſo that things which are ſeen are not made of things that do appear, Heb. 11. 3. This ſhews that the world had a beginning, and was not from eternity, as ſome philoſophers dreamed. Hence we learn, that atheiſm is folly, and atheiſts the greateſt fools in nature; for they plainly ſee there is a world that could not make itſelf, and yet they will not own there is a God that made it.

The heaven and the earth.] In the Hebrew, it is the *heavens and the earth*: for there are three heavens mentioned in ſcripture; 1. The aerial heaven, viz. the place of birds, clouds and meteors, Matth. 26. 64. Rev. 19. 17. and 20. 9. 2. The ſtarry heaven, the region of the ſun, moon and ſtars, Gen. 22. 17. 3. The hiſheſt or third heaven, the dwelling of the bleſſed angels, into which the apoſtle Paul was caught up, 2 Cor. 12. 2.

2. *And the earth was without form, &c.*] That is, this ter- reſtrial globe, which we now inhabit, was a confuſed indigeſted heap, or chaos, having neither beaſts, trees, herbs, nor any thing elſe which now adorn it.

And the Spirit of God moved, &c.] Not the wind, which was not yet created, as is maniſeſt, becauſe the air, the matter or ſubject of it, was not yet produced; but the third Perſon of the glorious Trinity called the Holy Ghoſt, to whom the work of creation is attributed, Job 26. 13. as it is aſcribed to the ſecond Perſon the Son, John 1. 3. Col. 1. 16, 17. Heb. 1. 2. and to the firſt Perſon the Father every where.—It is a metaphor from birds hovering and fluttering over and ſitting upon their eggs to cheriſh, warm and quicken them, as it is beautifully expreſſed by Milton in *Paradiſe Loſt*;

Thou from the firſt

Waſt preſent: and, with mighty wings outſpread,

Dove-like ſat'ſt brooding on the vaſt abyſs,

And mad'ſt it pregnant

Vol. I.

Learn hence, that God is not only the author of all being, but the fountain of life and ſpring of motion. Dead matter would be for ever dead, if he did not quicken it. And this makes it credible to us that God ſhould raiſe the dead. That Power which brought ſuch a world as this out of confuſion, emptineſs and darkneſs, at the beginning of time, can, at the end of time, bring our vile bodies out of the grave, though it be a *land of darkneſs*, as darkneſs itſelf, and without any order, Job 10. 22. and can make them glorious bodies.

3. *And God ſaid, Let there be light, &c.*] That is, *commanded*, not by ſuch a word or ſpeech as we uſe, which agreeth not with the ſpiritual nature of God; but either by an act of his powerful will, called *the word of his power*, Heb. 1. 3. or by his ſubſtantial Word, his Son, *by whom he made the worlds*, Heb. 1. 2. Pſal. 33. 6. who is called the Word, partly, if not principally, for this reaſon, John 1. 1, 2, 3, and 10. Longinus has juſtly admired the ſublimity of this expreſſion, in the following words: “Likewiſe the Jewiſh legiſlator, (ſays he) no ordinary perſon, having conceived a juſt idea of the power of God, has nobly expreſſed it in the beginning of his law: *And God ſaid—What?—Let there be light, and there was light; Let the earth be, and the earth was.*” This light was ſome bright and lucid body, peradventure like the fiery cloud in the wilderneſs, giving a ſmall and imperfect light, ſucceſſively moving over the ſeveral parts of the earth, and afterwards condensed, increaſed, perfected, and gathered together in the ſun.

4. *And God ſaw the light, that it was good.*] God did not then begin to ſee that the light was good; this he ſaw in his own mind before he made it; but this expreſſion is only uſed to point out what an excellent thing light is, how agreeable both to God's purpoſe and man's uſe. For as the light of the morning befriends the buſineſs of the day, ſo the ſhadows of the evening favour the re- poſe of the night, Job 7. 2.

And God divided the light from the darkneſs;] i. e. Made a di- ſtinction or ſeparation between them in place, time and uſe, that the one ſhould ſucceed and ſhut out the other, and ſo by their vicſſitudes make the day and the night.

5. *And the evening and the morning were the firſt day.*] The evening or night is named before the morning which is the day, be- cauſe the darkneſs was before the light, ver. 2. 3. Hence, in an- cient times, almoſt all nations, particularly the Jews, began their na- tural day, conſiſting of 24 hours, by the evening or ſetting of the ſun, Lev. 23. 32. The Romans afterwards began it at midnight, and we have followed after them. Note, God, who could have made all

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things

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Before let it divide the waters from the waters.
7 And God made the firmament, and divided the waters which *were* under the firmament, from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven: and the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto *one* place, and let the dry-land appear: and it was so.

10 And God called the *dry-land* Earth, and the gathering together of the waters called he Seas: and God saw that *it was good*.

11 And God said, Let the earth *bring forth* grafs, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grafs, and herb yielding seed after his *kind*, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be *lights* in the firmament of the heaven, to divide *the day* from

the night: and let them be for signs, and for seasons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to *rule* the day, and the lesser light to rule the night: *he made* the stars also.

17 And God *set* them in the firmament of the heaven, to give light upon the earth,

18 And to *rule* over the day, and over the night, and to divide the light from the darkness: and God saw that *it was good*.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath *life*, and fowl *that may fly* above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was good*.

22 And God *blest* them, saying, Be fruitful,

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* Heb. for the rule of the day.

† Heb. fowl.

m. Gen. 8. 17. & 9. 1. Psal. 128. 3. Prov. 10. 22.

things at once, was pleased to divide his work into six days, partly to give us occasion more distinctly and seriously to consider God's works, and principally to lay the foundation for the weekly sabbath, as is clearly intimated, *Gen. 2. 2, 3. and Exod. 20. 9, 10, 11.*

7. *And God made the firmament.*] The firmament here is, 1. The starry heaven; so called, not from its solidity, but from its fixed, durable, and in a fort incorruptible and unchangeable nature. Or, 2. The air; called here, The *expansion*, or *extension*; because it is extended far and wide, even from the earth to the third heaven; called also, *The firmament*, because it is fixed in its proper place, from whence it cannot be moved, unless by force.

And divided the waters which were under the firmament, &c.] The waters under the firmament are seas, rivers, lakes, fountains, and other waters in the bowels of the earth. The waters above the firmament, or above the heavens, as they are called, *Psal. 148. 4.* are either, 1. A collection or sea of waters placed by God above all the visible heavens, and there reserved for ends known to himself. Or rather, 2. The waters in the clouds; for the clouds are called waters, *Psal. 18. 11. and 104. 3.* and are said to be in heaven, *2 Sam. 21. 10. Matth. 24. 30.* and the production thereof is mentioned as an eminent work of God's creation, *Job 35. 5. and 36. 29. Psal. 147. 8. Prov. 8. 28.* which therefore it is not credible that Moses in his history of the creation would omit, which he doth, if they be not here meant; and these are rightly said to be above the firmament, *i. e.* the air, because they are above a considerable part of it.

10. *And God saw that it was good.*] The separation of the waters was begun on the second day, *v. 6. &c.* but not perfected till this third day: therefore God's approbation of that work is not mentioned there, but here only.

11. *And God said, Let the earth bring forth, &c.*] Fecundity therefore is not a quality essential to the earth, but a virtue which has been given it by God; and besides, the production of plants, flowers and fruits, is a mystery above human understanding, and is inexplicable by the laws of matter and motion.

14. *And God said, Let there be lights, &c.*] To wit, more glorious lights than that created the first day, which probably was

now condensed and reduced into these lights; which are higher for place, more illustrious for light, and more powerful for influence, than that was. Note here, That herbs and trees were created before the sun, whose influence now is necessary for their production, to shew that God doth not depend upon the means or upon the help of the creatures in his operations.

And let them be for signs, &c.] Both for pointing out the quality of the weather or seasons, by the manner of their rising and setting, *Matth. 16. 2.* and, by their conjunctions, eclipses, &c. for discovering supernatural and miraculous effects, of which see *Job. 10. 13. Isaiah 38. 8. Luke 21. 25, 26. Acts 2. 19, 20.*

16. *And God made two great lights, &c.*] God probably made the sun of that great mass of luminous matter which he had created the first day, *ver. 3, 4.* perhaps adding some more new matter to make up this vast body of light, which the modern astronomers tell us is 60,000 times greater than the earth, its distance from the earth being no less than eighty one millions of miles. As for the moon, it is an opaque body, and enlightens the earth only by reflecting that light which it receives from the sun, and is incomparably less than the least of the stars: but because it is very near us, in comparison of the stars, it enlightens us more than all the stars together; and it is for this reason only that it is called *a light*, and *a great light*.

20. *Moving creature;*] or *Creeping thing;* A word which belongs to all those living creatures, who move with their bellies close to the element they live in. Hence it is used both of birds which fly in the air, *Lev. 11. 20.* and of things creeping upon the earth, as *ver. 24.* of this chapter, and of fishes that swim in the sea, as here.

And fowl that may fly above the earth.] From this translation of the verse, some learned commentators have been led to think that the fowls were produced out of the waters as well as the fishes. But others are of opinion they were created out of the earth, as the beasts were; because it is expressly said, *chap. 2. 19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, &c.* They therefore think the verse should have been rendered thus, which is more agreeable to the Hebrew text; *And God said, Let the waters bring forth abundantly the moving*

Before CHRIST 4004. and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

26 ¶ And God said, " Let us make man in ^o our image, after our likeness: and let them have ^p dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him: ^a male and female created he them.

28 And God blessed them, and God said unto them, ^r Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that [†] moveth upon the earth.

29 ¶ And God said, Behold I have given you every herb [†] bearing seed, which *is* upon the face of all the earth, and every tree in the which *is* the fruit of a tree yielding seed: ^a to you it shall be for meat.

30 And to ^t every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there *is* [†] life, I [†] have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and behold, it was ^u very good. And the evening and the morning were the sixth day.

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^r Gen. 8. 17.

[†] Cor. 7. 1.

2. 3.

[†] Heb. creep-

[†] Heb. seed-

[†] Heb. seed-

[†] Heb. seed-

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moving creature that hath life, and let the fowl fly above the earth, in the open firmament of heaven.

24. *Cattle;* *i.e.* Those tame beasts which are most familiar with, and useful to men for food, clothing, or other service.

And beast, &c.] The wild beast, as the Hebrew word commonly signifies, and as appears further, because they are distinguished from the tame beasts, here called *cattle*.

26. *Let us make man, &c.]* The plurals *us*, and *our*, afford an evident proof of a plurality of persons in the Godhead. It is plain from many other texts, as well as from the nature and reason of the thing, that God alone is man's Creator; the angels rejoiced at the work of creation, but only God wrought it, *Job* 38. 4, 5, 6, 7. And it is no less plain from this text, and from divers other places, that man had more Creators than one Person. See *Job* 35. 10. *John* 1. 2, 3, &c. *Heb.* 1. 2. And as other texts assure us that there is but one God, so this shews that there are more Persons in the Godhead: nor can that seeming contradiction of one and more being in the Godhead be otherwise reconciled, than by acknowledging a plurality of Persons in the Unity of essence. It is pretended that God here speaks after the manner of princes in the plural number, who use to say, *We will and require, or, It is Our pleasure*. But this is only the invention and practice of later times, and no way agreeable to the simplicity either of the first ages of the world, or of the Hebrew stile. The kings of Israel used to speak of themselves in the singular number, *2 Sam.* 3. 28. *1 Chron.* 21. 17. and 29. 14. *2 Chron.* 2. 6. And so did the Eastern monarchs too, yea, even in their decrees and orders, which now run in the plural number, as *Ezra* 6. 8. *I (Darius) make a decree, Ezra* 7. 21. *I, even I Artaxerxes the king, do make a decree*. Nor do I remember one example in scripture to the contrary. It is therefore a rash and presumptuous attempt, without any warrant, to thrust the usages of modern stile into the sacred scripture. Besides, the Lord doth generally speak of himself in the singular number, some few places excepted, wherein the plural number is used for the signification of this mystery. Moreover, this device is utterly overthrown by comparing this text with *Gen.* 3. 22. *The Lord God said, Behold, the man is become as one of us*. Therefore there are more Persons than one in the Godhead. How many there are, other texts plainly inform us, as we shall see in their proper places. And whereas he saith not now as he did before, *Let the earth or waters bring forth*, but *Let us make*; this change of the phrase and manner of expression shews, that man was, as the last, so the most perfect, and

the chief of the ways and works of God in this lower world.

After our likeness.] Quest. Wherein doth the image of God and man consist? *Ans.* 1. It is in the whole man, both in the blessedness of his estate, and in his dominion over the rest of the creatures. 2. It shines forth even in the body, in the majesty of man's countenance, and height of his stature, which is set towards heaven, when other creatures by their down looks shew the lowness and meanness of their nature, as even Heathens have observed. 3. It principally consists and most eminently appears in man's soul: (1.) In its nature and substance, as it is, like God, spiritual, invisible, immortal, &c. (2.) In its powers and faculties, reason or understanding, and freedom in its choice and actions. (3.) In the singular endowments wherewith God hath adorned it, as *knowledge, righteousness, and true holiness*, in which St Paul chiefly placeth this image, *Eph.* 4. 24. *Col.* 3. 10.

27. *Male and female, &c.]* Hence we learn that Adam and Eve were both created on the same day, though the particular manner of Eve's creation is related in the next chapter.

28. *Be fruitful, and multiply, and replenish the earth.] Quest.* Whether is this a command obliging all men to marriage and procreation? So the Hebrew Doctors think. But it may be thus resolved. 1. It is a command obliging all men so far as not to suffer the extinction of mankind: thus it did absolutely bind Adam and Eve, as also Noah, and his sons and their wives after the flood. 2. It doth not oblige every particular person to marry, as appears both from the example of the Lord Jesus, who lived and died in an unmarried state, and from his commendation of those who made themselves eunuchs for the kingdom of God, *Matth.* 19. 12. and from St Paul's approbation of virginity, *1 Cor.* 7. 1, 8, 26, 27, 32, &c. 3. It is here rather a promise or benediction, than a command, as appears both from ver. 22. where the same words are applied to the brute beasts, who are not subject to a command; and because, if this were a command, it would equally oblige every man to exercise dominion over fishes and fowls, &c. which is absurd. It is therefore a permission rather than a command, though it be expressed in the form of a command, as other permissions frequently are, as *Gen.* 2. 16. *Deut.* 14. 4.

29. *To you it shall be for meat.]* It is neither affirmed nor denied that flesh also was granted to the first men for food, and therefore we may safely be ignorant of it. It is sufficient for us, that it was expressly allowed, *Gen.* 9. 3.

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C H A P. II.

1 The first sabbath. 4 The manner of the creation. 8 The planting of the garden of Eden, 10 and the river thereof. 17 The tree of knowledge only forbidden. 19, 20 The naming of the creatures. 21 The making of woman, and institution of marriage.

a Psal. 33. 6.
b Deut. 4. 19.
c & 17. 3.
d Exod. 20.
e 31. & 32.
f Deut. 5.
g Luke
23. 56.
h Neh. 9.
i 14. Isa. 58.
j 33.
k Heb. *cre-*
ted to make.
l Psal. 90.
m 1. 2.

THUS the heavens and the earth were finished, and all the ^a host of them

2 And on the seventh day God ended his work which he had made: and he ^b rested on the seventh day from all his work which he had made.

3 And God ^c blessed the seventh day, and sanctified it: because that in it he had rested from all his work, which God ^d created and made.

4 ¶ There *are* the ^e generations of the heavens and of the earth, when they were created; in the day that the LORD God made the earth, and the heavens,

5 And every plant of the ^f field, before it was in the earth, and every herb of the field, before it grew: for the LORD God had not ^g caused it to rain upon the earth, and there *was* not a man to till the ground.

6 But there went up a mist ^h from the earth, and watered the whole face of the ground.

7 And the LORD God ⁱ formed man of ^j the dust of the ground, and breathed ^k into his nostrils the breath of ^l life; and man became a living soul.

8 ¶ And the LORD God planted a ^m garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every ⁿ tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a ^o river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

^p Heb. *lives.* Gen. 7. 22. ^q Gen. 13. 10. ^r John 6. 48. Prov. 3. 18. Rev. 2. 7. & 22. 2. ^s Rev. 22. 1. Psal. 46. 4.

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e Psal. 104.

f Job. 38.

g 26.

h Clark.

i Heb. *a mist*

j which *went*

k up from, &c.

l Isa. 64. 8.

m Rom. 9. 20.

n Psal. 139.

o 14. 15.

p Cor. 15.

q 47. &c.

r Heb. *dust,*

s or *mould.*

t Eccl. 3. 21.

u & 12. 7.

v Zech. 12. 1.

w Numb. 16.

x 22. & 27.

y Job 27.

z Heb. 12.

aa 9.

A N N O T A T I O N S O N C H A P. II.

Ver. 1. *And all the host of them.*] All the creatures in heaven and earth are called their *hosts*, for their multitude, variety, order, power, and subjection to the Lord of hosts. Particularly the *host of heaven* in scripture signifies both the stars, as *Deut. 4. 19.* and *17. 3.* *Isa. 34. 4.* and the angels, as *2 Chron. 18. 18.* *Luke 2. 13.* who from these words appear to have been created within the compass of the first six days, which is also probable from *Col. 1. 16, 17.* But it is no wonder that the scripture saith so little concerning angels, because it was written for the use of men, not of angels; and God would hereby take us off from curious and impertinent speculations, and teach us to employ our thoughts about necessary and useful things.

2. *He rested on the seventh day.*] This is spoken after the manner of men, for our example and instruction, that we might keep that day as a day of religious rest.

3. *And God blessed the seventh day;*] By conferring special honours and privileges upon it above all other days, that it should be a day of solemn rest and rejoicing and celebration of God and his works, and a day of God's bestowing singular and the best blessings upon his servants and worshippers.

And sanctified it;] Separated it from common use and worldly employments, and consecrated it to the worship of God, that it should be accounted an holy day, and spent in holy works and solemn exercises of religion. Some conceive that the sabbath was not actually blessed and sanctified at and from this time, but only in the days of Moses, which they pretend to be here related by way of anticipation. But this opinion hath no foundation in the text or context, but rather is confuted from them: for, as soon as the sacred penman had said that God had *ended his work and rested*, &c. he adds immediately, in words of the same tense, that *God blessed the seventh day, and sanctified it.* And, if we compare this place with *Exod. 20.* we shall find that Moses there speaks of God's blessing and sanctifying of the sabbath, not as an action then first done, but as that which God had done formerly upon the creation of the world, to the end that men might celebrate the praises of God for that glorious work, which, as it was agreeable to the state of innocence, so was no less a proper

and necessary duty for the first ages of the world after the fall, than it was for the days of Moses, and for the succeeding generations.

5. *For the Lord God had not caused it to rain, &c.*] The two great means of the growth of plants and herbs, *viz.* Rain from heaven, and the labour of man, were both lacking, to shew that they were now brought forth by God's almighty power and word.

7. *And breathed into his nostrils the breath of life, &c.*] God had created all the animals without breathing this breath or spirit of life into any of them, because they have all but a purely animal life; so that this divine breath was the spiritual and intelligent soul which distinguishes man from beasts, of which God is immediately the author and Creator, *Numb. 16. 22. Eccl. 12. 7. &c.*

8. *And the Lord God planted a garden eastward, &c.*] That is, eastward from the place where Moses writ, and the Israelites afterwards dwelt. Eden here is the name of a place, not that Eden near Damascus in Syria, of which see *Amos 1. 5.* but another Eden in Mesopotamia or Chaldea, of which see *Gen. 4. 16. 2 Kings 19. 12. Isa. 37. 12. Ezek. 27. 23.* There are many and tedious disputes about the place of this paradise, concerning which the learned reader may consult Pool's *synopsis criticorum*. It may suffice to know, that which is evident, that it was in or near to Mesopotamia, in the confluence of Euphrates and Tigris.

And there he put the man, &c.] Hence it appears, that Adam and Eve had been created out of paradise, see verse 15.

9. *The tree of life, &c.*] Various are the conjectures with regard to the nature of this tree. The ancient fathers and others think it was so called from its having a virtue, not only to repair the animal spirits, but also to maintain them, and all the organs of the body without decay. And this seems probable from what Moses himself tells us, chap. 3. 22. that had man, even after the fall, eaten of the tree of life, he would have lived for ever.

The tree of knowledge of good and evil.] Some are of opinion, that this tree was of a poisonous nature, directly opposite to that of the tree of life, being baneful to the human constitution. It seems to have been set before man as a sign, that he was not to aspire after more wisdom than became him, nor take upon him to decide for himself what was good, or what was evil, right or wrong, independent of his Maker.

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11 The name of the first is Pison: and that is it which compasseth the whole land of Havilah, where there is gold.

12 And the gold of that land is good: there is bdellium and the onyx-stone.

13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

15 And the LORD God took the man †, and put him into the garden of Eden, to dress it, and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayst freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.

18 ¶ And the LORD God said, It is not good that the man should be alone: I will make him an help meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh in stead thereof.

22 And the rib, which the LORD God had taken from man, † made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.

24 Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

CHAP. III.

1 The serpent deceiveth Eve. 6 Mans shameful fall. 9 God arraigneth them. 14 The serpent is cursed. 15 The promised seed. 16 The punishment of mankind. 21 Their first clothing: 22 Their casting out of paradise.

NOW the serpent was more subtil than any beast of the field which the LORD God had made: and he said unto the woman, † Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

24 Therefore shall a man leave his father, &c.] That is, the nuptial tie shall be stronger between the husband and wife, than that of nature between a child and its parent. This first institution of marriage shews the sinfulness of divorces and polygamy, however God might upon a particular reason for a time dispense with his own institution. And for this purpose these words are quoted by our Saviour himself, Matt. 19. 5.

ANNOTATIONS ON CHAP. III.

Verse 1. Now the serpent was more subtil, &c.] The word subtil does not here so much denote the craft and insidiousness of this creature, as its gentle, familiar and insinuating nature. That the serpent before the fall was mild and gentle, and more familiar with man than any other animal; that it did not creep upon the ground, but went with its head and breast reared up, and advanced; that by frequently approaching our first parents, and playing and sporting before them, it had gained their good liking and esteem, are not only the sentiments of Jews and Christians, but what seem also to have some foundation in scripture: for when God says he would put enmity between the serpent and the woman, and between his seed and her seed, he seems to imply, that some sort of kindness and intimacy subsisted between them before. And hence we see the reason why the devil should assume the form of a serpent rather than of any other creature. What sort of serpent this was, whether it was only the visible shape and appearance of a serpent, as some think those were of which we read, Exod. 7. 12. or whether it was a real living serpent, acted and possessed by the devil; we are not told in scripture. Perhaps there is none

* Heb. Cush.
Gen. 10. 9.

* Or, East-
ward to As-
syria.

† Or, Adam.

m Psal. 128.

2. Eph. 4.

28.

n Sam. 15.

22.

o Gen. 3.

1, 2.

† Heb. dy-

ing, thou shalt

die.

p Ruth 3. 8.

Prov. 18.

22. Eccl. 4.

9.—12.

1 Cor. 7. 26.

&c.

* Heb. as

before him.

1 Pet. 3. 7.

q Gen. 7. 9.

Psal. 8. 6.

† Heb. called.

† Heb. called.

† Heb. called.

† Heb. called.

† Heb. called.

† Heb. called.

† Heb. called.

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† Heb. called.

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4 And the serpent said unto the woman, Ye shall ^e not surely die.

5 For God doth know, that in the day ye eat thereof, then ^f your eyes shall be opened; and ye shall be as gods, knowing good and evil.

6 And when the woman ^g saw that the tree was good for food, and that it was [†] pleasant to the eyes, and a tree to be desired to make ^{one} wife; she took of the fruit thereof, and did eat, and ^h gave also unto her husband with her, and he did eat.

7 And the eyes of them both were ⁱ opened, and they knew that they were naked: and they sewed ^k fig-leaves together, and made themselves ^{*} aprons.

8 And they heard the ^l voice of the LORD God walking in the garden in the cool of the [†] day; and Adam and his wife ^m hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where ^{art} thou?

10 And he said, I heard thy voice in the garden: and I was ⁿ afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? hast thou eaten of the tree, whereof I commanded thee, that thou shouldst not eat?

12 And the man said, ^o The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, ^p The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou art ^q cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

15 And I will put ^r enmity between thee and the woman, and between thy seed and her seed: [†] it shall bruise thy [†] head, and thou shalt bruise his heel.

16. 18, 19. Rom. 16. 20. Psal. 91. 13. 1 John 2. 13, 14. Gen. 49. 17.

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10. 18, 19. Rom. 16. 20. Psal. 91. 13. 1 John 2. 13, 14. Gen. 49. 17.

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Exod. 3. 6.
1 John 3.
Job. 31.
Prov.
19. 3.
1 Tim. 2.
14.
2 Cor.
11. 3.

Mat. 25.
41.

Mat. 23.
33.
† Heb. be.
Gal. 4. 4.
1 John 12.
Col. 2.
15. Luke

now like it in all respects. Probably it was of the kind of those winged serpents, which are still found in the eastern and southern parts of the world, stiled fiery flying serpents, called *seraphim*; and termed fiery, not merely from their inflammatory venom, but because they appeared shining like fire when they flew in the air. And from hence those lofty angels, who were frequently employed by God to deliver his will to mankind, were called *seraphs*, or *seraphim*. The devil is therefore thought to have made use of this kind of serpent, that he might resemble one of those angels of light.

Yea, hath God said, &c.] The particle *yea* is generally used as an addition to something spoken before. Perhaps it referred to some discourse Eve had with herself, which Satan took hold of, and grafted this question upon. Or the words may be rendered, *It is true indeed God hath said, Ye shall not eat, &c.* Thus does he artfully begin a discourse, in order to draw her into a parley: but those that would be safe, have need to be suspicious, and shy of talking with the tempter.

4. *Ye shall not surely die.*] It is not so certain as you imagine, that you shall die. God did say so indeed for your terror, and to keep you in awe, or he had some mystical meaning in these words; but do not entertain such hard and unworthy thoughts of that God who is infinitely kind and gracious, that he will, for such a trifle as the eating of a little fruit, undo you and all your posterity, and so suddenly destroy the most excellent work of his own hands.

5. *For God doth know, that in the day, &c.*] If you would have the whole truth of the matter, and God's design in that prohibition, it is only this. He knoweth that you shall be so far from dying, that ye shall certainly be entered into a more new and noble kind of life, and the eyes of your minds, which are now shut as to the knowledge of a world of things, shall then be opened, and see things more fully and distinctly. *You shall know good and evil*, as the very name God hath put upon the tree may teach you. *Knowing good and evil* is an Hebrew phrase, and is as much as to say, you shall be ignorant of nothing; see Gen. 24. 50. and 31. 24. Deut. 1. 39. and 2 Sam. 14. 17, 20.

8. *And hid themselves, &c.*] Being sensible of God's approach, and filled with shame and consciousness of their own guilt and dread of judgment, they foolishly attempted to run away from him, and conceal themselves in the thicket; never reflecting that all

things are naked to the eye of him with whom they had to do.

9. *And the Lord God called unto Adam, and said unto him, Where art thou?*] This he asks, not that he was ignorant of it; but to make way for the following sentence, and set a pattern for all judges, that they should examine the offender, and enquire into the offence, before they proceed to judgment.

14. *And the Lord said unto the serpent, —Thou art cursed, &c.*] This sentence and curse is pronounced, 1st, Against the serpent itself, which though an unreasonable creature, and consequently incapable of guilt or sin, Rom. 4. 15. yet, being the instrument of the devil's malice, is rightly punished, as other beasts, being abused by man's sin, did suffer together with him, Exod. 32. 20. Lev. 20. 15, 16. not for their crime, but that man in their punishment might have a demonstration of God's anger against sin, and a motive to repentance. 2^{dly}, Against the devil, who is here principally intended. As he lay hid in the body of the serpent, which he possessed and used; so his curse is here mentioned under the cover of the serpent's curse, because it was under the disguise of a serpent that he beguiled the woman.

Upon thy belly shalt thou go, &c.] From hence it seems probable that this serpent before the fall either had feet, or rather did go with his breast erect, as the basilisk does at this day.

And dust shalt thou eat all the days of thy life.] Dust is the food, as of earth-worms, scorpions and some other creatures, so also of some serpents, as appears both from *Isaiah* 65. last, *Micah* 7. 17. and from the testimony of profane writers. This being applied to the devil, signifies the baseness of his nature and of his food, his delight being in the vilest of men and things.

15. *And I will put enmity between thee and the woman, &c.*] And the man too; but the woman alone is mentioned, for the devil's greater confusion. 1. The woman, whom as the weaker vessel thou didst seduce, shall be the great occasion of thy overthrow. 2. Because the Son of God, who conquered this great dragon and old serpent, Rev. 12. 9. who came to destroy the works of the devil, 1 John 3. 8. was made of a woman, Gal. 4. 4. without the help of man, *Isaiah* 7. 14. Luke 1. 34, 35.

It shall bruise thy head, &c.] By the head of the serpent is meant his power and authority over men, the strength whereof consists in death, which Christ, the blessed seed of the woman, overthroweth, by taking away the sting of death which is sin, 1 Cor.

15. 55, 56.

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1 Tim. 2.

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Before CHRIST 4003. Before cepted? and if thou dost not well, sin lieth at the door. And unto thee *shall be his* desire, and thou shalt rule over him.

8 And Cain ^{g Chap. 3. 16.} talked with Abel his brother: and it came to pass when they were in the field, ^{b Psal. 55. 21.} that Cain rose up against Abel his brother, and ^{i Mat. 23. 35. 1 John 3. 12.} slew him.

9 ¶ And the LORD said unto Cain, ^{Jude 11. 8 Chap. 3. 9. Psal. 9. 32.} Where is Abel thy brother? And he said, ^{i John 8. 44. m Chap. 18. 20. Heb. 12. 24. Rev. 6. 10. Rev. 12. 16.} I know not: Am I my brothers keeper?

10 And he said, What hast thou done? the voice of thy brothers blood ^{† Heb. Ca-nach. f Psal. 49. 11.} crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brothers blood from thy hand.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength. ^{† Heb. Ca-nach. f Psal. 49. 11.} A fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, ^{† Heb. Ca-nach. f Psal. 49. 11.} My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the ^{† Heb. Ca-nach. f Psal. 49. 11.} face of the earth: and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall ^{† Heb. Ca-nach. f Psal. 49. 11.} slay me.

15 And the LORD said unto him, Therefore

whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the LORD set ^{CHRIST cir. 3875.} a mark upon Cain, lest any finding him should kill him.

16 ¶ And Cain went out ^{g Ezek. 9. 4. Psal. 59. 11. Rev. 14. 9. 11. f 1 Chron. 16. 29. Psal. 96. 8. † Heb. Ca-nach. f Psal. 49. 11.} from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife; and she conceived and bare ^{† Heb. Ca-nach. f Psal. 49. 11.} † Enoch: and he builded a city, and called the name of the city, ^{† Heb. Ca-nach. f Psal. 49. 11.} after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Methu-jael: and Methu-jael begat Methu-fael: and Methu-fael begat ^{† Heb. Ca-nach. f Psal. 49. 11.} † Iamech.

19 And Lamech took unto him two ^{† Heb. Ca-nach. f Psal. 49. 11.} wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabel: he was the father of such as dwell in tents, and of ^{† Heb. Ca-nach. f Psal. 49. 11.} such as have cattle.

21 And his brothers name was Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an ^{† Heb. Ca-nach. f Psal. 49. 11.} † instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my speech: for ^{† Heb. Ca-nach. f Psal. 49. 11.} † I have slain a man to my wounding, and a young man ^{† Heb. Ca-nach. f Psal. 49. 11.} to my hurt.

testified this, *Heb. 11. 4.* to Cain and all there present, either by express word, or by some visible sign; probably by consuming his sacrifice by fire from heaven, as the fathers generally think; whereby also God did afterwards frequently signify his acceptance of sacrifices, as *Levit. 9. 24. Judg. 6. 21. 1 Kings 18. 38. 1 Chron. 21. 26. 2 Chron. 7. 1.*

7. *Unto thee shall be his desire;* i. e. Subject: he shall and will yield to thee as his superior, and thou, according to thy own heart's desire, shalt rule over him.

10. *The voice of thy brother's blood, &c.* In the Hebrew it is *bloods*, either to aggravate the crime, or to shew the plenty of the blood spilt, or to charge him with the murder of all those that might naturally have come out of Abel's loins; which was a far greater crime in the non-age of the world, when the world greatly wanted people.

11. *Which hath opened her mouth to receive thy brother's blood from thy hand.* Which had more humanity to thy brother than thou hadst; for it kindly received and covered that blood which thou didst cruelly and unnaturally shed upon it.

14. *And it shall come to pass, that every one that findeth me shall slay me.* *Quest.* Whom did Cain fear, when it appears not that there were any but his father and mother? *Ans.* So ignorant people conceive; but it is a fond conceit to think, that there were no more men than are expressed in this book, where God never intended to give a catalogue of all men, but only of the church, or those who had some relation to, or concern with it. Nay, that there were very many thousands of men now in being, is very credible upon these rational grounds and suppositions. 1. That Adam and Eve did according to God's precept and blessing, *Gen. 1. 28.* procreate children presently after the fall, and God's gracious reconciliation to them; and consequently their children did so, when they came to competent age. 2. That those first men and women were endowed by God with extraordinary fruitfulness, and might have two, three, four or more at a time. (as divers persons long after had) which was then expedient for replenishing of the world; and the like may be judged of their children, during the world's infancy. 3. That this

murder was committed but a little before the hundred and thirtieth year of Adam's age, which appears by comparing *Gen. 4. 25.* and *5. 3.* before which time; how vast and numerous an offspring might have come from Adam, none can be ignorant that can and shall make a rational computation.

15. *Vengeance shall be taken on him seven-fold;* i. e. Abundantly; he shall be plagued with many grievous punishments, as the phrase is used, *Psal. 79. 12.* and in many other places

And the Lord set a mark upon Cain. What this was, whether a trembling of his body, or a ghastliness of his countenance, or what other visible token of the Divine displeasure, God hath not revealed, nor doth it concern us to know.

16. *And dwelt in the land of Nod;* In the land which was afterwards called *Nod*, from Cain's unsettled condition, because he continued wandering hither and thither in it.

17. *And he builded a city.* Partly to divert his troubled mind with business and pleasure, and partly for his own security against the enemies and evils which his guilty conscience made him fear, notwithstanding the assurance which God had given him. And this he did as soon as he was in capacity for it, either by the increase of his own posterity, or by the accession of other degenerate sons of Adam to him, who either being banished, or having departed from the church, willingly associated themselves with their brethren in iniquity.

21. *He was the father of all such as handle the harp and organ;* Or, *the lovely instrument;* but what kind of instrument this was, even the Jews do not understand. The meaning is, he was the inventor of music and musical instruments.

22. *And Zillah she also bare Tubal-Cain;* Whom (as the learned conceive, and the agreement of the name and function makes probable) the Heathens worshipped by the name of *Vulcan*, the God of smiths; and his sister Naamah, which signifies beauty, by the name of *Venus*.

23. *And a young man to my hurt.* i. e. Be it so that I have slain a man, and that a young man, why do you concern yourselves in

Before CHRIST 24 If Cain shall be avenged seven-fold, truly
cir. 3874. Lamech seventy and seven-fold.

25 ¶ And Adam knew his wife again, and she bare a son, and called his name † Seth: for God, *said she*, hath appointed me ^a another seed in stead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name † Enos: then ^a began men † to call upon the name of the LORD.

CHAP. V.

1 The genealogy, age and death of the patriarchs from Adam unto Noah. 24 The godliness and translation of Enoch.

This is the ^a book of the generations of Adam: In the day that God created man, in the ^b likeness of God made he him:

^a 1 Chron. 1. 1. ^b Gen. 1. 26. Eccl. 12. 1. Heb. 12. 9.

2 Male and female created he them; and blessed them, and ^c called their name Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat a son in his ^d own likeness, after his image; and called his name Seth.

4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat ^e sons and daughters.

5 And all the days that Adam lived were ^f nine hundred and thirty years: and he ^g died.

6 ¶ And Seth lived an hundred and fifty years, and begat Enos.

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters.

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And

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Gen. 2.

23. Acts

17. 26.

d Job 14. 4.

Psal. 51. 5.

Rom. 5. 12.

Psal. 14.

2. 3.

e Gen. 1.

28. Psal.

127. 3. &

128. 3. 4.

f Psal. 90.

10. Deut.

30. 20.

g Heb. 9.

27.

in it? It is to my own wounding and hurt, not to yours; I must suffer for it, not you. Some take this to be a sorrowful confession of his bloody crime; *q. d.* I have murdered a man, to my wounding, &c. (*i. e.*) to my utter ruin, or to the wounding and grief of my heart and conscience. But this seems not to agree either with the quality of Cain's family, or with the temper of Lamech's person, or with the scope of the Holy Ghost in this place; which is to describe, not the virtues, but the crimes of that wicked race. According to the marginal translation, the sense may be this, Fear not for me; for if any man, though in his youth and strength, should assault me, and give me the first wound, he should pay dearly for it; and though I were wounded and weakened, the remainders of my strength would be sufficient to give him his death's wound. The words also may be otherwise rendered; the particle *chi* being taken interrogatively, as it is *Isa.* 29. 6. and 36. 19. and elsewhere, *Have I slain a man to my wounding, and [or, or] a young man to my hurt? i. e.* that thereby I should deserve such a mortal wound or hurt to be inflicted upon me by way of retaliation? You have therefore no cause of fear either for my sake, or for your own.

24. *If Cain shall be avenged.*] If the slaughter of Cain shall be punished in him that shall kill him, whosoever he be, my death shall be much more certainly and severely revenged by God upon any man that shall murder me. These words may be either, 1. A profane scoff: *q. d.* Since Cain, my father and pattern in murder, was so far from being punished by the hand of God, that he had a special protection from him, that no man should dare to touch him; I (whose murder is not so heinous as his was) shall not fare worse than he, and therefore have no reason to fear either God or man. Or, 2. An argument or ground of his security: *q. d.* I am not only secured by my own puissance, but by God's providence; which certainly will be more watchful over me, who have not committed any such horrid crime, than over him that killed his own innocent brother.

26. *And he called his name Enos;*] Which properly signifies a miserable man, to note the great wickedness and wretchedness of that generation, which the Hebrew writers generally observe.

Then began men to call upon the name of the Lord;] To pray unto God, to worship God in a more public and solemn manner; praying being here put for the whole worship of God, as *Gen.* 12. 8. and 26. 25. and in many other places. According to the marginal version, the sense is this; then, when the world was universally corrupt, and had forsaken God and his service, good men grew more valiant and zealous for God, and did more publicly and avowedly own God, and began to distinguish and separate them-

selves from the ungodly world, and to call themselves and one another by the name of God, *i. e.* the sons, servants, or worshippers of God, as they are expressly called, and that, as it seems, upon this occasion, *Gen.* 6. 2. And in this sense this phrase is elsewhere taken, as *Isaiah* 43. 7. and 44. 5. and 65. 1. Some render the place thus, *Then began men to profane the name, (i. e. the worship) of the Lord*, by idolatry or superstition. But this seems neither to agree with the Hebrew phrase, nor to suit with this place, where he speaks of the posterity of Seth, who were the holy seed, and the only church of God then in the world.

ANNOTATIONS ON CHAP. V.

Ver. 1. *Of the generations of Adam, &c.*] That is, his posterity begotten by him; the word being passively used. But he doth not here give a compleat list of all Adam's children, but only of his godly seed, which preserved true religion and the worship of God from Adam to the flood, and from whose loins Christ came, *Luke* 3.

In the day that God created man.] This is here repeated to note the different way of the production of Adam and of his posterity; his was by creation from God, theirs by generation from their parents.

2. *And called their name Adam*] Which name is given both to every man, as *Gen.* 9. 6. *Psal.* 49. 20. and to the first man, as *Gen.* 2. 23. and to the whole kind, both the man and the woman, who are called by one name, to shew their intimate union and communion in all things

3. *And begat a son in his own likeness, &c.*] Either, 1. In regard of the natural frame of his body and soul: but this was so evident of itself, that the mention of it had been frivolous. Nor is there any reason why that should be said of Seth, rather than of Cain or Abel. Or, 2. In regard of his corruption; *q. d.* A weak, sinful, mortal man like himself: for Adam's image is here plainly opposed to the *likeness of God*, wherein Adam is said to be created, verse 1. And this is fitly said of Seth to signify, that although he was a worthy and good man, and, Adam excepted, the most eminent person of the whole church of God, yet he, no less than wicked Cain, was begotten and born in sin; and that all the difference which was between him, and consequently between other good men, and the wicked progeny of Cain, was not from the nature which they received from Adam, but from the grace infused into them by God.

5. *And all the days that Adam lived were nine hundred and*

† B

thirty

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† Heb. *Ke-
non*, that is,
to mourn, or
lament.

Luke 3. 37.

Ezek. 9. 4.

Gen. 6. 11.

† Gr. *Male-*

leel.

† Heb. *Je-
red*.

† Gr. *Me-
thusalab*.

h Isa. 57. 1.

1 Kings

24. 13.

9 ¶ And Enos lived ninety years, and begat † Cainan.

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters.

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel.

13 ¶ And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat Jared †

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch.

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters.

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And Enoch lived sixty and five years, and begat Methuselah †.

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters.

23 And all the days of Enoch were ^h three hundred sixty and five years.

24 And Enoch ⁱ walked with God, and ^k he was not: for God took him.

25 ¶ And Methuselah lived an hundred eighty and seven years, and begat Lamech.

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters.

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 ¶ And Lamech lived a hundred eighty and two years, and begat a son.

29 And he called his name ^l Noah †, saying, This fame shall ^m comfort us concerning our work and toil of our hands, because of the ground which the LORD hath ⁿ cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters.

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was ^o five hundred years old; and Noah ^p begat Shem, Ham, and Japheth.

CHAP. VI.

1 The wickedness of the world, which provoked Gods wrath, and caused the flood. 8 Noah findeth grace.

14 The order, form, and end of the ark.

AND it came to pass, when men began to ^a multiply on the face of the earth, and daughters were born unto them,

2 That the ^b sons of God ^c saw the ^d daughters

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i Mich. 6. 8.

Heb. 11. 5.

6. Psal. 16.

8. & 116.

9. Eph. 5.

15. Col. 4.

5. Deut.

13. 4.

† Heb. 11.

5. 2 Kin.

2. 11. Luke

23. 43.

† Heb. 11. 7.

† Gr. *Noe*.

† Gen. 8.

21.

† Gen. 3. 17.

o Gen. 7. 6.

p Gen. 11.

26.

a Chap. 1.

28.

b Deut. 14. 1.

c Judg. 14. 7.

Josh. 7. 21.

2 Pet. 2. 14.

d Mal. 2. 11.

thirty years.] The prodigious age of the antediluvians has induced some commentators to suspect, that the years mentioned by Moses were only lunar, consisting each of about 30 days. But this is absurd; for Methuselah himself, according to this computation, would have lived but little more than 80 years, and some of the persons mentioned in this chapter must have had children at 6 years of age. The years therefore mentioned by Moses were solar years, consisting of 365 days. The long lives of men in ancient times are also mentioned by Heathen authors: and it was wisely so ordered by God, both for the more plentiful increase of mankind in the first age of the world, and for the more effectual propagation of true religion and other useful knowledge to the world. And many natural reasons might be given why their lives were then longer than afterwards.

24 And he was not.] He appeared not any longer upon earth, or amongst mortal men. The same phrase is in Gen. 42. 36. Jer. 31. 15.

For God took him;] Out of this sinful and miserable world, unto himself, and to his heavenly habitation. See Luke 23. 43. And he took either his soul, of which alone this phrase is used, Ezek. 24. 16. or rather both soul and body, as he took Elias, 2 Kings 2. 12. because he so took him that he did not see death, Heb. 11. 5.

32. And Noah begat, &c.] (i. e.) He began to beget; God in mercy denying him children till that time, that he might not beget them to the destroyer, that he might have no more than should be saved in the ark: Or, having before that time begotten others who were now dead, and having the approaching flood in his

view, he began again to beget a seminary for the world. Of these three sons here following the eldest seems to be Japheth, Gen. 10. 21. the second was Sem, as appears because he was but an hundred years old two years after the flood, Gen. 11. 11. The youngest Ham, Gen. 9. 24. But Sem is first named in order of dignity, as being the progenitor of the church, and of Jesus Christ; and because he and his progeny is the principal subject of this whole history. For the same reason Abraham is named before his elder brother Haran, chap. 11. 26.

ANNOTATIONS ON CHAP. VI.

Ver. 1. When men;] (i. e.) Wicked men, the posterity of Cain, as appears from the following verse; who are here called men, and the sons of men, by way of contempt, and of distinction; mere men, such as had only the natures and qualities of corrupt men, without the image of God.

Began to multiply, &c.] To wit, more than ordinarily; or more than the sons of God, because they practised polygamy after the example of their predecessor, the ungodly Lamech. Gen. 4. 19.

Daughters were born, &c.] So doubtless were sons also; but their daughters are here mentioned, as one principal occasion of the sin noted in the next verse, and of the following deluge.

2. The sons of God, &c.] The children of Seth, and Enos, the professors of the true religion. For 1. Such, and only such, in the common use of scripture, are called the sons and children of God, as Deut. 14. 1. and 32. 19. Isa. 1. 2. and 45. 11. Hof. 11. 1. &c. 2. This title manifestly relates to Gen. 4. 26. where

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Chap. 26.

34. 35. &

28. 8. 9.

Deut. 7.

3. 4.

1 Pet. 3.

19. 20.

Gal. 5.

16.

Psal. 90.

10.

1 Sam. 15.

29. Mal.

3. 6.

16. 63.

10. Eph.

4. 30.

† Heb.

from man.

Rom. 8. 20.

ters of men, that they were fair; and they * took them wives of all which they chose.

3 And the LORD said, 'My spirit shall not always strive with man, for that he also is ⁵ flesh: yet his days shall be ^h an hundred and twenty years.

4 There were giants in the earth in those days: and also after that, when the sons of God came in unto the daughters of men, and they bare children to them; the same became mighty men, which were of old, men of renown.

5 ¶ And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6 And it repented the LORD that he had made man on the earth, and it ^k grieved him at his heart.

7 And the LORD said, I will destroy man, whom I have created, from the face of the earth, [†] both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

8 But Noah ¹ found grace in the eyes of the LORD.

9 ¶ These are the generations of Noah: Noah was ^m a just man and perfect in his generations, and Noah ⁿ walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt ^o before God; and the earth was filled with violence.

12 And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, ^p The end of all flesh is come before me; for the earth is ^q filled with violence through them: and behold, I will destroy them with the earth.

14 ¶ Make thee an ark ^r of gopher-wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this is the fashion which thou shalt make

1. 17. 2 Cor. 13. 11. Eph. 4. 12, 13. Col. 1. 28. Phil. 2. 15. 2 Tim. 3. 17. Heb. 13. 21. 1 Pet. 5. 10. Rev. 3. 2. n Gen. 5. 22. 2 Pet. 2. 5. Acts 13. 26. o Gen. 10. 9. & 13. 13. p Jer. 51. 13. Ezek. 2. 3, 6. Amos 8. 2. q Gen. 49. 5. r 1 Pet. 3. 20.

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1 Heb. 4. 16.

2 Tim. 1.

18. Gen.

19. 19.

Rom. 4. 4.

& 13. 6.

Exod. 33.

12. 13.

Acts 7. 46.

Luke 1. 15.

m Deut. 18.

13. Job 7.

8. Psal. 19.

13. & 37.

37. & 119.

1. Prov. 2.

21. 16. 38.

3. Math.

5. 48. Luke

8. 15. Rom.

where the same persons are said to be called by the name of the Lord, i. e. to be the sons and servants of God. 3. They are opposed to the daughters of men, the word men being here taken in an ill sense, for such as had nothing in them but the nature of men, which is corrupt and abominable, and were not sons of God, but foreigners and strangers to him, and apostates from him. 4. These unequal matches with persons of a false religion are every where condemned in scripture as sinful and pernicious, as Gen. 26. 35. Exod. 34. 16. 1 Kings 11. 2, 3. Ezra 9. 12. Nehem. 13. 23, &c. Mal. 2. 11. 1 Cor. 7. 39. 2 Cor. 6. 14. and therefore are fitly spoken of here, as one of the sins that brought the flood upon the ungodly world.

That they were fair;] (i. e.) Beautiful, and set off their beauty with all the allurements of ornaments and carriage; herein using greater liberty than the sons and daughters of God did or durst take, 1 Pet. 3. 3. and therefore were more enticing and prevalent with fleshly-minded men.

Of all which they chose;] (i. e.) Loved and liked, as the word choosing is taken, Psal. 25. 12. and 119. 173. Isa. 1. 29. This is noted as the first error, that they did promiscuously choose wives, without any regard to their sobriety and religion, minding only the pleasing of their own fancies and lusts, not the pleasing and serving of their Lord and Maker, nor the obtaining of a godly seed, which was God's end in the institution of marriage, Mal. 2. 15. and therefore should have been theirs too.

3. Strive with man.] Or, contend or debate in or against men, as it hath hitherto done, by inward motions and suggestions in the minds and consciences of wicked men, or by the mouths and ministry of that small remnant of holy men, and particularly of Noah, who protested against and contended with the world of the ungodly, and by their doctrines, admonitions, threatnings and examples, endeavoured to bring them to repentance, 1 Pet. 3. 19.

He also is flesh:] Flesh not only in the condition of their nature, but in the baseness and corruption of their hearts and lives, as the word flesh is commonly used when it is opposed to the spirit, as John 3. 6. Rom. 7. 18. and 8. 5, 7. Gal. 5. 17.

An hundred and twenty years.] Quest. How did God perform this promise, when there were but an hundred years between this time and the flood, by comparing Gen. 5. 32. with Gen. 7. 11? Answ. 1. The increasing wickedness of mankind

might justly hasten their ruin, and forfeit the benefit of this indulgence. 2. This promise, though mentioned after that, Gen. 5. 32. yet seems to have been made twenty years before it; for that verse is added there out of its proper place, only to complete the genealogy; and therefore, after this narration, it is repeated here in its due order, ver. 10. And such *hysteron proteron* are frequently noted in scripture.

4. There were giants, &c.] Men so called, partly from their high stature, but principally for their great strength and force, whereby they oppressed and tyrannized over others: for this is mentioned as another sin, and cause of the flood; and therefore they seem to be here noted, not for the height of their stature, which is no crime, but for their violence, which also is expressed beneath, ver. 11, 13.

Which were of old, &c.] Which were proper to the first ages of the world; for the succeeding generations were generally less in stature and strength of body, and therefore not so famous for personal exploits. Or these words may be thus joined with the following, which were of old, i. e. among the men of that first and wicked world, men of renown, i. e. famous in their generations; when indeed they should have been infamous for the abuse of their stature and strength to tyranny and cruelty.

6. And it repented the Lord, &c.] Properly God cannot repent, Numb. 23. 19. 1 Sam. 15. 11, 29. because he is unchangeable in his nature and counsels, Mal. 3. 6. James. 1. 17. and perfectly wise, and constantly happy, and therefore not liable to any grief or disappointment: but this is spoken of God after the manner of man, by a common figure called *Anthropopathia*, whereby also eyes, ears, hands, nose, &c. are ascribed to God.

7. Both man and beast, &c.] For as the beasts were made for man's use and service, so they are destroyed for man's punishment, and to discover the malignity of sin, and God's deep abhorrence thereof, by destroying those innocent creatures that had been made instrumental to it.

9. Perfect in his generations.] He saith generations in the plural number, to shew that as he lived in two generations, one before the flood, and another after it, so he continued uncorrupted in both of them.

14. Make thee an ark, &c.] A little ship made in the form of an ark or chest, but probably sloping at the bottom for convenience of navigation, as it was for another reason sloping at the top.

Before CHRIST 2448. it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it.

17 And behold, I, even I do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

18 But with thee will I establish my covenant: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons wives with thee.

19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee: they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind: two of every sort shall come unto thee, to keep them alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

22 Thus did Noah: according to all that God commanded him, so did he.

CHAP. VII.

1 Noah with his family and the living creatures

15. *The length of the ark shall be three hundred cubits.*] The standard cubit of the Jews was one foot and a half; the ark therefore was four hundred and fifty feet in length, seventy-five feet in breadth, and forty-five feet in height. It has been questioned, whether this ark was sufficient to hold the great number of animals, and their provisions, which Moses tells us went into the ark. But a little consideration would have removed the difficulty, and convinced the propoers that it was sufficiently large for the purposes intended. The number of fourfooted beasts is reckoned not to exceed one hundred and thirty species; the birds are about the same number; and, as St Augustine very justly observes, it was not necessary to bring all the birds into the ark, because many of them could swim on the surface of the water by the side of it. There are about fifty species of reptiles, but many of them can live in the water, consequently need not have been taken into the ark. Again, of beasts, there are not reckoned above six species larger than a horse, few are equal to the size of that animal, many less, and even under the size of a sheep; so that the ark was sufficiently capacious for holding them. The height of it may be divided into four stages, allowing three cubits and an half to the first, seven to the second, eight to the third, and five and an half to the fourth; the remainder of thirty cubits being all for the thickness of the floors, &c. In one story, divided into thirty-six stables, each containing twenty-five feet and an half in length, twenty-nine in breadth, and thirteen and an half in height, all the beasts might be lodged. The second story would be abundantly sufficient for containing their meat. The birds, distributed into thirty-six departments, together with their provisions, would be conveniently contained in the third. And the fourth or upper story would be abundantly sufficient for Noah's family and their provisions. Thus have we shewn that the ark was large enough for the purposes intended; namely, that of saving a remnant of all creatures on the face of the earth.

enter into the ark. 17 The beginning, increase, and continuance of the flood.

Before CHRIST 2349.

AND the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made, will I destroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah was six hundred years old, when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God commanded Noah.

10 And it came to pass after seven days, that

17. *Behold I, even I, &c.*] Which is thus emphatically repeated, to signify that this flood did not proceed from natural causes, but from the immediate hand and judgment of God.

18. *Establish my covenant, &c.*] Either, 1. My promise to preserve thee and thine. Or, 2. My covenant concerning the sending of the promised Seed, and the redemption of mankind by the Messiah, who shall come out of thy loins, and therefore thou shalt be preserved.

ANNOTATIONS on CHAP. VII.

Ver. 1. *Come thou and all thy house, &c.*] i. e. Thy family; which consisted only of eight persons, 1 Pet. 3. 20. to wit, Noah and his three sons, and their four wives, Gen. 6. 18. whereby it appears that each had but one wife, and consequently it is more than probable that polygamy, as it began in the posterity of wicked Cain, Gen. 4. 19. so it was confined to them, and had not as yet got footing amongst the sons of God. For if ever polygamy had been allowable, it must have been now, for the repopling of the perishing world.

2. *Of every clean beast, &c.*] *Object.* The distinction of clean and unclean beasts was not before the law. *Ans.* Some legal things were prescribed and used before the law, as abstinence from the eating of blood, Gen. 9. 4. and among other things sacrifices, as learned men have sufficiently proved; and consequently the distinction of beasts to be sacrificed was then, in some measure, understood, which afterwards was expressed, Levit. 1. &c.

3. *Of fowls, &c.*] i. e. Of clean fowls; which he leaves to be understood out of the foregoing verse: and of the unclean by two; as before of the beasts.

Before
CHRIST
2349.
i Job 28. 4.
Psal. 33. 7.
& 74. 15.
k Gen. 1. 1.
Psal. 78. 23.
2 Kings 7.
2. 19. lfa.
24. 18.

the waters of the flood were upon the the earth.
11 ¶ In the six hundredth year of Noahs life, in the second month, the seventeenth day of the month, the same day, were all the fountains of the ^l great deep broken up, and the ^k windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noahs wife, and the three wives of his sons with them, into the ark:

14 They, and every beast afre his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every fort.

15 And they went in unto Noah into the ark, i lfa. 11. 6. 1 two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the ^m LORD shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth.

18 And the waters ⁿ prevailed, and were increased greatly upon the earth: and the ark ^o went upon the face of the waters.

19. And the waters prevailed exceedingly upon the earth; and all the ^p high hills, that were under the whole heaven, were covered.

20 Fifteen cubits upwards did the waters prevail; and the ^q mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast,

and of every creeping thing that creepeth upon the earth, and ^r every man.

22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and ^r Noah only remained alive, and they that were with him in the ark.

24 And the waters prevailed upon the earth an ^t hundred and fifty days.

C H A P. VIII.

1 The waters asswage. 4 The ark resteth on Ararat. 7 The raven and the dove. 15 Noah, being commanded, 18 goeth forth of the ark: 20 He buildeth an altar, and offereth sacrifice, 21 which God accepteth, and promiseth to curse the earth no more.

AND God ^a remembered Noah, and every living thing, and ^b all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged.

2 The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was ^c restrained.

3 And the waters returned from off the earth [†] continually: and ^d after the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

Before
CHRIST
2349.

r Job 22. 15.
16. Luke
17. 27.
2 Pet. 2. 5.

f Prov. 11.
4. Ezek. 14.
14. 2 Pet.
2. 9.
† Verse 11.
Gen. 8. 3, 4.
Psal. 29. 10.

a Gen. 6.
18. & 19.
29. & 30.
21. Exod.
32. 13.
Neh. 13.
14. — 22.
Job 1. 13.
& 132. 1.
b Psal. 36. 6.
c Job 38. 37.
Matth. 8. 9.
26.
† Heb. in
going and re-
turning.
d Gen. 7. 11.

11. In the second month.] Of the year, not of the 600th year of Noah's life, i. e. in October; for anciently the year began in September, which was changed among the Israelites, in memory of their coming out of Egypt, into March, Exod. 12. 2.

Fountains of the great deep, &c.] By the great deep some understand the ocean, called the deep, Job 38. 16, 30. and 41. 31. Others, those immense stores of water which, according to some philosophers, are lodged in the bowels of the earth, and which seems hinted at in holy writ, Psal. 136. 6. and 24. 2.

The windows of heaven were opened.] Which some understand of the waters, which from Gen. 1. 7. they suppose were placed by God above the visible heavens, and reserved and kept, as it were in prison, for this very purpose: but others more fitly understand it of the clouds, which are called the windows of heaven, Mal. 3. 10. &c.

17. And the flood, &c.] Or, that flood of waters, which was poured down in that shower mentioned ver. 12. otherwise the flood was one hundred and fifty days upon the earth, v. 24.

19. And all the high hills under the whole heaven were covered.] Some have boldly asserted that this was impossible, because of the vast height of divers mountains. But, without having recourse to the power of God, who could with one word have brought forth a sufficiency of water for this end; it has been shown by learned men that there was water enough in nature to produce this universal deluge. And from the vast number of sea-shells found on the tops of mountains, and in places far from the sea, it plainly appears those

parts have been once under water. Besides many of the ancient Heathens have made mention of the flood; and it appears that the Chinese, and even the Americans, have had a tradition of it.

20. Fifteen cubits upwards, &c.] Or about 22 feet of our measure, which was sufficient for the destruction of the highest men, or other creatures, though placed upon the highest mountains.

24. An hundred and fifty days:] In all, whereof one part was the forty days mentioned, ver. 17. as appears from chap. 8. 4.

A N N O T A T I O N S ON CHAP. VIII.

Ver. 1. And God remembered, &c.] He shewed by his actions that he minded and cared for him; or pitied and succoured him. God is said to remember his people when, after some delays or suspensions of his favour, he returns and shews kindness to them, as Gen. 19. 29. &c.

God made a wind, &c.] A drying or burning wind, like that of Exod. 14. 21. which had a natural power to dry up the waters; but that was heightened by the assistance of an higher and miraculous operation of God.

4. In the seventh month, &c.] From the beginning, not of the flood, but of the year, as appears by comparing chap. 7. 11. and chap. 8. 13, 14.

Mountains of Ararat.] i. e. Upon one of the mountains of Ararat; by a frequent enallage of the number, as Jud. 12. 7.

Before
CHRIST
2349.
† Heb. going
and abating.
e Gen. 6. 16.
Dan. 6. 10.
f 1 Kings
17. 6.
† Heb. going
forth and re-
turning.
g Verse 10.
11. Matth.
10. 16.
h Ezek. 7.
16. Matth.
31. 23.
John 16. 33.

5 And the waters † decreased continually un-
til the tenth month: in the tenth month on the
first day of the month, were the tops of the moun-
tains seen.

6 ¶ And it came to pass at the end of forty
days, that Noah ^e opened the window of the ark
which he had made.

7 And he sent forth a ^f raven, which went
forth † to and fro, until the waters were dried
up from off the earth.

8 Also he sent forth ^a a dove from him, to see
if the waters were abated from off the face of
the ground.

9 But the dove ^h found no rest for the sole of
her foot, and she returned unto him into the ark:
for the waters were on the face of the whole earth.
Then he put forth his hand, and took her, and
pulled her in unto him into the ark.

10 And he ⁱ stayed yet other seven days, and
again he sent forth the dove out of the ark.

11 And the dove came in to him in the even-
ing, and lo, in her mouth was ^k an olive-leaf
plucked off: So Noah knew that the waters were
abated from off the earth.

12 And he stayed ^j yet other seven days, and
sent forth the dove, which returned not again
unto him any more.

13 ¶ And it came to pass in the six hundredth
and first year, in the first month, the first day of
the month, the waters were dried up from off
the earth: and Noah removed the covering of the
ark, and looked, and behold, the face of the
ground was dry.

14 And in the second month, on the ^m seven
and twentieth day of the month, was the earth
dried.

15 ¶ And God spake unto Noah, saying,

16 ^a Go forth of the ark, thou, and thy wife,
and thy sons, and thy sons wives with thee.

17 Bring forth with thee every living thing
that is with thee, of all flesh, both of fowl, and
of cattle, and of every creeping thing that creep-
eth upon the earth; that they may breed abun-
dantly in the earth, and be fruitful, and multi-
ply upon the earth.

18 And Noah ^a went forth, and his sons, and
his wife, and his sons wives with him:

19 Every beast, every creeping thing, and every
fowl, and whatsoever creepeth upon the earth,
after their [†] kinds, went forth out of the ark.

20 ¶ And Noah builded ^p an altar unto the
LORD, and took of every clean beast, and of every
clean fowl, and offered burnt-offerings on the
altar.

21 And the LORD smelled [†] a sweet savour;
and the LORD said in his heart, I will not again
curse the ground any more for mans sake; for
the imagination of mans heart is evil from his
youth: neither will I again smite any more every
thing living, as I have ^q done.

22 † While the earth remaineth, seed-time and
harvest, and cold and heat, and summer and
winter, and day and night shall not cease.

Before
CHRIST
2348.

m Gen. 7.
11. 13. 14.
n Zech. 9.
11. Psal.
91. 11.

o Psal. 121.
8.

† Heb. fa-
milies.

p Rom. 12.
1. Heb. 13.
10. 15.

† Heb. a sa-
vour of rest.

Lev. 6. 15.
& 26. 31.

Song 4. 10.
2 Cor. 2. 15.

Eph. 5. 2.
Apost. 5. 21.

q 2 Pet. 3. 7.
Pl. 103. 13.

14. & 51. 5.
Isa. 48. 8. 9.

Mat. 15. 19.
† Heb. as yet
all the days of
the earth.

C H A P.

Matth. 21. 5. And by Ararat is here commonly and rightly under-
stood Armenia, as appears both by comparing Isa. 37. 38. Jer.
51. 27. and by the testimony of ancient writers, produced by Jo-
sephus and others to this purpose; and by the great height of those
mountains, and by its nearness to the place where the first men
lived; this vessel not being fitted for sailing to remote places, but
only for the receipt and preservation of men and other creatures in
it. Besides, the Armenians have a tradition, that on the summit of
this mountain there is still a considerable part of the ark remaining,
though it is impossible to get up to the top of it, being perpetually
covered with snow.

7. Sent forth a raven, &c.] A fit messenger for that purpose,
because it smells dead carcases at a great distance, and flies far, and
then returneth to its former habitation with something in its bill.

8. Sent forth a dove, &c.] Which flies lower and longer than the
raven, and is more sociable and familiar with man, and more con-
stant to its accustomed dwelling, and more loving and faithful to
its mate, and therefore more likely to return with some discovery.

9. The dove found no rest, &c.] Because the tops of the hills
which then appeared were either muddy and dirty, or unobserved
by the dove, as not soaring so high: whence the doves are empha-
tically called the doves of the vallies, Ezek. 7. 16.

12. Which returned not again, &c.] Finding convenient food
and a resting place upon the earth, and preferring her freedom before
her mate.

14. Was the earth dried.] Not only from water, as it was
ver. 13. but from mud and dirt also. So the flood continued ten
days more than a year, by comparing this with chap. 7. 11.

17. Upon the earth, &c.] *Quest.* How could these creatures
which came out of the ark in Asia, get thence to America, or to
the islands remote from the continent? *Ans.* 1. As for America,
it is thought by divers learned men, that it is either joined to this
continent, or separated from it only by a narrow sea, which divers
living creatures could easily swim over. 2. Many living creatures
are and always were transported by men in their vessels, either for
their supply, or profit, or diversion, or other ends, and thence
might easily be propagated there. 3. The same God who made
all these creatures, and caused them to come first to Adam, and after-
wards to Noah, could afterwards both incline and empower them to
go whither he pleased.

20. Noah builded an altar, &c.] The first altar we read of, but
not the first which was built: for the sacrifices which were offered
before, Gen. 4. 3, 4. presuppose an altar. Therefore it is no suf-
ficient evidence, that such things were not done, because they are
not said to be done in scripture: which will be an useful considera-
tion for the understanding of many passages in scripture hereafter.

21. Smelled a sweet savour, &c.] *i. e.* Graciously accepted the
person and faith and praise-offering of Noah, and was as well plea-
sed therewith, as men use to be with a sweet smell.

I will not again curse the ground, &c.] *i. e.* The whole earth
with this kind of curse, with another deluge. Otherwise God doth
not hereby tie his hands, that he may not either destroy a particu-
lar land by a deluge, which hath been done since, or destroy the
world by fire when he sees fit, as he hath declared he will do.

A N N O

Before
CHRIST
2348.

CHAP IX.

1 God bleſſeth Noah. 4 Blood and murder are forbidden. 8 Gods covenant, 13 ſignified by the rainbow. 18 Noah replenisheth the world, 20 planteth a vineyard, 21 is drunken, and mocked of his ſon, 25 curſeth Canaan, 26 bleſſeth Shem, 27 prayeth for Japheth, 29 and dieth.

a Gen. 2. 3.
b Gen. 1.
28. & 8. 17.
Pſal. 128.
3. 4.
c Gen. 35. 5.
Lev. 26. 12.
Job 5. 23.
Pſal. 8. 6.
d Exod. 22.
31. Lev.
22. 8.
e Lev. 11. 3.
f Gen. 1. 29.
g Lev. 17.
10, 11. &
3. 17.
Deut. 12.
23. Acts
15. 20.
Heb. 9. 22.
h Pſal. 9. 12.
i Exod. 21.
28.
k Acts 17.
26.
l Job 34. 13.
m Num. 35. 31. Exod. 21. 12. Lev. 24. 17. Matth. 26. 52.
Rom. 13. 4. Rev. 13. 10.

AND God ^a bleſſed Noah and his ſons, and ſaid unto them, Be ^b fruitful, and multiply, and replenish the earth.

2 And ^c the fear of you and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fiſhes of the ſea; into your hand are they delivered.

3 Every moving thing that ^d liveth ſhall ^e be meat for you; even ^f as the green herb have I given you all things:

4 But fleſh with the life thereof, *which is the blood thereof*, ſhall you not eat.

5 And ſurely your blood of your lives will I require: at the hand of ^g every beaſt will I require it; and at the hand of man, at the hand of every ^h mans brother will I require the life of man.

6 Whoſo ſheddeth mans blood, ⁱ by ^j man

ſhall his blood be ſhed: for ^k in the image of God made he man.

7 And you, ^l be ye fruitful, and multiply, bring forth abundantly in the earth, and multiply therein.

8 ¶ And God ſpake unto Noah, and to his ſons with him, ſaying,

9 And I, ^m behold I eſtabliſh ⁿ my covenant with you, and with your ^o ſeed after you;

10 And with ^p every living creature that is with you, of the fowl, of the cattle, and of every beaſt of the earth with you, from all that go out of the ark, to every beaſt of the earth.

11 And I will eſtabliſh my covenant with you; neither ſhall all fleſh be cut off any more by the waters of a flood, neither ſhall there any more be a flood to ^q deſtroy the earth.

12 And God ſaid, This is the token of the covenant which I make between me, and you, and every living creature that is with you, for perpetual generations:

13 I do ſet my ^r bow in the cloud; and it ſhall be for a token of a covenant between me and the earth.

14 And it ſhall come to paſs, when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud:

15 And I will remember my covenant, which is between me, and you, and every living creature of all fleſh; and the waters ſhall no more become a flood to deſtroy all fleſh.

Before
CHRIST
2348.

a Gen. 1. 27.
b Gen. 1. 28.

c Gen. 6. 18.
d Isa. 54. 9.
e Gen. 12.
f Rom. 17.
g Pſal. 145.
h 9.

i Gen. 8.
j 21.

k Rev. 4. 34.

ANNOTATIONS ON CHAP. IX.

Ver. 1. *And God bleſſed Noah, &c.*] *i. e.* Renewed the old bleſſing and grant made, chap. 1. 28. which might ſeem to be forfeited and made void by man's ſin, and by God's judgment conſequent upon it.

3. *Shall be meat for you, &c.*] It is not a command that we muſt, but a permiſſion that we may eat of them. A grant poſſibly given before the flood, but now expreſſed, either becauſe the former allowance might ſeem to be forfeited, or becauſe as men now grew more infirm and needed better nourishment, ſo the earth was grown more feeble by the flood, and its fruits yielded leſs and worſe nourishment.

4. *But fleſh with the life, &c.*] *i. e.* Whiſt it lives, or taken from the creature before it be quite dead: which was an ancient practice, and an effect either of luxury or cruelty.

The blood thereof, &c.] God thought fit to forbid this, partly that by this reſpect ſhewn to the blood of beaſts, it might appear how ſacred a thing the blood of man was, and how much God abhorred the ſin of murder; and principally becauſe the blood was reſerved and conſecrated to God, and was the means of atonement for man; (which reaſon God himſelf gives, *Levit. 17. 11, 12.*) and did in a ſpecial manner repreſent the blood of Chriſt, which was to be ſhed for the redemption of mankind.

5. *At the hand of every beaſt, &c.*] Not as if beaſts were to blame if they killed a man; but this was ordained to puniſh the careleſs owners, and that the lives of men might be the better ſecured, by the killing ſuch beaſts as might otherwiſe have done the like miſchief hereafter.

6. *Whoſo ſheddeth, &c.*] Wilfully and unwarrantably. For there is a double exception to this law; 1. Of caſual murder, ex-

preſſed *Numb. 35. 11. Deut. 19. 4.* 2. Of death inflicted by the hand of the magiſtrate for crimes deſerving it, mentioned in the following words, and elſewhere.

For in the image of God, &c.] So that murder is not only an offence againſt man, but alſo an injury to God, and a contempt of that image of God which all men are obliged to reverence and maintain, and eſpecially magiſtrates, who, being God's vicegerents and ſervants, are therefore under a particular obligation to puniſh thoſe who deſace and deſtroy it.

9. *Eſtabliſh my covenant, &c.*] *i. e.* My promiſe: for the beaſts included in this covenant, ver. 10. are not capable of a covenant properly ſo called. And the word *covenant* is oft uſed for a ſimple promiſe; as we ſhall ſee hereafter.

11. *A flood, &c.*] *i. e.* An univerſal deluge: for particular inundations there have been, whereby towns and countries have been overwhelmed with all their inhabitants.

13. *I do ſet my bow in the cloud.*] It being well known that the rain-bow is produced by the refraction of the ſun's light in drops of falling rain, moſt interpreters, from a perſuaſion that there were clouds and rain before the flood, think the rainbow alſo was known before that catastrophe, but now made a covenantal ſign; whereas before it was only a natural one. But this is denied by others, who cannot be perſuaded that God would point out to Noah and his poſterity a well known phenomenon of nature, as a ſign that the earth ſhould never more be deſtroyed by a deluge of water. They therefore think there was no rain-bow before the deluge, which ſome impute to a particular diſpoſition in the clouds, requiſite to produce the rain-bow; and others to the air's being always pure, ſerene, free from clouds and ſhowers of rain; the ground being watered by gentle miſts aſcending in the day and deſcending in the night.

Before
CHRIST
2347.

16 And the bow shall be in the cloud: and I will look upon it, that I may * remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17 And God said unto Noah, This is ^y the token of the covenant, which I have established between me and all flesh that is upon the earth.

18 ¶ And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth; and Ham is the father of † Canaan.

19 These are the three sons of Noah: and of them was the whole earth overspread.

20 And Noah began to be an ^a husbandman, and he planted a vineyard.

21 And he drank of the wine, and ^a was drunken, and he was ^b uncovered within his tent.

22 And Ham the father of Canaan saw the nakedness of his father, and ^c told his two brethren without.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their fathers nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, ^d Cursed be Canaan; ^e a servant of servants shall be unto his brethren.

26 And he said, ^f Blessed be the LORD God of Shem; and Canaan shall be his servant.

27 God shall ^{*} enlarge Japheth, and he shall ^g dwell in the ^h tents of Shem; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

CHAP. X.

1 The generations of Noah. 2 The sons of Japheth. 6 The sons of Ham. 8 Nimrod the first monarch. 21 The sons of Shem.

NOW these are the ^a generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The ^b sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

20. Began to be an husbandman, &c.] *i. e.* Was an husbandman, as he had been before. The verb, *to begin*, doth oft abound; and is applied to him that continueth or repeateth an action begun before. Thus Christ is said to *begin to cast out*, Mark 11. 15. and to *begin to speak*, Luke 12. 1. For which in the parallel places he is said only to *cast out*, Matth. 21. 12. and to *speak*, Matth. 16. 6.

21. And was drunken, &c.] Either through ignorance and inexperience of the nature and strength of that liquor, or through the infirmity of the flesh, which was tempted by its great and, to him, new pleasantness, and by the refreshment he found in it, under the weary labours of his body, and the sad thoughts of his mind, for the desolate condition of the world.

He was uncovered, &c.] Either to relieve himself against the heat of the climate and season, or from his negligence and carelessness; which might easily happen, because mens garments at that time were loose, as they were in the following ages, when breeches were not in the common use, and therefore were particularly prescribed to the priests, Exod. 28. 42. Ezek. 44. 18. 19.

25. Cursed be Canaan, &c.] *Quest.* Seeing Ham committed the crime, why is the curse inflicted upon his son Canaan? *Answ.* 1. When Canaan is mentioned, Ham is not exempted from the curse, but rather more deeply plunged into it, whilst he is pronounced accursed, not only in his person (which is manifestly supposed by his commission of that sin for which the curse was inflicted) but also in his posterity, which doubtless was a great aggravation of his grief: as on the contrary Joseph is said to be blessed, when his children are blessed, Gen. 48. 15, 16. 2. It seems very probable from these words, and the Hebrew Doctors and others affirm it, that Canaan did partake with his father in the sin, yea that he was the first discoverer of his father's shame.

26. Blessed be the Lord God of Shem.] *Quest.* What is this to Shem? For it is not Shem, but God, who is here blessed. *Answ.* 1. Shem also is here blessed, and that in the highest degree, because the Lord hath here declared himself to be Shem's God. Now for God to be said to be any man's God is every where mentioned as the height of blessedness. See Gen. 17. 7. Psal. 144. 15. Jer. 31. 33. Matth. 22. 32.

27. Enlarge Japheth;] Which was very literally made good to him, because he had a very numerous posterity; and by them he possessed the largest part of the world, even all Europe, a great part of Asia, and as it is probable America also.

He shall dwell in the tents of Shem.] That is, some of the countries of Shem shall be possessed by the children of Japheth. A prediction which was fully accomplished, when the Medes and Babylonians overthrew the Assyrian empire, and the Greeks and Romans conquered that part of Asia which belonged to Shem.

Canaan shall be his servant.] This was eminently accomplished; for though Shem and Japheth, in their posterity, did successively conquer and rule one over the other, yet none of Ham's posterity did ever bear rule over Japheth; but Ham, though for a time he bore sway in his son Nimrod, yet that dominion soon expired, and the Assyrians, Chaldeans, Grecians and Romans, ruled the world for a succession of many ages; and Ham's people were constantly their servants and subjects.

28. —Three hundred and fifty years;] Which reacheth to the fifty-eighth year of Abraham's age, as the Jews note. And so we have a manifest account of the propagation of religion from the beginning of the world to this day. Noah received it from his parents, who had the account of it from their first father Adam's own mouth, and transmitted it to Abraham; and its descent from him to the Jews, and by the Jews to others, is sufficiently known.

ANNOTATIONS ON CHAP. X.

This chapter, though it may seem to some unprofitable, as consisting almost wholly of genealogies, yet hath indeed great and manifold uses. 1. To shew the true original of the several nations; about which all other authors write idly, fabulously and falsely, and thereby to manifest the providence of God in the government of the world and church, and the truth and authority of the holy scriptures. 2. To discover and distinguish from all other nations that people or nation in which God's church was to be, and from which Christ was to come. 3. That Noah's prophesy concerning his three sons might be better understood, and the accomplishment of it

Before
CHRIST
2347.

d Gen. 48.
19. Deut.
28. 18.
Josh. 9. 27.
e John 8.
34.
f Psal. 144.
15. Gen.
17. 7. Jer.
31. 33.
Mat. 22. 32.
Heb. 11. 16.
* Or, per-
suade.
Hof. 2. 14.
g Eph. 3. 6.
h 2. 14, 19.
Rom. 11.

12.
b Heb. 11.
9, 10.
Zech. 12. 7.

a Gen. 5. 1.
b 1 Chron.
1. 5.

Before
CHRIST
1998.

Jer. 25. 22.
1 Chron.
1. 8.
Psal. 105.
27.

* That is,
a rebel.

Jer. 16.
16. Lam.
4. 18.
Ezek. 13.
18.

f Gen. 6. 4.
1 Sam. 2.
17.

g 2 Chron.
28. 22.

* Or, he went
out into Assy-
ria.

Verse 22.
Nab. 3. 1,
2.

4 And the sons of Javan; Eliphah, and Tarshish, Kittim, and Dodanim.

5 By these were the ^a isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the sons of ^a Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat * Nimrod: he began to be a mighty one in the earth.

9 He was * a mighty hunter ^f before the LORD: wherefore it is said, Even * as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land * went forth Ashur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same is a ^h great city.

13 And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim (out of whom came Philistim) and Caphtorim.

15 ¶ And Canaan begat Sidon his first-born, and Heth,

16 And the Jebusite, and the Emorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Getar, unto * Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lashah.

20 ⁱ These are the sons of Ham, after their fa-

milies, after their tongues, in their countries, and in their nations.

21 ¶ Unto Shem also the * father of all the children * of Eber, the brother of Japheth the [†] elder, even to him were *children* born.

22 The children of Shem: ¹ Elam, and ² Asshur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; ³ Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two sons: the name of the one was * Peleg, for in his days was the earth divided; and his brothers name was Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And ⁴ Ophir, and ⁵ Havilah, and ⁶ Jobab: all these were the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar a ⁷ mount of the east.

31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

CHAP. XI.

1 One language in the world. 3 The building of Babel. 5 The confusion of tongues. 10 The generations of Shem. 27 The generations of Terah the father of Abram. 31 Terah goeth from Ur to Haran.

AND the whole * earth was of one [†] language, and of one speech.

it made evident. 4. To explain divers prophetic predictions and other passages of scripture, as will appear in the sequel. For the better understanding of this chapter, compare with it 1 Chron. 1. from verse 4. to 24.

5. *These were the isles, &c.*] Not *isles* properly so called, for why should they, having their choice, forsake the continent for islands, and thereby cut off themselves from their brethren? and where had they ships to transport them? But the word *isles* here and elsewhere signifies all those countries that had the sea between them and Judea, as it doth *Isa.* 11. 10, 11. and *40.* 15. *Jer.* 2. 10. *Ezek.* 27. 3. *Zeph.* 2. 11. and *isles* are here put for the inhabitants, as the words *earth* and *land* are commonly used.

9. *He was a mighty hunter before the Lord;*] That is, to the highest degree. Thus in *Jonah* 3. 3. what is translated an exceeding great city, is in the original a great city to God. And in *Acts* 7. 20. the words exceeding fair, are in the original fair to or before God. Nimrod was called a mighty hunter in two respects: 1. On account of his being famous for hunting wild beasts, to which men were much exposed, while they were as yet but few, and lived scattered up and down in the open air, or in tents but weakly de-

fended. 2. Because he was a great tyrant and persecutor, who are often in scripture called *fowlers* and *hunters*, as *Psal.* 91. 3. *Jer.* 16. 16. *Lament.* 3. 52, &c.

Wherefore it is said, &c.] That is, thence came the common proverb; which Moses alledges as a proof of the truth of what he delivered; nothing being more usual in his days than for men to say, when they would express how great any man was, *He is like Nimrod, the mighty hunter before the Lord.*

21. *Father of all the children of Eber;*] That is, of the Hebrew nation, who are called *Eber*, *Num.* 24. 24. Moses would have them to know from what an illustrious original they sprung, and therefore breaks off the thread of this genealogy, to give a short touch of it.

25. *In his days was the earth divided.*] The great dispersion, which we read of in the following chapter, fell out just when he was born; which made his father call him by this name, signifying *division* and *separation*.

ANNOTATIONS ON CHAP. XI.

Ver. 1. *Was of one language, &c.*] Heb. of one lip, to show that

Before
CHRIST
cir. 2247.

b Gen. 10.
20.

* Heb. A
man said to
his neighbour.

c Prov. 1.

11. Heb.

† Heb. Burn
them to a
burning.

d 1 Pet. 2, 5.

Rev. 11, 19.

e Deut. 1.

28.

f Prov. 18.

40.

g Job 15.

20.

h Gen. 18.

21.

i Psal. 14, 2.

h Gen. 3.

22.

l Gen. 1.

26.

m Job 12.

20. Psal.

33, 10.

n Deut. 28.

49.

o Verse 4.

Prov. 10.

25.

p Luke 3.

36.

Qainan is

brought in be-

tween Ar-

phaxad and

Salah.

† Heb. Sche-

lah.

that there was then but one language in the world, which behoved to be that of Noah; and that of Noah, the language of Adam; and it is commonly believed to have been the Hebrew.

3. *Let us make brick.*] For in that low and fat soil they had no quarries of stones. The heathen writers agree that Babylon's walls were made of brick.

And slime.] A kind of clay called asphaltus or bitumen, which, as Pliny testifieth, is liquid and glutinous, and fit to be used in brick-buildings, as Strabo, Dion, and others note. And that Babylon was built with this, as is here said, we have the joint and express testimony of Berosus, Ctesias, Dion, Curtius, and many others.

4. *Whose top may reach unto heaven.*] That is as much as to say, an exceeding high tower; an usual hyperbole both in scripture, as Deut. 9, 1. &c. and in other authors. Herodotus, who viewed this structure attentively, says that it was a square of a furlong on each side and consequently half a mile in circumference. The height was equal to the circumference of the base, and divided into eight towers built one upon another.

Left we be scattered abroad, &c.] Their design was not to secure themselves against a flood, which they well knew brick-buildings were no fence against; nor would they then have built this tower in a plain, but upon some high mountain: but rather to prevent a total and irrecoverable dispersion.

2 And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 And they said one to another, * Go to, let us make brick, and † burn them throughly. And they had † brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city and a tower, whose † top may reach unto heaven, and let us make us † a name, lest we be † scattered abroad upon the face of the whole earth.

5 And the LORD † came down to see the city and the tower, which the † children of men builded.

6 And the LORD said, † Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, † let us go down, and there † confound their language, that they may † not understand one another's speech.

8 So the LORD † scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ These are the generations of Shem; Shem was an hundred years old, and begat Arphaxad two years after the flood.

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and † begat † Salah.

13 And Arphaxad lived after he begat Salah

four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat * Peleg.

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu.

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat * Serug.

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah.

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat † Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativity, in † Ur of the Chaldees.

Before
CHRIST
2311.

* Called
Phalec.
Luke 3, 35.
1 Chron. 1,
19.

* Or, Saruch,
Luke 3, 35.

q Jos. 24, 2.
r Acts 7, 2.
4. Neh. 9.
7. Dan. 2.
2, 4.
Some read,
Out of the fire
of the Chal-
dee, for Ur
signifies a
valley, light,
or fire.
Isa. 24, 15.

5. *And the Lord came down.*] Not by local descent, for he is every where; but by the manifestation of his presence and the effects of his power in that place.

The children of men.] So called emphatically, for distinction of them from the sons of God, or the race of Shem, who were not guilty of the sin, and therefore did not partake in the curse, the confusion of their language, but retained their ancient tongue uncorrupted for a good while.

7. *Let us, &c.*] The blessed trinity. See Gen. 1, 26.

Confound their language, &c.] By making them forget their former language, and by putting into their minds several languages, not a distinct language into each person, but into each family, or rather into each nation.

10. *The generations of Shem.*] Not all of them, as appears both from the next verse, and from the former chapter; but of those who were the seminary of the church, and the progenitors of Christ.

28. *Ur of the Chaldees.*] The word *Ur* in the Hebrew signifies fire, and was so called; either from the Chaldeans who first studied astronomy, and observed the motions of the celestial bodies, or from the fire, the symbol of the sun, which was worshipped in that city.

Before
CHRIST
1996.

29 And Abram and Nabor took them wives: the name of Abrams wife was ^a Sarai; and the name of Nahors wife, Milcah, the daughter of Haran, the father of ^b Milcah and the father of Iscah.

30 But Sarai was barren; she had no child.
31 And ^a Terah took Abram his son, and Lot the son of Haran his sons son, and Sarai his daughter in law, his son Abrams wife; and they went forth with them from Ur of the Chaldees to go into the land of Canaan; and they came unto ^a Haran, and dwelt there.
32 And the days of Terah were two hundred and five years; and Terah died in Haran.

C H A P. XII.

1 God calleth Abram, and blefseth him with a promise of Christ: 4 He departeth with Lot from Haran: 6 He journeyeth through Canaan, 7 which is promised him in a vision: 10 He is driven by a famine into Egypt: 11 Fear maketh him feign his wife to be his sister: 14 Pharaoh having taken her from him, by plagues is compelled to restore her.

NOW the LORD ^a had said unto Abram, ^b Get thee out of thy country, and from thy kindred, and from thy fathers house, into a land that I will ^c shew thee.

2 And I will make of thee ^d a great nation, and I will ^e bless thee, and make thy name great; and thou shalt be a blessing.

3 And I will bless them that bless thee, and curse him that curseth thee: and ^f in thee shall all families of the earth be blessed.

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brothers son, and all their substance that they had gathered, and the souls that they had ^g gotten in Haran; and they went forth to go into the ^h land of Canaan, and into the land of Canaan they came.

6 ¶ And Abram ⁱ passed through the land into the place of ^j Sichem, unto the plain of Moreh. And the ^k Canaanite was then in the land.

7 And the LORD ^l appeared unto Abram, and said, Unto ^m thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he ⁿ removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on still toward the south.

10 ¶ And there was ^o a famine ^p in the land: and Abram ^q went down into Egypt to sojourn there; for the famine was grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art ^r a fair woman to look upon.

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will ^s kill me, but they will save thee alive.

13 Say, I pray thee, thou art ^t my sister:

29. Milcah the daughter of Haran, &c.] Such marriages of uncles and nieces being permitted then, *Exod.* 6. 20. (as in the beginning of the world the marriages of brethren and sisters were) though afterwards, the church being very much enlarged, they were severely forbidden, *Levit.* 18. 12, 14.

31. They came unto Haran, &c.] Called Charran, *Acts* 7. 4. and by the Romans Carrae; a place in Mesopotamia, strictly so called, in the way to Canaan, and near to it, well known by Crassus his defeat there.

ANNOTATIONS on CHAP. XII.

Ver. 1. *The Lord had said, &c.*] We are not told how he spake to him, whether in a dream, or a vision, or by an angel. It is supposed to have been by a voice, when he was awake, from the Schechinah or divine presence; for St Stephen says expressly, *the glory of God appeared to him, before he dwelt in Charran, Acts* 7. 2.

From thy father's house:] From the family of Nabor, which was now become idolatrous, *Gen.* 31. 30. *Jos.* 24. 2. and consequently their society was dangerous and pernicious.

That I will shew thee.] Which as yet he nameth not, for the greater trial and exercise of Abram's faith and patience: compare *Isa.* 41. 2. with *Heb.* 11. 8.

3. In thee:] (*i. e.*) In thy seed, as it is explained *Gen.* 2. 18. and 26. 4. and 28. 24. (*i. e.*) in and through Christ, *Acts* 3. 25. *Gal.* 3. 9, 16, 28, 29.

5. All the souls they had gotten:] That is, all the slaves born

in their house, or bought with their money. The Chaldee paraphrast interprets this of the proselytes they had won to God, for such only would Abraham carry with him.

6. *The place of Sichem.*] *Heb.* Sechem, a place afterwards so called in the mountains of Ephraim, *Jos.* 21. 21. *Judg.* 8. 31. and here so called by anticipation.

The plain of Moreh.] The Septuagint has it the oak of Moreh. In all probability there was a grove of oaks in this plain, one of which was remarkably large.

And the Canaanite, &c.] This is added as an aggravation of Abram's faith and obedience, that he durst and did profess the true religion in the midst of such an idolatrous people; which could not be without great danger both of his estate and life.

8. *Beth-el;*] A known place, which afterwards was called Beth-el, but now Luz, *Gen.* 28. 19. An usual prolepsis, or anticipation, as before, verse 6.

11. *Thou art a fair woman, &c.*] She was now above sixty years old, but having comely features, and a fair complexion (in comparison of the tawny Egyptians,) she seemed to be younger than she was. Besides, her beauty was not diminished by child-bearing.

12. *They will kill me.*] Adultery was reckoned an enormous crime even by the Pagans; and it is for this reason Abram believed the Egyptians would put him to death, that they might then be at liberty to satisfy their lust.

13. *Thou art my sister.*] So she was, either, 1. More generally, as his niece; for nephews and nieces are in scripture called

Before
CHRIST
cir. 1920.

y Mat. 5. 28.
Gen. 39. 7.
2 Prov. 29.
32.
a Esth. 2. 9.

b Gen. 20.
18. Psa.
105. 14.
1 Sam. 5. 6.
& seq. Job
34. 10.
Heb. 13. 4.
1 Chron.
23. 7.

c Exod. 18.
27. Prov.
21. 1.

a Is. 37. 1.
b Gen. 12.
9.
c Gen. 24.
35. Prov.
10. 22.
Mat. 6. 33.
1 Tim. 4. 8.
d Gen. 12.
7. 8.

that it may be well with me for thy sake; and my soul shall live because of thee.

14 ¶ And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman, that she was very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaohs house.

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the LORD plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife?

19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.

20 And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

G H A P. XIII.

1 Abram and Lot return out of Egypt: 7 By disagreement they part asunder. 10 Lot goeth to wicked Sodom. 14 God reneweth the promise to Abram: 18 He removeth to Hebron, and there buildeth an altar.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram was very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

5 ¶ And Lot also which went with Abram had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abrams cattle and the herdmen of Lots cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we be brethren.

9 Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent towards Sodom.

13 But the men of Sodom were wicked, and sinners before the LORD, exceedingly.

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, north-ward, and south-ward, and east-ward, and westward:

Before
CHRIST
cir. 1918.

e Prov. 3. 9.
Gen. 12. 8.
f Job 1. 3.
g 1 Tim.
6. 9.

h Gen. 21.
25.

i Neh. 5. 9.

k Prov. 15.
1.

l Cor. 6. 7.
Heb. 12. 14.
Psal. 120. 7.

m Psa. 66.
12. 16.
51. 3.
Ezek. 28.
13. & 31. 7.

n Gen. 19.
17. 1 Pet.
2. 15.

o Gen. 19.
5. 1 Sam.
15. 18.
Ezek. 16.
49. 50.

15 For

led brethren and sisters, as Gen. 13. 8. Or rather, 2. Properly, (i. e.) by the father's side, Gen. 20. 12. So this expression was true, but ambiguous, and intended to deceive the Egyptians, and therefore unwarrantable.

15. *Pharaoh*:] A name common to all the kings of Egypt now, and for many ages after.

Into Pharaoh's house.] Not to his bed, but the house of his women, where they were purified and prepared for the king's presence and society, as *Esther* 2. 8, 9. that in due time she might be his concubine or wife.

17. *Plagued Pharaoh*:] Most probably with some notable distemper of his body, which did both chastise him for, and hinder him in the execution of his lust.

And his house:] (i. e.) His servants or courtiers, who being some one way, some another, partners of his sin, are justly made partners in his plagues.

18. *What is this that thou hast done unto me?* &c.] How great an injury hast thou done to me in concealing this from me, that she was thy wife? How knew Pharaoh this? *Answer.* He guessed it

from the quality of his plague; which also awakened his conscience.

ANNOTATIONS ON CHAP. XIII.

Ver. 7. *Canaanite and the Perizzite dwelled, &c.*] Were the lords and owners of it, and therefore Abram and Lot could not take what pastures they pleased, but such as the others left them; which was not sufficient for their convenience. It may also be added as a reason of Abram's following motion, because that idolatrous people were present, and diligently observed all their contentions and other miscarriages, and would, doubtless, take occasion thence to disparage the true religion.

8. *Brethren*:] Both by nature, near-kinsmen, as the word brother is oft used; and in the faith and religion too; amongst whom contentions are very indecent and scandalous.

10. *As thou comest unto Zoar.*] These words are not to be joined with the words immediately going before, as if Egypt was commended for its fertility in that part of it from which men

Before CHRIST
cir. 1917-
p Ver. 17.
Acts 7. 5.
Heb. 11. 9.
Gen. 12. 7.
Deut. 34. 4.
Psal. 69.
36. & 102.
28. Gen.
27. 8.
1 Isa. 60. 21.
& 65. 9.
Lev. 25.
46.
Heb. 9. 15.
2 Pet. 1. 11.
Gen. 15.
5. & 22. 17.
& 22. 12.
Num. 23.
10. Heb.
21. 12.
Rev. 7. 9.
1 Heb. 11. 16.
2 Gen. 12. 7.

15 For all the land which thou seeest, to ^p thee will I give it, and to ^q thy seed ^r for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the ^s dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land, in the ^t length of it, and in the breadth of it: for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre which is in Hebron, and built there ^u an altar unto the LORD.

C H A P. XIV.

1 The battle of four kings against five. 12 Lot is taken prisoner. 14 Abram rescueth him. 18 Melchizedek blesteth Abram. 20 Abram giveth him tithe: 22 The rest of the spoil, his partners having had their portions, he resereth to the king of Sodom.

AND it came to pass in the days of Amraphel king of ^a Shinar, Arioch king of Ellasar, Chedorlaomer king of ^b Elam, and Tidal king of nations;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zebaiim, and the king of Bela which is ^c Zoar.

3 All these were joined together in the vale of Siddim, which is the ^d salt-sea.

4 Twelve years they ^e served Chedorlaomer, and in the thirteenth year they ^f rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the ^g Rephaims in ^h Ashteroth Karnaim, and the ⁱ Zuzims in Ham, and the ^k Emims in Shaveh Kiriathaim,

6 And the ^l Horites in their mount Seir, unto ^m El-paran, which is by the wilderness.

7 And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the ⁿ Amalekites, and also the Amorites, that dwelt in ^o Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zebaiim, and the king of Bela, (the same is Zoar) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: four kings with five.

10 And the vale of Siddim was full of slime-pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain.

11 And they took all the ^p goods of Sodom and Gomorrah, and all their ^q victuals, and went their way.

12 And they took ^r Lot Abrams brother-son (who dwelt in Sodom) and his goods, and departed.

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Gen. 9. 26.
f Ezek. 17.
25.
g Deut. 14.
9.
h Deut. 1. 4.
Joh. 13. 31.
i Deut. 2.
20.
k Dent. 2.
10. 11.
l Deut. 2.
22.
m Gen. 21.
21. Hab.
3: 3.
n Gen. 36.
12.
o 2 Chron.
20. 2.

Gen. 9. 26.
f Ezek. 17.
25.

g Deut. 14.
9.

h Deut. 1. 4.
Joh. 13. 31.

i Deut. 2.
20.

k Dent. 2.
10. 11.

l Deut. 2.
22.

m Gen. 21.
21. Hab.

n Gen. 36.
12.

o 2 Chron.
20. 2.

p Job. 8. 24.

q Gen. 12. 5.
r Deut. 28.

s Gen. 13.
31. 33. 51.

t Gen. 13.
11. Num.
16. 26.

u Rev. 18. 4.

go to Zoar, but with the more remote words: and the sense is, as the words of the text are transplaced and rendered by some, that the plain of Jordan was (before the Lord destroyed it and its cities Sodom and Gomorrah) watered every where, even to Zoar; or, even until thou comest, i. e. till a man come to Zoar, i. e. all the way which leads from the place where Abram then was to Zoar. And such transpositions are not unusual, as we shall see hereafter.

15. To thee, &c.] *Quest.* How was the land given to Abram, when it is expressly said, He, i. e. God, gave him none inheritance in it, no not so much as to set his foot on, Acts 7. 5. *Ans.* 1. God gave Abram the right to it, though not the actual possession of it, until the time that God appointed; as God gave the right of the kingdom to David, but not the possession till Saul's death. 2. God explains himself, to thee and to thy seed; i. e. to thee, that is, to thy seed; and that for thy sake; the particle and being put off for that is, as 1 Chron. 21. 12. compared with 2 Sam. 24. 13. Eph. 1. 3. and in many other places, as we shall see.

For ever.] *Quest.* How for ever, when after some hundreds of years they were turned out of it? *Ans.* 1. This promise was made to them upon condition of their obedience, which is oft expressed in other places, as Levit. 18. 26. Deut. 4. 25. 26. Isa. 48. 18. 19. 2. The word *olam*, rendered for ever, doth not always signify eternity, but a long continuance, as is evident from Gen. 17. 13. and 48. 4. Exod. 21. 6. Psal. 132. 14. and many other places of scripture; and in particular, when it is applied to the Jewish rites and privileges, it commonly signifies no more than during the standing of that common wealth, or until the coming of the Messiah; and so it may here be understood.

18. The plain of Mamre:] An Amorite of great note, from whom the city Hebron was called Mamre, Gen. 22. 19.

a friend and confederate of Abram, Gen. 14. 13. by whom it is thought he was brought to the knowledge and worship of the true God:

In Hebron:] Or, near Hebron; for so the Hebrew Beth is sometimes taken.

A N N O T A T I O N S O N C H A P. XIV.

Ver. 1. King of nations:] i. e. Of a people which came to him out of several nations, and put themselves under his government. Or *Goiim* is the name of a certain place or country, so called from the confluence of divers people or nations thither, as Tyrus is called the mart of nations, Isa. 23. 3. upon the same account.

2. King of Sodom, &c.] Once for all; observe that the names of kings is here and elsewhere given by Moses to the chief governors of cities or little provinces. Compare Jos. 12. 9. &c.

3. Which is the salt sea:] The place where Sodom and Gomorrah stood. The Greeks called it the lake Asphaltites; or brimstone lake; and it has been since called the dead sea, because no fish will live in it, nor can any bird fly over it.

5. Ashteroth Karnaim:] A place in Basan called Ashteroth, Deut. 1. 4. Jos. 9. 10. and 13. 31. It is surnamed Carnaim, q. d. Two borned, like a half moon, either from the situation and form of the place, or from the goddess Diana, or the moon, which usually was painted with two horns, whom they worshipped.

10. Fell there:] Either, 1. Fell into the pits which they designed for others. Or rather, 2. Were slain; as this word is oft used, as Jos. 8. 24. 25. Judges 8. 10. and 12. 6. and here too; for those that fell are here opposed to those that remained.

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Job 1. 15.
Jonah 1. 9.
Gen. 11.
27.
Gen. 15.
3. & 17.
32.
Judg. 9.
43.
1 Sam.
30. 19.
Ila. 47. 2.
Prov. 19. 4.
1 Sam.
18. 18.
Psal. 110.
4. Heb.
7. 1.
Deut. 23.
3. 4. Judg.
8. 5. 2 Sam.
17. 27. 29.
1 Chron.
23. 13.
Psal. 112. 4.
Heb. 7. 1.
Heb. 7. 7.
Num. 6.
23. &c.
Eph. 1.
3. 6.
Gen. 9. 26.
Rom. 15. 11.
Psal. 44. 3.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

15 And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the king of Sodom went out to meet him (after his return from the slaughter of Chedorlaomer and of the kings that were with him) at the valley of Shaveh, which is the kings' dale.

18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

19 And he blessed him, and said, Blessed be Abram of the most high God possessor of heaven and earth:

20 And he blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

13. *The Hebrew* ;] So called, either from his ancestor Eber, chap. 10. 24. and 11. 14. or, as others think, from his passing over the river Euphrates, from beyond which he came into Canaan, the word *Hebrew* in the original language signifying a *stranger*.

17. *Kings' dale* ;] So called, either upon this occasion of the meeting of divers kings here, or because king Melchizedek either had his habitation here, or was much delighted with it, and conversant in it. See 2 Sam. 18. 18.

18. *Melchizedek* .] *Quest.* Who was this? *Answ.* 1. Sem, as the Jews and many others think, who probably was alive at this time, and no doubt a great prince. But neither is it probable that Sem should be a king among the cursed race of Ham, nor will this agree with the apostle's description of Melchizedek, Heb. 7. 3. *Without father and mother, &c.* whereas Sem's parents, and the beginning and end of his days, are as expressly mentioned by Moses as any others. 2. A Canaanitish king by the divine providence made both a king over men, and priest unto the true God, brought in here in this unusual manner, without any mention of his parents birth or death, for this end, that he might be an illustrious type of Christ.

King of Salem .] By Salem most commentators understand Jerusalem, which is called Salem in scripture, Psal. 76. 2. But St Jerom, Bochart and others, think that it was a place situated near Jordan, perhaps the Salim mentioned by St John, chap. 3. 23.

Bread and wine :] That is, all sorts of provisions proper to refresh his weary and hungry army, according to the manner of those times. See Deut. 23. 4. and 25. 18. Judg. 8. 5, 6, 15. 1 Sam. 17. 17.

He was the priest, &c.] Thus in succeeding ages the same persons were often both kings and priests, as the learned note out of Virgil and other authors. And this clause is here added as the cause and reason, not for his bringing forth or offering bread and wine, as some would have it, (for that is ascribed to him as a king, as an act of royal munificence,) but of the following benediction and decimation.

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 That I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldst say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

CHAP. XV.

1 God encourageth Abram. 2 Abram complaineth for want of an heir: 4 God promiseth him a son, and a multiplying of his seed. 6 Abram is justified by faith. 7 Canaan is promised again, and confirmed by a sign, 12 and a vision.

AFTER these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

2 And Abram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

20. *He gave him tithes &c.*] Not Melchizedek gave to Abram, as some Jews foolishly understand it; for Abram swears that he would not keep nor take any of the recovered goods of the kings of Sodom, or his brethren, verse 23. but Abram gave to Melchizedek, as appears both from Heb. 7. 4. and from the nature of the thing; for the tithes confessedly belong to the priest, such as Melchizedek, and not Abram, is here described to be.

23. *Lest thou shouldst say, I have made Abram rich* ;] Lest thou shouldst claim a share with God in the honour due to him, to whose blessing alone I do and I will owe my riches: or, Lest thou shouldst say, Abram is enriched with my spoils; and however he pretended kindness and charity, yet indeed it was his covetousness that put him upon this work.

24. *Men which went with me* .] For as Abram had a right to spoils, so had they, whether they joined with him in the battle, as it is conceived they did, or only abode by the stuff, 1 Sam. 30. 24.

ANNOTATIONS on CHAP. XV.

Ver. 1. In a vision .] God anciently revealed himself to men two ways; either, 1. When the man was asleep, in a dream: or, 2. In a vision, Num. 12. 6. when he was awake; and this either, 1. When he was wrapt into an ecstasy, wherein his senses are idle, but his mind is active and elevated to the contemplation and understanding of what God reveals. See Numb. 12. 6, 7, 8. and 24. 4. Isa. 1. 1. Acts 10. 10, 11. Or, 2. When the thing was manifested by an external representation. So here God seems to have appeared to Abram in the shape of a man, as he did Gen. 18. as may be gathered from v. 5.—10.

Fear not ;] Neither the return of those enemies whom thou hast smitten and provoked, nor the envy of thy neighbours for this glorious victory, nor for thy own desolate condition.

2. *What wilt thou give me, seeing I go childless, &c.*] What good

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Deut. 32.
40. Dan.
12. 7.
Rev. 10.
5. 6.
1 Kings
5. 20.
1 Kings 13. 8.
Eph. 9.
15, 16.

Acts 10.
10. Num.
12. 6.
Dan. 10.
12. Math.
28. 5. with
Mark 16. 6.
Psal. 5. 12.
& 113. 9, 10.
11. & 3. 3.
& 84. 11.
& 91. 4.
Prov. 11.
18.
Psal. 117.
3.

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f Eccl. 2. 7.
g Gen. 35.
11. 2 Sam.
7. 12.
2 Chron.
6. 9.
h Gen. 13.
26. & 22.
17. Deut.
2. 10. &
10. 22.
1 Kings 4.
20. 1 Chr.
27. 23.
Jer. 33. 22.
Gal. 3. 7.
29.
i Rom. 4.
20.
Gal. 3. 6.
Jam. 2. 23.
k Rom. 4. 3.
l Rom. 4. 2.
3. 22.
2 Cor. 5.
19. m Gen. 12. 1. n Judg. 6. 17. Luke 1. 18. 2 Kings 20. 8. Isa. 7. 11.
o Lev. 1. 2. p Jer. 34. 13.

3 And Abram said, Behold, to me thou hast given no seed: and lo, ^t one born in my house is mine heir.

4 And behold, the word of the LORD came unto him, saying, This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: And he said unto him, So shall thy seed be.

6 And he believed in the LORD; and he counted it to him for righteousness.

7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, LORD God, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.

14 And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

17 And it came to pass, that when the sun went down and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

18 In

23. 31. 1 Thes. 2. 16. † Heb. A lamp of fire. Judg. 6. 21. Zecl. 12. 6.

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g Mat. 13.
4. Ezek.
17. 3. 7.
r Gen. 2.
21.
f Psal. 55.
3. 4. 5.
Dan. 10.
8. 9.
t Gen. 17.
8. Psal. 105.
11. 12.
Add. 7. 6.
u Gal. 3. 17.
x Psal. 5. 4.
y Exod. 12.
35. 36.
z Gen. 25.
8. Judg. 8.
32. Job 5.
26. Eccl.
12. 7.
a Jer. 51.
13. Dan.
8. 23. Joel.
3. 13. Mar.
3. 13. Mar.
Zech. 12. 6.

good will all the riches in the world do me, if I have not a child to inherit my estate? *To go childless*, is to die (to go out of the world) without children, as Luke 22. 22. *Truly the Son of man goeth*, i. e. must die shortly.

The Steward of my house is this Eliezer of Damascus.] It is likely Eliezer was one of their souls (i. e. servants) gotten in Haran, chap. 12. 5. and had been such a wise and faithful manager of all things committed to his care, that Abram intended, before the promise made to him, to have left him his heir, thinking he should have no child of his own, Sarai being barren, as we read chap. 11. 30.

5. *And he brought him forth abroad and said, &c.*] Maimonides thinks that all this which follows was done in a vision: but others will have it that he was really conducted out of his tent into the open air, and looked upon the stars. The former opinion is more probable, because the sun was not yet gone down, ver. 12. and therefore the stars were not to be seen with the eye, but were represented only in a vision.

6. *Counted it to him for righteousness;*] That is, reckoned or imputed it, as this word is translated, Rom. 4. 10, 22. for a righteous and worthy action, and thereupon graciously owned him as a righteous person, though guilty of some failings inconsistent with perfect righteousness.

8. *Whereby shall I know, &c.*] He asks a sign, not out of distrust of God's promise, for *he was strong in faith*, Rom. 4. 20. but for further assurance and confirmation of it. And such an asking of a sign was not an unusual practice with good men, as Jud. 6. 37. 2 Kings 20. 8. nor are they reproved for it; but, on the contrary, Ahaz was commanded to ask a sign, and reproved for not asking it, Isaiah 7. 11.

10. *Divided them in the midst, &c.*] It was a very ancient custom for those who entered into a covenant with each other, to divide the victims, laying the parts opposite to each other, with a space for both parties to walk between them; signifying thereby that the party who brake the covenant should in like manner be cut asunder. The prophet Jeremiah (chap. 34. 18, 19.) has mentioned this ceremony, and consequently it continued in use long after the days of Abraham.

10. *But the birds divided he not.*] Either because there

were two birds, and the one was laid against the other, which answered to the division of the large creatures; or because they belonged not to the ceremony of the covenant, but were for the use of sacrifice, wherein they were to be offered whole, as afterwards was prescribed, Levit. 1. 15, 17.

12. *A deep sleep, &c.*] Partly natural from his labour in killing and sacrificing those creatures; and partly sent upon him from God, to make way for the following representation.

An horror of great darkness, &c.] i. e. He seemed to be covered with a dreadful darkness, which was, either, 1. A token of God's special presence; compare 1 Kings 8. 12. Or, 2. A signification of the distressed and doleful condition of Abram's seed; for darkness in scripture is frequently mentioned as an emblem or sign of great misery, as Psal. 88. 6. and 107. 14. &c.

13. *Four hundred years.*] From the birth of Isaac, when these years began, to the departure out of Egypt, was just 405 years: but the five odd years are not mentioned, it being the manner of all writers to take no notice of broken numbers, when they name a round sum.

15. *Go to thy fathers, &c.*] (i. e.) Either, 1. Into heaven, where thy godly progenitors are gone; or, 2. Into the state of the dead, where all thy fathers are gone before thee.

16. *But in the fourth generation, &c.*] In the end of 400 years mentioned verse 13. a generation being at that time reckoned at one hundred years, or thereabouts. Or, in the fourth generation, numbered from their going into Egypt, or from their leaving Canaan; which may possibly be implied by these words, *they shall come hither*. So Caleb was the fourth from Judah, and Moses the fourth from Levi, and so doubtless many others.

For the iniquity of the Amorites is not yet full.] Under the Amorites are comprehended all the other nations of Canaan, who were very wicked. But in Abram's time *their iniquity was not full*, i. e. There were several good men still remaining among them, as Mamre, Elchol and Aner, seem to have been, as also Melchisedek and his religious followers.

17. *A smoking furnace and a burning lamp, &c.*] That is, the *Schechinah*, or *divine majesty*, appeared in great splendor, like to a flaming fire. Thus it appeared to Moses, Exod. 3. 2.

C. 4.

18. The

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^b Gen. 12.
7. & 13.
^{25.} & 26. 4.
Dent. 34. 4.

18 In that same day the LORD made a covenant with Abram, saying, ^b Unto thy seed have I given this land, from the river of Egypt unto the great river the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAP. XVI.

1 Sarai, being barren, giveth Hagar to Abram.

6 Hagar, being afflicted for despising her mistress, runneth away. 9 An angel sendeth her back to submit herself, 11 and telleth her of her child. 15 Ishmael is born.

^a Gen. 25.
12.
^b Gen. 25.
12.
^c Gen. 20.
28. & 30.
22. & 30.
3. 6. 9.
[†] Heb. *be*
built by her.
^d Gen. 3. 6.

NOW Sarai Abrams wife ^a bare him no children: and she had an ^b handmaid an Egyptian, whose name was Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath ^c restrained me from bearing: I pray thee go in unto my maid; it may be that I may [†] obtain children by her: and Abram ^d hearkened to the voice of Sarai.

3 And Sarai Abrams wife took Hagar her maid the Egyptian, after Abram had dwelt ^e ten years in the land of Canaan, and gave her to her husband Abram to be his ^f wife.

^f Gen. 25.
6. Gal. 4.
22.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was ^g despised in her eyes.

^g Prov. 30.
21, 23.
^h Prov. 14.
29.

5 And Sarai said unto Abram, ^h My wrong ^{be} upon thee: I have given my maid into thy bosom; and when she saw that she had conceived,

I was despised in her eyes: the LORD ⁱ judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid ⁱ is ^k in thy hand; do to her as it pleaseth thee. And when Sarai ^j dealt hardly with her, she ^m fled from her face.

7 ¶ And the angel of the LORD ⁿ found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And he said, Hagar, Sarais maid, ^o whence camest thou? and whither wilt thou go? And she said, ^p I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and ^q submit thy self under her hands.

10 And the angel of the LORD said unto her, I will ^r multiply thy seed exceedingly, that it shall not be numbred for multitude.

11 And the angel of the LORD said unto her, Behold, thou ^s art with child, and shalt bear a son, and shalt call his name Ishmael ^t; because the LORD ^u hath heard thy affliction.

12 And he will be a wild man; his hand ^v will ^{be} ^t against every man, and every mans hand against him: and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, ^w Thou God seekest me: for she said, Have I also here ^x looked after him that seeth me?

14 Wherefore the well was called ^y Beer-lahai-roi; behold ^{it} is between Kadesh and Bered.

15 ¶ And Hagar bare Abram a son: and Abram called his sons name, which Hagar bare, Ishmael.

16 ¶ And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

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[†] Sam. 24.
12, &c.
^k Gen. 24.
10. Prov.
15. 1.
^l Pet. 3. 7.
^m Prov. 29.
19.
ⁿ Eccl.
10. 4.
^o Prov.
15. 3.
^p Gen. 3. 9.
^q 1 Sam.
26. 19.
^r Tit. 2. 9.
^s Pet. 2. 18.
^t Gen. 25.
12, &c.
^u Psal. 83. 6.
^v Heb. *God*
shall bear.
^w Exod. 3. 7.
Job 38. 41.
^x Psal. 68.
30. Gen.
25. 18.

^y Psal. 9. 12.
& 25. 18.
^z Gen. 32.
30.
^{aa} That is,
The well of
him that seeth
and seeth
me.

18. *The river of Egypt*:] Not Nilus, which elsewhere is so called, but a less river, as is sufficiently implied, because this is opposed to the *great river* here following: it is the river called *Siber*, which divides Egypt from Canaan.

ANNOTATIONS ON CHAP. XVI.

Ver. 2. *Obtain children by her.*] She reckons the children of her bond-woman, (as Hagar was, Gal. 4. 22.) would be accounted her children, Gen. 30. 3. Exod. 21. 4. 2 Sam. 21. 8. Esth. 2. 7.

3. *Gave her to her husband Abram to be his wife*:] That is, his concubine, or secondary wife, who was not to be mistress of the house, but only to bear children for the increase of the family. Though polygamy was customary in those days, yet being forbidden by God's first institution of marriage, Gen. 2. 24. compared with Matt. 19. 5. this action of Abram and Sarai cannot be altogether justified. However, it evidently appears not to have been the effect of inordinate lust; as Sarai would never have persuaded her husband (contrary to the inclination of all women) to take another wife, which she herself also gave him; but it proceeded entirely from the eager desire with which she was possessed of having the promised seed. Hence we have the reason also of Jacob's wives contending so earnestly, as they did, for his company.

5. *My wrong be upon thee.*] Thou art the cause of this injury (or these affronts) which I suffer, by being too indulgent to my maid, and not repressing her insolence.

6. *Thy maid is in thy hand*:] (*i. e.*) Subject to thy power and authority, as the phrase is taken, Gen. 24. 10, &c.

7. *Angel of the Lord*:] The Son of God, who oft appeared in man's shape before he took man's nature, who is called an *angel* or *messenger*, because he was the *angel of the covenant*, Mal. 3. 1, &c.

12. *A wild man*:] Heb. *A wild-ass-man*, (*i. e.*) A man like a wild ass, fierce and untamed, and unsettled in his habitation; or as that creature is, Job 39. 5, 8. Jer. 2. 24. Hos. 8. 9. living in deserts and mountains, warlike and violent, exercising himself continually in hunting beasts, and oppressing men.

Dwell in the presence, &c.] In the borders of the other sons and kindred of Abram and Isaac, who though they shall be vexed and annoyed with his neighbourhood, yet shall not be able to make him quit his habitation. See Gen. 25. 18.

13. *Have I also here looked after him that seeth me?*] *i. e.* Do I yet see and live, after I have seen God! She wonders at it, because it was then the common opinion, that an appearance of God to any person was a fore-runner of death. See Gen. 32. 30. Exod. 33. 20.

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CHAP. XVII.

1 God reneweth the covenant. 5 Abram his name is changed in token of a greater blessing. 10 Circumcision is instituted. 14 Sarai her name is changed, and she blessed. 16 Isaac is promised. 23 Abraham and Ishmael are circumcised.

AND when Abram was ninety years old and nine, the LORD ^a appeared to Abram, and said unto him, I am the ^b Almighty God; ^c walk before me, and be thou perfect.

2 And I will make my covenant ^d between me and thee, and will multiply thee exceedingly.

3 And Abram ^e fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be ^f a father of many nations.

5 Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a ^g father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee: and ^h kings shall come out of thee.

7 And I will establish my covenant between me and thee, and ⁱ thy seed after thee, in their generations, for an ^k everlasting covenant; to be ^l a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for ^m an everlasting possession; and I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This is my covenant, which ye shall keep between me, and you, and thy seed after thee; Every ⁿ man-child among you shall be ^o circumcised.

11 And ye shall circumcise ^p the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you.

12 And he that is [†] eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in ^q your flesh for an everlasting covenant.

14 And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be ^r cut off from his people: he hath ^s broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah ^t shall her name be.

16 And I will ^u bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of ^v nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and ^x laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live ^y before thee!

19 And God said, ^z Sarah thy wife shall bear thee a son indeed; and thou shalt call his name ^a Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, I have heard thee: behold I have blessed him, and will make him fruitful, and will multiply him exceedingly: ^b twelve princes shall he beget, and I will make him a great nation.

21 But ^c my covenant will I establish with Isaac,

^c Rom. 9. 5, 6. Luke 1. 55, 72. Gal. 3. 29.

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^p Dent. 10. 16. & 30. 6.

[†] Heb. a son of eight days.

Exod. 22. 30.

^q Rom. 2. 28. 29.

^r Exod. 4. 24.

^s & 12. 15, 19. & 30.

^t 33, 38. & 31. 14.

Lev. 7. 20,

21, 25, 27.

& 17. 4, 9,

10, 14. &

18. 29. &

19. 8. &

20. 3. 5, 6,

17, 18. &

22. 3.

Num. 9. 13.

& 15. 30,

31. & 19.

13. 20.

^f 1 Cor. 11. 27, 29.

ⁱ Gen. 1. 28.

^u Gal. 4.

26. ¹ Pet.

3. 6.

^z Rom. 4.

19, 20.

John 8. 56.

^y Gen. 4. 14.

Psalm. 4. 6.

Isa. 59. 2.

Psalm. 41. 12.

² Gen. 18.

10. & 21. 2.

^a Rom. 9.

7. 8. Gal.

4. 28.

^b Gen. 25.

12, 16.

ANNOTATIONS ON CHAP. XVII.

5. *Thy name shall be Abraham, &c.* (*i. e.*) *The Father of a multitude*, Ham in the Hebrew being put for Hamon, which signifies a *multitude*, by a figure called *Apocope*, which is usual in proper names.

6. *And kings shall come out of thee.* So did the kings of Israel and Judah, of Edom, of the Saracens, and the Messias, who is King of kings, and Lord of lords.

8. *An everlasting possession;* Upon condition of their obedience to God, as is oft expressed: wherein seeing they so notoriously failed, it is no wonder if they *possessed it but a little while*, as the prophet complains, *Isa. 63. 18.*

10. *This is my covenant, &c.* Circumcision is here called the *covenant* by an usual metonymy, because it is the condition, sign and seal of the covenant, the pledge of God's promise and man's duty. And upon the same grounds the cup, *i. e.* the wine, is called *the New Testament in Christ's blood*, Luke 22. 20. or, which is all one, *Christ's blood in the New Testament*, Matth. 26. 28.

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12. *He that is eight days old, &c.* Not before that time, because of the child's weakness and imperfection and impurity too, *Levit. 12. 3.* for which reason also beasts were not to be offered to God before the eighth day, *Exod. 22. 30.*

14. *Shall be cut off from his people.* What it is to be *cut off*, is very much disputed. Some say that it was the shortening of the man's life; others say, it was the making him childless, so that his family and name perished in Israel; others take it for the loss of the happiness in the world to come. But the simplest sense seems to be, that the man should not be accounted one of God's people.

17. *And laughed:* Through admiration and holy rejoicing at so great a blessing, not through unbelief, as Sarah did, *Gen. 18. 12, 13.* as appears from *Rom. 4. 19, 20.*

18. *Ishmael might live before thee.* Grant, O Lord, that the giving of one son may not be joined with the taking away of another; that Ishmael may faithfully serve thee, and may have a share in thy favour and gracious covenant.

19. *Call his name Isaac.* Which signifies *laughter*, not from Sarah's laughter, which as yet had not happened, but from Abraham's past laughter, *verse 17.* and future joy in his son.

† D

22. *And*

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saac, whom Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God ^d went up from Abraham

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abrahams house; and ^e circumcised the flesh of their foreskin, in the ^f self-same day as God had said unto him.

24 And Abraham ^{was} ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son ^{was} thirteen years old, when he was circumcised in the flesh of his foreskin

26 In the self same day was Abraham circumcised, and Ishmael his son

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

C H A P. XVIII.

1 Abraham entertaineth three angels. 9 Sarah is reprov'd for laughing at the strange promise 17 The destruction of Sodom is revealed to Abraham 23 Abraham maketh intercession for the men thereof.

^a Gen. 12. 7. & 17. 1. ^b Heb. 13. 2. ^c Rom. 12. 13. ^d Gen. 23. 7. ^e Gen. 32. 5. ^f Gen. 19. 2. ^g Judg. 19. 21. ^h Chap 14. 18. 1 Tim. 5. ⁱ 11a. 3. 1. & 40. 1.

AND the Lord ^a appeared unto him in the plains of Mamre: and he sat in the tent-door in the heat of the day.

2 And he lift up his eyes and looked, and lo, ^b three men stood by him: and when he saw them, he ^c ran to meet them from the tent door, and ^d bowed himself toward the ground,

3 And said, My Lord, if now I have found ^e favour in thy sight, pass not away, I pray thee, from thy servant.

4 Let a little water, I pray you, be fetched, and ^f wash your feet, and rest yourselves under the tree.

5 And I will fetch a morsel of ^g bread, and ^h com-

fort ye your hearts; after that you shall pass on; for ⁱ therefore are ye come to your servant. And they said, So do as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly ^k three measures of ^l fine meal, knead ^m it, and make cakes upon the hearth.

7 And Abraham ran into the herd, and fetcht a calf ⁿ tender and good, and gave ^o it unto a young man; and he hasted to dress it.

8 And he took butter and milk, and the calf which he had dressed, and set ^p it before them; and he ^q stood by them under the tree, and they did ^r eat.

9 ¶ And they said unto him, Where ^s is Sarah thy wife? And he said, Behold, in the ^t tent.

10 And he said, I will certainly ^u return unto thee according to the time of life; and lo, Sarah thy wife shall have a son. And Sarah heard it in the tent-door, which ^v was behind him.

11 Now Abraham and Sarah ^{were} old, and ^x well stricken in age: and it ceased to be with Sarah after the ^y manner of women.

12 Therefore Sarah ^z laughed within herself, saying, After I am waxed old, shall I have pleasure, ^{aa} my lord being old also?

13 And the Lord said unto Abraham, ^{ab} Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing ^{ac} too hard for the Lord? At the time appointed ^{ad} will I return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah ^{ae} denied, saying, I laughed not: for she was afraid. And he said, Nay, but thou didst laugh

16 ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them ^{af} to bring them on the way.

17 And the LORD said, Shall I hide from Abraham that thing which ^{ag} I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed ^{ah} in him?

John 15. 15. ^d Gen. 12. 3. & 22. 18. Acts 3. 25. Gal. 3. 8.

22. And God went up, &c.] To heaven in a visible manner, as it seems he conversed with him in some visible shape. Compare Gen. 35. 13. Judg. 13. 20.

ANNOTATIONS ON CHAP. XVIII.

Ver. 1. *The heat of the day;*] The time when travellers, especially in these hot countries, used to divert and refresh themselves.

2. *Three men, &c.*] One of the three was the Son of God, ver. 13. 14. and the other two were angels; but Moses calls them men, because they all three appeared in the shape of men, which made Abraham take them for such.

3. *And said, My Lord.*] He directeth his speech to one who, by the majesty of his countenance, and the respect which the other two shewed him, seemed to be the chief of them.

4. *Wash your feet.*] A practice usual in those parts, be-

cause they used to travel either bare-footed, or only with sandals to cover and secure the bottom of their feet.

8. *And they did eat:*] Either seemingly, as the scripture oft speaks of things according to appearance; or really, they received the meat into the bodies which they assumed, where it was consumed by a Divine Power.

9. *Behold, in the tent.*] In her tent; for men and women had then their several tents or apartments.

10. *According to the time of life.*] Some commentators think this expression signifies "at the same time of the next year." But others believe its true sense to be, "according to the time of perfecting the child's life in the womb," *i. e.* within the space of nine months.

12. *Sarah laughed, &c.*] Not from joy and admiration, but from a distrust and contempt, thinking it impossible that an old woman should conceive by an old man.

20. *Because*

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i Gen. 33. 10.

k Mat. 13. 33.

l Gen. 4. 3.

m Mal. 1. 14.

n Neh. 12. 44.

Gal. 5. 13.

o Gen. 19. 3.

p Gen. 14. 67.

q Rom. 9. 8. 9. Gen. 21. 1.

r Kings 4. 16. 17.

s Gen. 17. 17. Luke 1. 7. 18.

t Rom. 4. 19. Heb. 11. 11.

u Gen. 31. 35. Lev. 15. 19.

v Rom. 4. 19. 1 Veric 13.

w Gen. 17. 17. & 21. 6.

x 1 Pet. 3. 6. x John 2. 25.

y Jer. 32. 17.

z Luke 1. 37. 2 Mic. 7. 18.

aa Luke 1. 13. 18.

ab Gen. 4. 9.

ac Acts 20. 38. & 21. 5.

ad Rom. 15. 24. 1 Cor. 16. 11.

ae c Psal. 25. 14.

af Amos 3. 7.

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¶ Psal. i. 6.
2 Tim. 2.
19. Jer. i.
5.
Deut. 6.
7. & 32. 46.
Prov. 6. 20.
Gen. 4.
10. & 19.
13.

h Gen. 11.
5. Exod. 3.
8. Micah
1. 3.
i Exod.
33. 5.
k Jer. 15. 1.
l Sam. 14.
36. Psal.
73. 28.

lfa. 29. 13.
Heb. 7. 19.
& 10. 22.
James 4. 8.
m Ezek. 20.
47.
n Job 8. 3.
& 34. 17.

John 5. 22.
27. Rom.
3. 5. 6.
o lfa. 65. 8.
Jer. 5. 1.
Ezek. 22.
30.

p Gen. 3.
19. Job 4.
19. Eccl.
12. 7. lfa.
6. 5. Luke
5. 8.

q Heb. 4. 16.
Eph. 6. 18.

r Judg. 6.
39.

f Luke 11.
8. & 18. 1.

19 For ^e I know him, that he will ^f command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because the ^g cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I ^h will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will ⁱ know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham ^k stood yet before the LORD.

23 ¶ And Abraham ^l drew near, and said, Wilt thou also destroy ^m the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy, and not spare the place for the fifty righteous that are therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: ⁿ shall not the judge of all the earth do right?

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all ^o the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which ^p am ^q but dust and ashes.

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all ^r the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

29 And he spake unto him ^s yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for fortiesake.

30 And he said unto him, ^t Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

31 And he said, Behold now, ^u I have taken

upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenties sake.

32 And he said, Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, ^v I will not destroy it for tens sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

C H A P. XIX.

1 Lot entertaineth two angels. 4 The vicious Sodomites are stricken with blindness. 12 Lot is sent for safety into the mountains: 18 He obtaineth leave to go into Zoar. 24 Sodom and Gomorrah are destroyed. 26 Lot's wife is a pillar of salt. 30 Lot dwelleth in a cave. 31 The incestuous original of Moab and Ammon.

AND there came ^a two angels to Sodom at even; and Lot sat ^b in the gate of Sodom: and Lot seeing ^c them, rose up to meet them; and he bowed himself with his face toward the ground.

2 And he said, Behold now, my lords, turn in, I pray you, into your servants house, and tarry all night, ^d and wash your feet, and ye shall rise up early and go on your ways. And they said, ^e Nay, but we will abide in the street all night.

3 And he ^f pressed upon them greatly; and they ^g turned in unto him, and entered into his house: and he made them a feast, and did bake ^h unleavened bread, and they did eat.

4 ¶ But ⁱ before they lay down, the men of the city, ^j even the men of Sodom, compassed the house round, ^k both old and young, all the people from every quarter.

5 And ^l they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may ^m know them.

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James 5.
16. Jer.
5. 1. lfa.
65. 8. Mat.
7. 7.

a Gen. 18.
22.
b Gen.
18. 1.

c Gen.
18. 4.
d Luke 24.
28. 29.
e Acts 16.
19.

f Luke 11.
8.
g Gen.
18. 6.
h Prov. 6.
18. Rom.
3. 15.

i Exod. 16.
2. & 23. 2.
k lfa. 3. 9.
l Gen. 4. 1.
Judg. 19.
22. Rom.
1. 27.

20. *Because the cry, &c.*] Sins are said to cry when they are gross, and manifest, and impudent, and such as highly provoke God to anger.

21. *Go down now, and see, &c.*] God here speaks after the manner of men, and for the example and instruction of judges to search into causes ere they pass sentence.

22. *Before the Lord;*] The third of these persons whom now he perceived to be the Lord himself, who had assumed a human shape.

25. *Do right.*] He speaks not this, as if it were simply unjust for God to involve the righteous in the same temporal destruction with the wicked; for he knew very well and by his own experience, that *there was not a just man upon earth that did good and sinned not*, Ecclef. 7. 20. But he speaks of that moderate and equitable way which God is pleased to use with the sons of men, and of that right to temporal deliverances which, by virtue of God's gracious covenant and promise, did accrue to pious and virtuous persons, especially in the times of the Old Testament, when temporal promises were more expressly and particularly made to good men.

ANNOTATIONS ON CHAP. XIX.

Ver. 1. *Two angels.*] Even those two which departed from Abraham, chap. 18. 22. and now were come to Lot, the third yet staying and communing with Abraham.

Sat in the gate of Sodom;] To wait for strangers, to whom he might exercise kindness and hospitality, which was the greater charity, because he knew the city to be so very wicked.

2. *Nay, but we will abide in the street all night.*] In those hot countries it was not unusual to ly in the open air all night, especially in summer. This refusal at first was in order to try his kindness, and was noways inconsistent with truth or veracity, it being as great an act of civility in strangers, not to be forward to accept, as it was in him to invite.

3. *And did bake unleavened bread;*] Because that was sooner prepared, that so they might eat it, and after that go to bed in due time.

5. *That we may know them;*] Or abuse them, as Lot's answer explains.

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6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

m Rom.
3. 8. Gen.
22. 37.
Judg. 19.
24.
m Judg. 9.
25. & 19.
23.
o Isa. 65. 5.
p 2 Pet. 2. 7.
g Mat. 13.
55.
r Mat. 7. 6.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, ° Stand back. And they said again, This one fellow came in to sojourn, and he will ° needs be a judge: Now will we deal worse with thee, than with them. And they pressed fore upon the man, even Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

† Heb. blind-
nesses.
2 Kings 6.
18. Acts
13. 11.
Mark 8. 24.
Luke 24.
26.

11 And they smote the men that were at the door of the house with † blindness, both small and great: so that they wearied themselves to find the door.

3 Gen. 7. 2.
Joth. 6. 22.
1 Gen. 28.
20.

12 ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place.

m Mat. 2.
18.
x Exod. 12.
37.
y Mar. 24.
38. 1 Thel.
5. 3.

13 For we will destroy this place: because the cry of them is waxen great before the face of the LORD, and the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, which he married his daughters, and said, Up, get ye out of this place; for the LORD will destroy this city: but he seemed as one that mocked unto his sons in law.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy

wife, and thy two daughters which are here; lest thou be consumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh not so, my Lord.

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life: and I cannot escape to the mountain, lest some evil take me, and I die.

20 Behold now, this city is near to flee unto, and it is a little one: Oh let me escape thither, (is it not a little one?) and my soul shall live.

21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Hasten thee, escape thither; for I cannot do any thing till thou come thither: therefore the name of the city was called Zoar.

23 ¶ The sun was risen upon the earth when Lot entered into Zoar.

24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven.

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

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x Rev. 18. 4.
a Gen. 43.
10. Plal.
119. 60.
b John 6. 44.
c Isa. 63. 9.
d Gen. 18.
22.
e 1 Kings
19. 3.
f Luke 9.
62. Philip.
3. 13. 14.
g Mat. 24.
16. Plal.
121. 1.
b Acts 10.
14.

i Deut. 32.
17. 1 Kings
9. 9.
k Plal. 145.
19.
l Exod. 32.
10. Deut. 9.
14. Isa.
65. 8.
m Gen. 13.
10. & 14.
2.
n Deut. 29.
23. Jer. 20.
16. Luke
17. 29.
2 Pet. 2. 6.
Jude 7. Rev.
19. 20.
o Isa. 13.
29. Jer. 50.
40. Lam. 4.
6. Ezek. 16.
48. Amos
4. 11.

explains it: a modest word for a lewd fact. And this intention of theirs is the more probable, because of the great beauty which it is likely was in the bodies which the angels assumed, whereby their lust was the more inflamed.

8. *As is good in your eyes.*] A most imprudent and sinful motion, whereby he yielded to one sin to prevent another, contrary to Rom. 3. 8. But it is some extenuation of his sin that it proceeded from his great charity and kindness to strangers, and that he was at this time under a great perturbation and discomposure of mind.

11. *Smote the men—with blindness.*] It was not a total blindness, as if they quite lost the use of their eyes, for they saw the house, though not the door, but it was a great dimness and confusion of their sight, and a disturbance in their common sense, by which they were made unable to distinguish between different persons or places; as it was also with the Syrians, 2 Kings 6. 18. and as it is in some measure with some drunkards, who, though their eyes be open, cannot distinguish between things that differ.

14. *Which married, &c.*] Had espoused them for their wives, but had not yet consummated the marriage; a common custom in ancient times.

16. *While he lingered.*] Either through slothfulness to part with all his estate, or to lose his sons-in-law; or, through astonishment and distraction of mind, which made him both listless and impotent.

17. *Look not behind thee;*] Like one that grieves either for the loss of thy pleasant habitation, or vast estate, or for those cursed miscreants justly devoted to this destruction.

19. *Cannot escape to the mountain:*] Because of the infirmity of my age, and the fainting of my spirits. Thus he sheweth an unworthy and unreasonable distrust of God's power and goodness which he had now experienced and acknowledged.

24. *From the Lord.*] i. e. From himself; the noun being put for the pronoun, as Gen. 1. 27. 2 Chron. 7. 2. But here it is emphatically so expressed, either, 1. To signify that it proceeded not from natural causes, but from the immediate hand of God. Or, 2. To note the plurality of persons in the Godhead: God the Son, who now appeared upon the earth, rained from God his Father in heaven, both concurring in this act, as indeed all outward actions are common to all the persons of the Trinity.

25. *And all the plain;*] To wit, where these cities and their territories lay, called the plain of Jordan, chap. 13. 10. all which then became, and to this day continues to be, a filthy lake, of such a strange moisture, that it may be called liquid pitch rather than water; for it is so stiff that no wind will move it, nor will a camel sink if thrown into it, nor any fish or bird that uses the water live in it; and hence it is called the dead sea.

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26 ¶ But his wife ^p looked back from behind him, and she became a ^q pillar of salt.

27 ¶ And Abraham gat up early in the morning, to the place where ^r he stood before the LORD.

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo the ^s smoke of the country went up as the smoke of a furnace.

29 ¶ And it came to pass, when God destroyed the cities of the plain, that God ^t remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities, in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt ^u in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 ¶ And the first-born said unto the younger, Our father ^v is old, and ^w there is ^x not a man in the earth ^y to come in unto us after the manner of all the earth.

32 ^a Come, let us make our father drink wine, and we will ^b ly with him, that we may preserve seed of our father.

33 And they made their father ^c drink wine that night: and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou

in, and ^b ly with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child ^b by their father.

37 And the first-born bare a son, and called his name Moab: the same ^d is the father of the ^e Moabites unto this day.

38 And the younger, she also bare a son, and called his name ^f Ben-ammi: the same ^g is the father of the children of Ammon unto this day.

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^h Verse 8.

ⁱ Ruth 3.
^j 11. Mat. 7.
^k 5. Numb.
^l 21. 29.
^m Judg. 3. 14.

C H A P. XX.

1 Abraham sojourneth at Gerar, 2 denieth his wife, and loseth her. 3 Abimelech is reproveth for her in a dream: 9 He rebuketh Abraham, 14 reproveth Sarah, 16 and reproveth her: 17 He is healed by Abrahams prayer.

AND Abraham journeyed ^a from thence toward the fourth country, and dwelled between ^b Kades and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, ^c She is my sister: and Abimelech king of Gerar sent, and took Sarah.

3 But ^d God came to Abimelech in a dream by night, and said to him, Behold, thou art but ^e a dead man, for the woman which thou hast taken: for she ^f is a mans wife.

4 But Abimelech had ^g not come near her:

^a Gen. 18.
^b Gen. 16. 7.
^c Gen. 12.
^d Prov. 24. 16.
^e Plal. 105.
^f Gen. 14.
^g 31. 24. &
40. 8. & 43.
^h 1. Kings 3. 5. Jer. 23. 25. 28.
ⁱ 31. D. n. 2.
^j r. & 4. 1.
^k e. Ezek. 33. 14.
^l f. Gen. 4. 1.

26 But his wife looked back, &c.] Either through curiosity, unbelief, or desire of what she left. Our blessed Saviour, in admonishing his disciples, (Luke 17. 31.) seems to intimate that she was absolutely returning towards Sodom, when the storm overtook her, and turned her into a pillar of salt, that is, wrapped her body so thick in nitro-sulphureous matter, as to candy it into a substance hard as stone, and left it like a pillar or statue of metallic salt, which Josephus affirms remained in his time, and the like is affirmed by others after him. But perhaps by a pillar of salt is only meant a lasting monument; as a perpetual covenant is called a covenant of salt, Numb. 18. 19.

29. Remembered Abraham:] Either, 1. The promise made to Abraham, Gen. 12. 3. Or, 2. The prayer made by Abraham, Gen. 18. who doubtless in his prayers for Sodom would not forget Lot, though his prayer for him be not there mentioned.

30 For he feared to dwell in Zoar:] Left he should either suffer from them, or with them; perceiving now that though it was a little city, yet there was more wickedness in it than he imagined.

31. There is not a man in the earth, &c.] Not one remaining of their kindred; for they were not much acquainted, we may suppose, beyond that country which was destroyed; and those they had left in Zoar were so wicked, as might justly make them abhor the thoughts of any conjunction with them.

32. Drink wine:] Which, they carried with them amongst other necessary provisions, either from Sodom or Zoar.

Seed of our father.] Which, though an incestuous and abominable action, yet they thought was made lawful by the supposed necessity, as in the beginning of the world the marriage of brethren and sisters was lawful, because necessary; and when it ceased to be necessary because of the increase of mankind, it became incestuous.

33. He perceived not when she lay down, &c.] Wherein there is nothing strange, it being usual with drunken men to do many things in that condition which when they come to themselves they perfectly forget. And so might Lot, when under the power of wine, forget that his wife was turned into a pillar of salt, and might mistake his daughter for his wife.

37. Moab.] i. e. Of my father, begotten upon me by my Father.

38. Ben-ammi.] i. e. The son of my people, or kindred.

ANNOTATIONS ON CHAP. XX.

Ver. 1. From thence:] From the plain of Mamre, chap. 18. 1. where he had long dwelt.

2. She is my sister.] The same deception was before used by Abraham in Egypt, chap. 12. 13. He was afraid lest they should slay him for his beautiful wife's sake; for though Sarah was 50 years old, yet she retained her beauty in good measure, partly by being of a healthful constitution, not broken by bearing and nursing of children, partly because in that age of the world men and women, as they lived longer, so they did not so soon begin to decay as now they do.

Abimelech.] The name of all the kings of Palestine, as Pharaoh was of the kings of Egypt. The word signifies my father is king: a very proper title to a king, who ought to be a father to his people.

3. Thou art but a dead man.] Thou deservest a present and untimely death; both for thy injustice in taking her away by force, and for thy intentions to abuse her, though not yet executed.

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g 2 Sam. 24.
17.
1 Chron.
21. 14, 17.
b 1 Kings
9. 4.
1 Chron.
29. 17.
Psal. 24.
4. & 73. 13.
i Psal. 78.
72.
k 1 Sam.
25. 26.
l Psal. 51. 4.
Chap. 39.
9.
† Heb. gave
thee not.
Psal. 81. 12.
m Exod. 7.
1. Psal. 105.
25.
n 1 Kings
13. 6. Jer.
34. 11. &
15. 1. &
27. 18.
o Lev. 6. 4.
p 2 Sam.
24. 17.
Gen. 12.
27.
q Job 1. 5.
r Gen. 26.
30.
s Rom. 2.
14. Gen.
38. 24.
2 Sam. 12. 5.
10. 11.
t Gen. 42.
18. Prov.
16. 6.
Rom. 3.
11.
Ecc. 12.
13.
Jer. 32.
40.
Job 1. 1.
Neh. 5. 15. u Gen. 11. 29. & 12. 13. x Heb. 11. 8.

and he said, LORD, wilt thou slay also a righteous nation?

5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart, and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears, and the men were fore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wives sake.

12 And yet indeed she is my sister: she is the daughter of my father, but not the daughter of my mother: and she became my wife.

13 And it came to pass, when God caused me to wander from my fathers house, that I said unto her, This is thy kindness which thou shalt shew unto me; At every place whither we shall come, say of me, He is my brother.

14 And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave them unto Abraham, and restored him Sarah his wife.

8. *His servants* :] His counsellors and principal officers, as that word is used, 1 Kings 1. 2. and 10. 13.

12. *My sister* :] My near kinswoman; even as Lot upon the same account is called Abraham's brother, Gen. 13. 8.

Not the daughter of, &c.] i. e. The grand-daughter: for grandchildren are commonly called the sons and daughters of their grandparents, as Exod. 2. 18.

Of my mother.] Because Haran was Abraham's brother only by the father's side; for Terah had Haran by another wife.

13. *To wander*.] This word he useth, because God did not direct him to any certain place, but sent him out he knew not whither, Heb. 11. 8.

16. *He is to thee a covering of the eyes*, &c.] i. e. A protection to thee from the wanton eyes and attempts of others, whilst they know thee to be the wife of another man, and he such an one whom they reverence and fear; and therefore thou didst take a wrong course to disown him, whereby thou didst expose thyself to great danger. Or, *This is to thee*, &c. i. e. This I give to thee to buy thee a

15 And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare children.

18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abrahams wife.

CHAP. XXI.

1 *Isaac is born*: 4 *He is circumcised*. 6 *Sarahs joy*. 9 *Hagar and Ishmael are cast forth*. 15 *Hagar in distress*. 17 *The angel comforteth her*. 22 *Abimelechs covenant with Abraham at Beer-sheba*.

AND the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

veil wherewith thou mayst cover thy face, as it is fit and usual for married persons to do.

18. *Had fast closed up*, &c.] By some sudden plague which hindered all mutual converse betwixt man and wife.

ANNOTATIONS on CHAP. XXI.

Ver. 6. *God hath made me to laugh*.] It is proper to observe, that the word *Isaac* signifies *laughter* or *joy*: it was natural therefore for Sarah, on reflecting how she had formerly laughed by way of derision, to declare that she had now indeed reason to laugh and rejoice for so great and unexpected a blessing.

7. *Have given children*.] She saith children, though she had but one child, by an usual enallage of the plural number for the singular, whereby the word *sons* or *daughters* is used when there was but one, as Gen. 46. 23. Numb. 26. 8.

Suck.] By this expression she sheweth all mothers what their duty

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y. Verse 5.
Prov. 27. 5.
z Jonah 1.
6.
a James 5.
16.

a Gen. 30.
24. Exod.
4. 31. Ruth
1. 6. 1 Sam.
2. 21. Job.
10. 12.
b Gen. 17.
19. & 18.
10. Psal.
12. 6.
c Heb. 11.
11. Acts 7.
8. Gal. 4.
22.
d Gen. 18.
10.
e Gen. 17.
19.
f Gen. 17.
12. Luke 1.
59. Phil. 3.
5.
g Isa. 54. 1.
Gal. 4. 27.
h Isa. 49.
21.
i Psal. 22. 9.
k Psal. 131.
2.

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9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, ¹ mocking.

10 Wherefore she said unto Abraham, ² Cast out this bond-woman, and her son: for the son of this bond-woman shall not be ³ heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abrahams sight, ⁴ because of his son.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice: for ⁵ in Isaac shall thy seed be called.

13 And also of the son of the bond-woman will I ⁶ make a nation, because he is thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting *it* on her shoulder) and the child, and sent her away: and ⁷ she departed, and ⁸ wandered in the wilderness of Beer-sheba.

15 And the water was ⁹ spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him*, a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

17 And God ¹⁰ heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him in thine hand: for I will make him a great nation.

19 And God opened her eyes, and she saw a ¹¹ well of water: and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad, and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran: and his ¹² mother took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that ¹³ Abimelech and Phichol the chief captain of his host spake unto Abraham saying, ¹⁴ God is with thee in all that thou dost.

23 Now therefore ¹⁵ swear unto me here by God, ¹⁶ that thou wilt not deal falsely with me, nor with my son, nor with my sons son: *but* according to the kindness that ¹⁷ I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, ¹⁸ I will swear.

25 And Abraham reproved Abimelech because of ¹⁹ a well of water, which Abimelechs servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it* but to day.

27 And Abraham ²⁰ took sheep and oxen, and gave them unto Abimelech: and both of them ²¹ made a covenant.

28 And Abraham set seven ew-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What

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11 Isa. 35. 6.

Numb. 22.

31. Luke

24. 16, 31.

2 Kings 6.

17, 20.

1 Gen. 24.

4. & 28. 2.

Judg. 14. 2.

1 Cor. 7. 38.

1 Gen. 16.

26.

2 Gen. 39.

3. Josh. 3.

7. 2 Chron.

1. 1.

1 Sam. 30.

15. 2 Cor.

1. 23. Heb.

6. 16.

1 Gen. 14.

23.

2 Gen. 20.

14.

1 Sam.

19. 7.

1 Gen. 26.

19. Jud. 7.

15.

f Prov. 19.

24.

duty is, *viz.* to give their children suck, when they are able to do it; and that neither greatness of quality, nor multitude of business, nor other difficulties and inconveniencies, will be a sufficient excuse to those that neglect it.

9. *Saw the son of Hagar the Egyptian—mocking.*] That is, Sarah had observed Ishmael vexing and insulting her son Isaac; and thence was desirous Ishmael and his mother should no longer continue in the family.

10. *This bond-woman.*] Though the fact was done by Ishmael, yet Sarah plainly saw that this and other like carriages were from his mother's instigation and encouragement.

12. *In Isaac shall thy seed be called.*] That is, they that descend from Isaac, and not they that descend from Ishmael, shall be owned by me for the children of Abraham; particularly the Messiah shall be one of his seed.

14. *And took bread and a bottle of water, &c.*] *Quest.* How is it likely that so rich and liberal a person as Abraham would send away such near and dear relations with so mean accommodations? *Ans.* 1. This might be done by particular command by God to Abraham, though it be not here expressed, to correct and tame the haughty and rugged temper of the bond-woman and her son.

2. Though Ishmael is called a child in our translation, yet he was really 15 or 16 years old, and so could more easily provide for himself; for he was 13 when he was circumcised, which was before Sarah had conceived; and if we suppose that Isaac was two years old when he was weaned, Ishmael must be near 16 at the time when Abraham sent him away. 3. By bread and water may be meant all kinds of provision necessary for their journey, till they arrived at

the place intended. 4. We must not imagine this wilderness was quite an uninhabited desert; for there were houses and even cities or villages scattered up and down in it; besides, creatures were so numerous, that a person who had no flocks might in the wilderness kill enough of all sorts for his maintenance, without injuring any body; and accordingly we find, that Ishmael chose to reside in the wilderness, where he became an archer. 5. Ishmael did not fare any worse than was common for the younger sons to do in these days, when they were dismissed, in order to settle in different parts of the world. Jacob was dismissed in the same manner from Isaac, without servants or attendants. 6. Abraham gave Hagar these provisions only for the present, and intended to send further and better afterward to a place appointed by him; but she missed her way, as well she might, in the wilderness, and thereby came into these straits designed by God for the signification of greater mysteries, as may be gathered from Gal. 4.

15. *Cast the child, &c.*] Not as if she carried him in her arms, or upon her shoulders, for he was now about 16 years old; but being weak and faint, and despairing of his life, she lays him down under a shrub.

19. *Opened her eyes, &c.*] Not that her eyes were shut or blind before, but she saw not the well before: either because it was at some distance, or because her eyes were full of tears, and her mind distracted and heedless through excessive grief and fear.

20. *An archer;*] *i. e.* A skilful hunter of beasts, and a warrior with men too, according to the prediction, Gen. 16. 12.

25. *A well of water;*] Which in these hot and dry countries was of great esteem and necessity.

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mean these seven ew-lambs which thou hast set by themselves?

30 And he said, For *these* seven ew-lambs shalt thou take of my hand, that they may be ^a witnesses unto me, that I have digged this well.

31 Wherefore he called that place ^a Beer-sheba: because there they sware both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phicol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And Abraham planted a [†] grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.

34 And Abraham sojourned in the Philistines land many days.

CHAP. XXII.

1 Abraham is tempted to offer Isaac: 3 He giveth proof of his faith and obedience. 11 The angel stayeth him. 13 Isaac is exchanged with a ram. 14 The place is called Jehovah-jireh. 15 Abraham is blessed again. 20 The generation of Nahor unto Rebekah.

AND it came to pass after these things, that God did ^a tempt Abraham, and said unto him, Abraham. And he said, Behold, ^b here I am.

2 And he said, Take now thy son, thine ^c only son Isaac, whom thou lovest, and get thee in-

to the land of ^d Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham ^e rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lift up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide you here with the ass; and I and the lad will go yonder and worship, and ^f come again to you.

6 And Abraham took the wood of the burnt-offering, and ^g laid it upon Isaac his son, and he took the fire in his hand, and a knife: and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here ^{am} I, my son. And he said, Behold the fire and the wood: but where is the ^h lamb for a burnt-offering?

8 And Abraham said, My son, ⁱ God will provide himself a lamb for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of, and Abraham built ^k an altar there, and laid the wood in order; and ^l bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife ^m to slay his son.

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^d 2 Chron.

^e 3. 1.

^f Gen. 21.

^g 14.

^h Psal. 119.

ⁱ 60.

^j Heb. 11. 19.

^k Heb. 11.

^l 19.

^m John 19.

ⁿ 17.

^o Luke 14.

^p 27.

^q Exod.

^r 12. 9.

^s 2 Chron.

^t 25. 9.

^u Gen. 8.

^v 20.

^w Mark 15.

^x 1. Acts 8.

^y 32. Phil. 2.

^z 8. Rom.

^{aa} 12. 1.

^{ab} Heb. 11.

^{ac} 17. James

^{ad} 2. 21, 22,

^{ae} 23.

33. Abraham planted a grove:] Not so much for shade, which yet was pleasant and necessary in these hot regions, as for religious use, that he might retire thither from the noise of worldly business, and freely converse with his Maker. Which practice of his was afterwards abused to superstition and idolatry, for which reason groves were commanded to be cut down, *Deut.* 12. 2. and *10.* 21.

ANNOTATIONS ON CHAP. XXII.

Ver. 1. *Did tempt Abraham;*] (*i. e.*) He tried the sincerity and strength of his faith, the universality and constancy of his obedience.

2. *Take now thy son, &c.*] Our translation, by inverting the order of the words, has impaired the beauty of the original, where it is as follows; *Take now thy son, thine only son whom thou lovest, even Isaac.* In which we may observe in what an elegant manner the character rises higher and higher, to make stronger impressions on the mind of this holy man. *Take now*, without demurring or delay; *thy son*, this was not enough to distinguish him from Ishmael; therefore God adds, *thine only son*, born to thee of thine own wife, and born to be thine heir; *whom thou lovest*, with a peculiar affection; *even Isaac*, with whom I have established my covenant, and with his seed after him. But this very gradation of circumstances, which made the trial so difficult to flesh and blood, serves only to render more signal the piety of this heroic saint.

The land of Moriah.] The word *Moriah* signifies *God manifested*, and was so called from God's appearing there to Abraham. Upon this very mountain the temple of Solomon was afterwards built, and upon one part of it, namely mount Calvary, our blessed Saviour offered himself a sacrifice for the sins of mankind.

And offer him there for a burnt-offering, &c.] *Object.* How could Abraham be satisfied that this command was from God, when it appears inconsistent with the very nature of the Divine Being, and subversive of morality? *Ans.* Abraham was no stranger to revelations of this kind, but was perfectly well acquainted with the manner of God's appearing to him, and communicating his will. And though no power on earth can authorise the taking away an innocent person's life; yet this may, without any inconsistency, be commanded in a particular case by God; because he who gave life may take it away whenever he pleases, either by a natural disease, or any other instrument he thinks proper. Besides, Abraham knew that God could again restore his son in a manner more extraordinary; and that raising him from the grave was no more difficult to Infinite Power, than raising him from the womb of a woman barren at first, and now long since, by the course of nature, past the power of conception.

5. *And come again to you.*] For he knew that God both could and would, for his promise sake, either preserve Isaac from being sacrificed, or afterward raise him from the dead, as it is intimated, *Heb.* 11. 19.

6. *And laid it upon Isaac his son;*] Who though called a lad, verse 5. was now a grown man, at least five and twenty years old, and therefore well able to bear that burden; and in this act he was an eminent type of Christ, who carried that wood upon which he was crucified according to the Roman custom.

9. *Bound Isaac his son, &c.*] It appears that he was bound by his own consent, otherwise his age and strength seem sufficient to have made an effectual resistance. And in this respect he prefigured Christ the more exactly, *who laid down his life of himself, and no man* (without his consent) *could take it from him*, *John* 10. 17, 18.

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11 And the ^a angel of the LORD called unto him ^o out of heaven, and said, Abraham, Abraham. And he said, Here *am* I.

12 And he said, ^p Lay not thine hand upon the lad, neither do thou any thing unto him: for now ^q I know that thou ^r fearest God, (seeing thou hast not withheld thy son, thine only *son* from me.)

13 And Abraham lifted up his eyes, and looked, and behold, ^t behind him ^u a ram caught in ^v a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering, in the stead of his son.

14 And Abraham called the name of that place ^w Jehovah-jireh: as it is said ^x to this day, In the mount of the LORD ^y it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, ^z By myself have I sworn, saith the LORD, ^a for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

17 That in blessing I will bless thee, and in multiplying I will multiply ^b thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall ^c possess the gate of his enemies.

18 And in ^d thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up, and went together to Beer-sheba, and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold Milcah, she hath also born children unto thy brother Nahor;

21 ^e Huz his first-born, and ^f Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor Abrahams brother.

24 And his concubine whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and ^g Maachah.

f 1 Kings 15. 13.

12. *Now I know, &c.*] This is spoken here, as in many other places, of God after the manner of men, who is then said to know a thing, when it is notorious and evident to a man's self and others by some remarkable effect.

14. *As it is said to this day, &c.*] Hence it came to be a proverbial form of speech, *In the mount of the Lord it shall be seen*; or rather, *it shall be provided*; i. e. in the greatest extremities God will make a suitable provision for the deliverance and support of those who fear and trust in him.

20. *Milcah, she hath also born children, &c.*] To shew whence Rebekah the wife of Isaac was descended.

ANNOTATIONS ON CHAP. XXIII.

2. *To mourn—and to weep.*] These two expressions, though Vol. I.

CHAP XXIII.

1 *The age and death of Sarah.* 3 *The purchase of Machpelah, 19 where Sarah was buried.*

AND Sarah was ^a an hundred and seven and twenty years old: *these were* the years of the ^b life of Sarah.

2 And Sarah died ^c in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came ^d to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up ^e before his dead, and spake unto the sons of ^f Heth, saying,

4 *I am* ^g a stranger and a sojourner with you: give me a possession of a ^h burying place with you, that I may bury my dead ⁱ out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord; thou *art* ^j a mighty prince ^k amongst us; in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayst bury thy dead.

7 And Abraham stood up, and ^l bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be ^m your mind that I should bury my dead out of my sight, hear me, and intreat for me to Ephron the son of ⁿ Zohar:

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me, for ^o a possession of a burying-place amongst you.

10 And Ephron dwelt amongst the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gates of ^p his city, saying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of ^q my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

Mat. 9. 1. Gen. 24. 10. Luke 1. 3, 4. p Ver. 18. Ruth 4. 1, 4, 9, 11.

seemingly synonymous, had a very different meaning among the Israelites. The first relates to private sorrow; the latter to that public lamentation made at their funeral solemnities.

4. *A possession of a burial place.*] It seems to have been a common opinion, in the first ages of the world, that it was ignominious to be buried in ground belonging to another; for we find that every family of note had a sepulchre of their own.

9. *Machpelah.*] Which seems to be the proper name of the place, verses 17, 19. so called from its duplicity, because the cave was double; either one for men, and another for women; or the one served only for an entrance into the other, which was the burying place.

10. *And Ephron dwelt, &c.*] Heb. *Did sit*, to wit, at that time, as one of the chief, or rulers of the people; for so the word sitting is oft used, as we shall see hereafter.

† E

15. Four

Before
CHRIST
1860.

a Gen. 17.

17.

b 1 Pet. 3. 6

c Gen. 12.

18.

d Gen. 50.

9, 10. Deut.

34. 8.

e Sam. 11.

17. &c. Job

2. 11. Jer.

22. 18.

f John 11.

31.

g Gen. 10.

15.

h Lev. 23.

23.

i Chron.

29. 15.

j Psal. 39. 12.

Heb. 11. 13.

k 14. 16.

l 1 Pet. 2. 11.

m Gen. 25.

n 9. 10. & 47.

29. 30. &

49. 31. &

50. 13. 24.

25. Acts

7. 5.

o Eccl.

12. 7.

p Heb. A

prince of

God.

q Gen. 21.

22. Psal.

47. 4.

r 1 John 3.

1, 2.

s Gen. 21.

22.

t Ver. 12.

u Chap. 33.

v 6, 7. 1 Kin.

2. 15.

w H. b. your

fool. Deut.

21. 14. Psal.

27. 12.

x Gen. 46.

10.

y Gen. 49.

32.

z Ver. 18.

Before
CHRIST
1860.

g 2 Sam.
24. 21.
—24. Phil.
4. 8.

r Gen. 49.
32. ver. 20.

f Jer. 32.
7. 9. &c.
+ Heb. *shed*
up.
Jer. 20.
Jer. 37. 7-9.
f Ver. 11.
Jer. 32. 12.
+ Ruth 4.
3. 11.
Gen. 34.
20.
+ Gen. 49.
31. & 50.
5. 13. &
25. 9.

+ Heb. *gene*
into days.
a Gen. 12.
2. Ver. 35.
Prov. 10.
22.
b 1 Tim. 5.
27. Gen.
25. 3.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee hear me: I will give thee money for the field; take it of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land is worth four hundred shekels of silver: what is that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

17 ¶ And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure.

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of Canaan.

20 And the field and the cave that is therein were made sure unto Abraham for a possession of a burying-place, by the sons of Heth.

C H A P. XXIV.

1. Abraham sweareth his servant. 10 The servant's journey: 12 His prayer: 14 His sign. 15 Rebekah meeteth him, 18 fulfilleth his sign, 22 receiveth jewels, 23 sheweth her kindred, 25 and inviteth him home. 26 The servant blesteth God. 29 Laban entertaineth him. 34 The servant sheweth his message: 50 Laban and Bethuel approve it: 58 Rebekah consenteth to go. 62 Isaac meeteth her.

AND Abraham was old and well stricken in age: and the LORD had blessed Abraham in all things.

2 And Abraham said unto his eldest servant

of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites amongst whom I dwell:

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou, that thou bring not my son thither again.

7 ¶ The LORD God of heaven which took me from my fathers house, and from the land of my kindred, and which spake unto me, and that I swear unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter.

10 ¶ And the servant took ten camels, of the camels of his master, and departed (for all the goods of his master were in his hand:) and he arose, and went to Mesopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water, at the time of the evening, even the time that women go out to draw water.

12 And he said, O LORD God of my master Abraham, I pray thee send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, I stand here by the well of water, and the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray

3. 25. r Ver. 7. Judg. 6. 17, 37. 1 Sam. 14. 9, 10.

Before
CHRIST
1857.

c Gen. 47.
29.
d Gen. 31.
53. Exod.
22. 12.
Num. 5. 21.
1 Sam. 20.
17. 1 Kings
8. 31.
2 Chron.
6. 22.
e Deut. 6.
13. & 10.
20. Psal.
63. 11. 161.
45. 23. &
65. 16.
Jer. 12. 16.
f Gen. 27.
46. & 28.
1. 2. Exod.
34. 16.
Deut. 7. 3.
Joh. 23.
12. Esra.
9. 1. 2. 3.
Neh. 13.
23. 25.
g Gen. 11.
28. 29.
h Prov. 13.
16.
i Ver. 8.
2 Pet. 3. 17.
1 Cor. 15.
58.
k Gen. 12.
1. 7.
l Exod. 23.
20. Heb. 1.
14.
m Joh. 2.
17.
n Gen.
33. 23. 14.
Prov. 12. 10.
o Ver. 27.
p Psal. 121.
3. Mat. 7.
7. 1 Thef.
3. 11.
q Psal. 37.
5. Lam.

15. Four hundred shekels of silver.] A shekel is worth about 2 shillings and 4 pence Sterling, consequently the whole sum was about L. 46. 13. 4. Sterling. This money, as we learn from v. 16. was not coined, but paid by weight; and the same method was used by the children of Israel till the captivity, Jer. 32. 9.

ANNOTATIONS ON CHAP. XXIV.

Ver. 1. Was old, &c.] Being an hundred and forty years old, by comparing Gen. 21. 5. with Gen. 25. 20.

2. Put thy hand under my thigh.] A ceremony used in swearing, as now, so anciently in the eastern parts, as Gen. 47. 29. either as a testimony of subjection, and promise of faithful service; for this rite was used only by inferiors towards superiors; or, as

some think, with respect to the blessed seed, Christ, who was to come out of Abraham's thigh, as the phrase is, Gen. 46. 26.

3. Canaanites, &c.] For he knew that they were not only gross idolaters and heinous sinners, for so many others were; but that they were a people under God's peculiar curse, Gen. 9. 25.

4. Unto my country;] That is, into Mesopotamia, where he lived sometime in Haran, after he came from Ur.

My kindred;] The family of Nahor, concerning the increase whereof he had received information, chap. 22. 20, &c. which he justly preferred before the Canaanites, partly because tho' they were idolaters, as appears from Gen. 31. 19, 30, 32, 35. and Jof. 24. 2. yet they did worship the true God together with idols, as may be gathered from verses 31, 50. of this chapter and other places.

19. Draw

Before thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass before he had done speaking, that behold, Rebekah came out, who was born to Bethuel son of Milcah the wife of Nahor Abrahams brother, with her pitcher upon her shoulder.

16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me (I pray thee) drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

21 And the man wondring at her, held his peace, to wit whether the LORD had made his journey prosperous or not.

22 And it came to pass as the camels had done drinking, that the man took a golden ear-ring, of half a shekel weight, and two bracelets for her hands, of ten shekels weight of gold;

23 And said, Whose daughter art thou? tell me, I pray thee: is there room in thy fathers house for us to lodge in?

24 And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worshipped the LORD.

27 And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my masters brethren.

28 And the damsel ran, and told them of her mothers house these things.

29 ¶ And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass when he saw the ear-ring, and bracelets upon his sisters hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he

came unto the man, and behold, he stood by the camels at the well.

31 And he said, Come in, thou blessed of the LORD, wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the mens feet that were with him.

33 And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

34 And he said, I am Abrahams servant.

35 And the LORD hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my masters wife bare a son to my master when she was old: and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my fathers house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my fathers house.

41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:

43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed for my masters son.

45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter

Before
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Gen. 26.
20. Ruth
3. 10. Psal.
115. 15.

f Gen. 23.

4. & 19. 2.

1 Tim. 5.

g Eph. 6.

5. 8.

Job 23.

12.

b Ver. 2.

i Prov. 10.

22.

Math. 6.

33.

1 Tim. 4. 8.

k Gen. 18.

11. Rom.

4. 19. Heb.

11. 11.

l Ver. 3. 4.

Ezra. 9. 2.

2. 3. Gen.

6. 2. & 27.

21. & 27.

46.

m Gen.

12. 1.

n Ver. 5.

o Ver. 7.

p Gen. 5. 27.

& 17. 1. &

2 Kings

20. 3.

q Psal. 1.

3. & 91. 17.

r Josh. 2.

17.

s Ver. 12.

t Ezra 8. 17.

Psal. 90. 17.

u Ver. 13.

v Heb. 13. 2.

w 1 Sam. 1.

73. 2 Sam.

7. 17. Neh.

3. 4. Rom.

8. 27.

19. Draw water for thy camels also.] An instance of a most humane and obliging disposition; for the camels are a very thirsty sort of creatures, and there were ten of them in number.

23. And said, &c.] Or, For he had said, for it is probable he enquired who she was before he gave her those presents. See ver. 47.

E 2

63. Went

Before art thou? And she said, The daughter of Bethuel, Nahors son, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

* Ver. 22.
Ezek. 16.
12.

* Ezra 8. 21.
Heb. do mercy and truth.

Gen. 32.
10. & 17.
29. Joth. 2.
14.

2 Sam. 2.
6. Psal. 25.
10. Prov.
3. 3.

* Gen. 31.
24. 2 Sam.
13. 22.

* Ver. 26,
48.

b Deut. 33.
23. Song 4.

13.
2 Chron.
21. 3. Ezra
1. 6.

* Ver. 56,
59.
† Or, a full year, or ten months.

d Luke 22.
71.

* Chap. 35.
8. 1 Thel.
2. 7. Num.
21. 12.

f Chap. 14.
19.

g Dan. 7.
10. Ruth
4. 10.

b Lev. 25.
46. Gen.
22. 17.
† Psal. 45.
20.

63. *Went out to meditate;* Or, *pray*. And hence, say the Jewish doctors, was the custom of building oratories or places for prayer in the fields without the town, *Acts* 16. 13.

65. *She took a vail, &c.* It was a common custom among the women of the east to wear a vail whenever they went abroad; but this particular action of Rebekah's seems to be done in conformity to the custom of all brides, who covered themselves with the nuptial vail when they were first introduced to their husband.

ANNOTATIONS on CHAP. XXV.

Ver. 2. *And she bare him, &c.* Abraham being now 140

62 And Isaac came from the way of the well ^k Lahai-roi; for he dwelt in the ^l south-country.

63 And Isaac went out to ^m meditate in the field at the even-tide: and he lift up his eyes, and saw, and behold, the camels *were* coming.

64 And Rebekah lift up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took ⁿ a vail and covered her self.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother ^o Sarah's tent; and took Rebekah, and she became his wife: and he ^p loved her: and Isaac was comforted after his mothers death.

CHAP. XXV.

1 *Abrahams sons by Keturah:* 5 *The division of his goods:* 7 *His age and death:* 9 *His burial.* 12 *The generations of Ishmael:* 17 *His age and death.* 21 *Isaac prayeth for Rebekah being barren:* 22 *The children strive in her womb.* 24 *The birth of Esau and Jacob:* 27 *Their difference.* 29 *Esau selleth his birth-right.*

THEN ^a again Abraham took a ^b wife, and her name was Keturah.

2 And she ^c bare him Zimran, and Jokshan, and ^d Medan, and ^e Midian, and Ishbak, and ^f Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Ashurim, and Letushim, and Leummim.

4 And the sons of Midian; ^g Ephah, and Ephra, and Hanoth, and Abidah, and Eldaah: all these *were* the children of Keturah.

5 ¶ And Abraham gave ^h all that he had unto Isaac.

6 But unto the sons of the ⁱ concubines which Abraham had, Abraham gave ^k gifts, and sent them away from Isaac his son (while he yet lived) ^l eastward, unto the east-country.

7 And these *are* the days of the years of Abrahams life which he lived, ^m an hundred three-score and fifteen years.

8 Then Abraham gave up the ghost, and died ⁿ in a good old age, an old man, and full of years; and was ^o gathered to his people.

years, it may perhaps seem strange that he should have so many children, when his body was dead in his 100th year. But this will not appear so surprising, if we consider that the renewed strength which was miraculously conferred upon him did still in a great measure remain in him, being not a temporary gift, but a durable habit or power.

6. *The concubines.* Hagar and Keturah. Concubines are sometimes called wives, as *Gen.* 16. 3, &c. but their children had no right to the inheritance.

8. *And was gathered to his people;* To his godly progenitors, the former patriarchs; the congregation of the just in heaven, *Heb.* 12. 23. in regard of his soul: for it cannot be meant

Before
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† Chap. 16.
14. & 25.
11.

† Chap.
12. 9.
m Psal. 1. 2.

n 1 Cor. 12.
5. 6.

o Song
8. 2.
p Eph. 5.
25.

a Chap.
23. 1. 2.

b Ver. 6.
1 Chron. 1.

c Chap. 17.
17.

d Chap. 37.
36.

e Chap. 26.
35.

f Job 1. 17.

g Isa. 60. 6.

h Chap. 24.
36. Heb.

i Ver. 1.

k Matt. 5.
45.

l Job 1. 1, 3.

m Chap.
12. 4.

n Chap. 15.
15. Prov.

o Ver. 17.
Chap. 35.

p Num.
20. 24. &
27. 13.

q Judg. 2. 10.

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1822.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the ² field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 The field which Abraham purchased of the sons of Heth: there was Abraham ³ buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God ⁴ blessed his son Isaac: and Isaac dwelt by the ⁵ well Lahai-roi.

12 ¶ Now these *are* the ⁶ generations of Ishmael Abrahams son, whom Hagar the Egyptian, Sarahs handmaid, bare unto Abraham.

13 And these *are* the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, ⁷ Nebajoth; and ⁸ Kedar, and Adbeel, and Mibsam,

14 And Mishma, ⁹ and Dumah, and Massa, ¹⁰ Hadar, and ¹¹ Tema, Jetur, Naphish, and Kedemah.

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; ¹² twelve princes according to their nations.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died, and was ¹³ gathered unto his people.

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest towards Assyria: and he died in the presence of all his brethren.

19 ¶ And these *are* the generations of Isaac Abrahams son: Abraham begat Isaac.

20 And Isaac was forty years old when he

took Rebekah to wife, the daughter of Bethuel the Syrian, of Padan-aram, the sister to Laban the Syrian.

21 And Isaac ¹⁴ intreated the LORD for his wife, because she *was* ¹⁵ barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22 And the children ¹⁶ struggled together within her: and she said, If *it be so*, why *am I* thus? And she went to enquire of the LORD.

23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels: and *the one* people shall be stronger than *the other* people; and the elder ¹⁷ shall serve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like an ¹⁸ hairy garment; and they called his name Esau.

26 And after that came his brother out, and his hand ¹⁹ took hold on Esaus heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

27 And the boys grew: and Esau was ²⁰ a cunning hunter, a man of the field; and Jacob was a ²¹ plain man ²² dwelling in tents.

28 And Isaac loved Esau, because ²³ he did eat of *his* venison: but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* ²⁴ faint.

30 And Esau said to Jacob, Feed me; I pray thee, ²⁵ with that same red pottage; for I *am* faint: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy ²⁶ birth-right.

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1 Sam. 1.

10.

d Chap. 11.

30. & 29.

31.

* Or, jostled

one against another

to bruising and hurting.

Chap. 3. 15.

2 Sam. 8.

14. Gal. 4.

30. Mal. 1.

2, 3. Rom.

9. 10. 11, 12.

f Chap. 27.

11.

g Hof.

12. 3.

h Chap. 10.

9. & 16.

12.

i Chap. 6. 9.

h Chap. 46.

34.

† Heb. veni-

son was in his

mouth.

1 Prov. 13.

13.

* Heb. with

hot red,

with that

red pottage.

m Exod.

22. 29.

of his body, which was not *joined with them* in the place of burial, as the phrase is, *Isa.* 14. 20. but buried in a strange land, where only Sarah's body lay.

18. *And he died, &c.*] In the Hebrew it is, *he fell*; and may signify, *his lot fell*; and then the passage may be rendered, "His lot fell, or he dwelt, in the presence of all his brethren;" agreeable to the prediction of the angel before Ishmael was born, *Gen.* 16. 12.

22. *If it be so, why am I thus?*] That is, why did I conceive, if I must suffer such uncommon and excruciating pains? It is better for me to die than to live in such continual misery.

Enquire of the Lord;] Either immediately by ardent prayers to God that he would reveal his mind to her herein; or mediately by her father Abraham, who lived fifteen years after this time, verse 7. or by some other godly patriarch yet surviving, by whom God used to manifest his will and counsels to others, when he thought fit.

23. *Two nations:*] *i. e.* The roots, heads, or parents of two distinct nations, namely the Israelites and Edomites.

The elder shall serve the younger.] The children of Israel shall be uppermost, and subdue the Edomites, which was literally accomplished in David's time, *2 Sam.* 8. 14. and afterwards, *2 Chron.* 25. 11, 12. and after that by the Maccabees.

25. *Red, all over like a hairy garment.*] This expression may denote either that Esau at his birth was wholly covered with red hair, or that the colour of his flesh was ruddy, like a garment of red hair. And hence his name was called Esau, from *Eshau*, which among the ancient Hebrews signified a hair-cloth.

26. *And his name was called Jacob:*] *i. e.* Supplanter, or one that taketh hold of, or trippeth up his brother's heels. See *Gen.* 27. 36.

27. *And Esau was a cunning hunter*] Of wild beasts, and afterwards an oppressor of men. Compare *Gen.* 10. 9. This course of life was most agreeable to his complexion, fierce and violent.

Jacob was a plain man dwelling in tents.] Of a mild and gentle nature, one that delighted in the soft acts of peace and the innocent pleasures of a pastoral life.

30. *Red pottage:*] Red by the infusion of lentiles, or saffron, or some other things of that colour. The word is doubled in the Hebrew text, to shew how vehemently he desired it.

Called Edom;] Which signifies red: as he was at first so called from the colour of his hair, so now that name was confirmed and given to him afresh upon this occasion.

31. *Thy birth-right.*] The birth-right then had divers singular privileges; as, 1. Dignity and authority over his brethren, *Gen.* 4. 7. and 27. 29, 37. and 49. 3. 2. A double portion, *Deut.* 21. 17. 3. A special blessing from his father, *Gen.* 27. 4. 4. The priesthood and chief government of the affairs of the church in his father's absence, or sickness, and after his death, *Num.* 8. 16, 17, &c. 5. The first born was a special type, both of Christ, who was to be a first-born, and of the church, which is called God's *first born*, as *Exod.* 4. 22. and of the great privileges of the church, particularly of adoption and eternal life. See *Heb.* 12. 23. And therefore he is justly called *profane*, *Heb.* 12.

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32 And Esau said, Behold, I am † at the point to die; and what profit shall this birth-right do to me?

33 And Jacob said, Swear to me this day; and he sware unto him: and he ° sold his birth-right unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did P eat and drink, and rose up, and went his way: thus Esau despised his birth-right.

CHAP. XXVI.

1 Isaac because of famine went to Gerar: 2 God instructeth and bletheth him: 7 He is reprov'd by Abimelech for denying his wife: 12 He groweth rich: 18 He diggeth Esbek, Sitnah, and Rehoboth: 28 Abimelech maketh a covenant with him at Beer-sheba. 34 Esau's wives.

AND there was a famine in the land, besides the 3 first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar.

2 And the LORD b appeared unto him, and said, Go not down into Egypt: c dwell in the land which I shall tell thee of.

3 d Sojourn in this land, and I will be with thee, and will e bleth thee: for unto thee and unthy seed I will give f all these countries, and I will perform the oath which I sware unto Abraham thy father.

4 And I will g make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in h thy seed shall all the nations of the earth be blessed:

5 Because that Abraham k obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in l Gerar.

7 And the men of the place asked him of his wife; and he said, She is m my sister: for he feared n to say, She is my wife; lest, said he, the

men of the place should kill me for Rebekah, because she was fair to look upon.

8 And it came to pass when he had been there a long time, that Abimelech king of the Philistines ° looked out at a window, and saw, and beheld Isaac was P sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and q how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldst have brought guiltiness upon us.

11 And Abimelech charged all his people, saying, He that r toucheth this man or his wife, shall surely be put to death.

12 Then Isaac sowed in that land, and * received in the same year t an hundred-fold, and the LORD u blessed him.

13 And the man waxed great, and † went forward, and grew until he became very great.

14 For he had v possession of flocks, and possession of herds, and great store of * servants. And the Philistines * envied him.

15 For all the wells which his fathers servants had digged in the days of Abraham his father, the Philistines had y stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us: for thou art much mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there:

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father: for the Philistines had stopped them after the death of Abraham: and he * called their names after the names by which his father had called them.

19 And Isaacs servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with

16. for slighting so sacred and glorious a privilege. This action of Jacob was not agreeable to strict justice. However, as God draws good out of evil, over-ruling the actions of men for his own purposes, so it was by this action of Jacob that God opened a way for the accomplishment of that prophecy contained ver. 23.

32. At the point to die.] He pretended to be fainter than he really was, out of a vehement longing for the pottage, which perhaps was a rarity; otherwise he might as well refreshed himself with other food, of which there was plenty about his father's house.

34. Despised his birth-right.] Preferring the present and momentary satisfaction of his lust and appetite before God's and his father's blessing, and all the glorious privileges of the birth-right.

ANNOTATIONS on CHAP. XXVI.

Ver. 2. Go not down into Egypt;] Whither it seems Isaac intended to go, it being a very fruitful place, and being encouraged to do so by his father's example upon the same occasion.

8. Sporting with his wife:] Using such familiarity with her

and blandishments as were not allowable between brethren and sisters, but common between man and wife even openly.

10. Guiltiness upon us:] The guilt of adultery, which was heinous and formidable even among the heathens, and especially here, because it was fresh in memory how sorely God had punished Abimelech, and all his family, only for an intention of adultery, Gen. 20.

12. An hundred fold.] The same degree of increase is intimated, Matth. 13. 8. and affirmed sometimes of other places by heathen writers.

16. Go from us, &c.] Notwithstanding the treaty of friendship between Abraham and Abimelech, chap. 21, 23, &c. which was made not only for themselves, but for their posterity, Abimelech, fearing that Isaac would become his rival, acts according to the policy of kings, and desires Isaac to retire from him.

19. Of springing water.] Heb. of living water, i. e. a perennial spring, in opposition to rain water, which the Arabians used to save in cisterns, Jer. 2. 13.

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Isaacs herdmen, saying, The water is ours: and he called the name of the well * Esek, because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it † Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it * Rehoboth; and he said, For now the LORD hath * made room for us, and we shall be fruitful in the land.

23 And he went up from thence to ^b Beer-sheba.

24 And the LORD appeared unto him the same night, and said, I am the God ^c of Abraham thy father: ^d fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abrahams sake.

25 And he builded an ^e altar there, and called upon the name of the LORD, and * pitched his tent there: and there Isaacs servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, ^f seeing ye hate me, and have sent me away from you?

28 And they said, * We saw certainly that the LORD was with thee: and we said, Let there be now ^g an oath betwixt us, ^h even betwixt us and thee, and let us make a covenant with thee;

29 † That thou wilt do us no hurt, as we have ⁱ not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD.

30 And he made them ^j a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaacs servants came, and told him concerning the well which they had ^k digged, and said unto him, ^l We have found water.

33 And he called it † Shebah: therefore the name of the city is ^m Beer-sheba unto this day.

34 ¶ And Esau was ⁿ forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite:

35 Which were * a grief of mind unto Isaac and to Rebekah.

CHAP. XXVII.

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1 Isaac sendeth Esau for venison. 6 Rebekah instructeth Jacob to obtain the blessing. 15 Jacob under the person of Esau obtaineth it. 30 Esau bringeth venison. 33 Isaac trembleth. 34 Esau complaineth, and by importunity obtaineth a blessing: 41 He threatneth Jacob: 42 Rebekah disappointeth it.

AND it came to pass that when Isaac was old, and his ^a eyes were dim, so that he could not see, he called Esau his ^b eldest son, and said unto him, My son: And he said unto him, Behold, ^c here am I.

2 And he said, Behold now, I am old, ^d I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and ^e take me ^f some venison;

4 And make me savoury meat, such as I love, and bring ^g it to me, that ^h I may eat; and that my soul may ⁱ bless thee ^j before I die.

5 And Rebekah heard when Isaac spake to Esau his son: and Esau went to the field to hunt for venison, and to bring it.

6 And Rebekah spake unto Jacob her son, saying, Behold I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD ^k before my death.

8 Now therefore, my son, ^l obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth.

10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother is ^m a hairy man, and I am a smooth man.

12 My father peradventure will feel me, and I shall seem to him ⁿ as a deceiver; and I shall bring ^o a curse upon me, and not a blessing.

13 And his mother said unto him, ^p Upon me be thy curse, my son; only obey my voice, and go fetch me ^q them.

14 And he went, and fetched, and brought

[That my soul may bless thee.] This was no common blessing, but a solemn dying benediction, such as pious parents in those days were wont to bestow upon their children, and were often prophetic of their future fortunes in the world, as in the case of Jacob, chap. 49. 1.

13. Upon me be thy curse;] i. e. I will warrant the success. Rebekah seems to have been well assured that Jacob held a just title to the first blessing, which Esau had sold with his birth-right, and which God had designed for Jacob from the beginning; whence she thought it her duty to deceive Isaac into an action which he ought to have done designedly.

ANNOTATIONS ON CHAP. XXVII.

Ver. 1. Called Esau his eldest son.] Though Esau had disoblinded Isaac by his marriage, yet we see by this he still retained his partial affection for him, and wanted to prefer him to his brother.

4. That I may eat:] That being refreshed, and delighted therewith, his spirit might be more cheerful, and so the fitter for the giving of this prophetic benediction; for which reason also the prophet Elisha called for a minstrel ere he could utter his prophecy, 2 Kings 3. 15.

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15 And Rebekah † took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son.

† Heb. garments of de-
fire.
Ver. 27.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

17 And she gave the favoury meat, and the bread which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father : And he said, Here *am* I ; who *art* thou, my son ?

¶ Ver. 24.
Rom. 2. 28.

19 And Jacob said unto his father, I *am* Esau thy first born ; I have done according as thou bade-
dest me : arise, I pray thee, sit and eat of my veni-
son, that thy soul may bless me.

20 And Isaac said unto his son, How *is* it that thou hast found it so quickly, my son ? And he said, Because the LORD thy God brought *it* to me.

¶ Chap. 48.
10. Jani. 4.
8. Isa. 57.
29. Psal.
73. 28.

21 And Isaac said unto Jacob, * Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau, or not.

22 And Jacob went near unto Isaac his father, and he felt him ; and said, The voice *is* Jacobs voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands : So he *was* blessed him.

¶ Rom. 9.
21. 12.
Heb. 11.
20.

24 And he said, *Art* thou my very son Esau ? And he said, *I am*.

¶ Rom. 3.
7. Job
23. 7.

25 And he said, Bring *it* near to me, and I will eat of my sons venison, that my soul may bless thee. And he brought it near to him, and he did eat : and he brought him wine, and he drank.

¶ Chap. 48.
20.

26 And his father Isaac said unto him, Come near now, and *will* kiss me, my son.

¶ Song 2.
13. & 4.
10. 13.

27 And he came near, and kissed him : and he smelled the smell of his raiment, and blessed him, and said, See the smell of my son *is* as the smell *of* a field, which the LORD hath blessed.

28 Therefore God give thee of the * dew of heaven, and the *fatness* of the earth, and plenty of * corn and wine.

29 Let people *serve* thee, and nations bow down to thee ; be lord over thy brethren, and let thy mothers sons bow down to thee : * Cursed *be* every one that curseth thee, and blessed *be* he that bleisseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made favoury meat, and brought it unto his father ; and said unto his father, Let my father arise, and eat of his sons veni-
son, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou ? And he said, I *am* thy son, thy first-born Esau.

33 And Isaac † trembled very exceedingly, and said, Who, where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him ? yea, and *he* shall be blessed.

34 And when Esau heard the words of his father, he cried with a great and exceeding *bitter* cry, and said unto his father, Bless me, even me also, O my father.

35 And he said, Thy brother came with *c* subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named * Jacob ? for he hath supplanted me these two times : he took away my birth-right ; and behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me ?

37 And Isaac answered and said unto Esau, Be-
hold, I have made him thy lord, and all his brethren have I given to him for servants ; and with corn and wine have I sustained him, and what shall I do now unto thee, my son ?

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† Hof. 14.
5. Deut.
33. 13. Jer.
14. 22.
2 Sam. 1.
27. Deut.
32. 2. Psal.
133. 3. Isa.
45. 8.
¶ Chap. 4.
4. & 49.
20.
x Psal. 104.
15. Zech.
9. 17.
y Chap. 25.
23. & 49.
10.
1 Chron.
5. 2.
z Chap. 13.
3. Num.
29. Heb.
11. 20.
b Heb. 11.
17. 7. Sam.
30. 4. Prov.
c Ver. 12.
Rom. 3.
7. 8.
1. 24. 18.
* That is,
a supplanter.

16. *Put the skin of the kids, &c.*] 'Tis observed by Bochart, that in the eastern countries goats hair was very like to that of men.

19. *And Jacob said—I am Esau, &c.*] He not only personates Esau, but, to support his original deceit, has recourse to several downright lies. He even persists in his false asseveration, v. 24. and, which is worst of all, interests the Almighty in the cheat, by pretending God brought the meat to him, v. 20. 'Tis true he and his mother were possessed with a false opinion, that they might deceive Isaac for the good of the family.

26. *And kiss me.*] Which he did, either that he might more fully satisfy himself concerning the person, or rather as a mark of that special favour and affection wherewith he bestowed the blessing.

27. *He smelled the smell of his raiment.*] It seems to have been the custom to scent their richer garments with odoriferous flowers, which the country of Arabia was famous for producing, Song 4. 10. 11 ; and this elegant smell had such an influence on the spirits of Isaac that he breaks out in a kind of rapture, *See, the smell of my son is as the smell of a field which the Lord hath blessed* ; that is, the smell of my son's raiment conveys to my

mind the enchanting idea of a field adorned with fruits and enna-
melled with flowers.

28. *The dew of heaven.*] He mentions the dew rather than the rain, because it was of more constant use and necessity in those parts than the rain, which fell considerably but twice in a year, the first being called the former and the other the latter rain. *The fatness of the earth, &c.*] A fat and fruitful land, which Canaan was, abounding with all sorts of precious fruits.

29. *Let thy mother's sons bow down to thee.*] How and when this was fulfilled, see on Gen. 25. 23.

33. *Yea, and he shall be blessed.*] It may seem strange, that Isaac, when he found out the imposture, should confirm to Jacob the blessing which he had cunningly wrested from him. But this conduct will be easily accounted for, if we consider, that he acted from a persuasion that the prayers and benedictions which dying parents devoutly put up in behalf of their children were ratified by God, and consequently not to be reversed ; besides, this unexpected event, falling in with the sense of the oracle above-mentioned, chap. 25. 23. might open his eyes to see his error in attempting to bestow the birth-right where God had not designed it.

39. *Thy*

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Heb. 12.
16, 17.
Prov. 1. 24.
16.
Ver. 28.
Chap. 36.
6, 8. Heb.
11. 20.
Deut. 33.
27. Matt.
10. 34.
Chap. 25.
23. 2 Sam.
14. Pſal.
60. 8.
Deut. 33.
29. Obad.
18. 19.
2 Kings
8. 16, 20.
Chron.
21. 8.
Ezek. 35.
3. Amos 1.
11. Obad.
10, 6.
1 John 3.
14.
Ver. 42.
Prov. 6. 13.
1 Sam. 13.
23.
Prov. 2.
14. 1 Sam.
30. 6.
Chap. 31.
38.
Chap. 9.
6. Acts 28.
4. Gen. 4.
11. 16.
Chap. 26.
34, 35.
Eph. 6. 4.

38 And Esau said unto his father, Hast thou but one blessing, my father? bleſs me, *even me* also, O my father. And Esau liſt up his voice, and ^d wept.

39 And Isaac his father answered, and ſaid unto him; Behold, thy dwelling ſhall be the ^e fatneſs of the earth, and of the dew of heaven from above.

40 And by thy ^f ſword ſhalt thou live, and ſhalt ^g ſerve thy brother: and it ſhall come to paſs when thou ſhalt have the dominion, that thou ſhalt ^h break his yoke from off thy neck.

41 ¶ And Esau ⁱ hated Jacob, becauſe of the bleſſing wherewith his father bleſſed him: and Esau ^k ſaid in his heart, The days of mourning for my father are at hand, ^l then will I ſlay my brother Jacob.

42 And theſe words of Esau her elder ſon were told to Rebekah: and ſhe ſent and called Jacob her younger ſon, and ſaid unto him, Behold, thy brother Esau, as touching thee, ^m doth comfort himſelf, *purpoſing* to kill thee.

43 Now therefore, my ſon, obey my voice: and ariſe, flee thou to Laban my brother to Haran.

44 And tarry with him a few ⁿ days, until thy brothers fury turn away;

45 Until thy brothers anger turn away from thee, and he forget *that* which thou haſt done to him: then I will ſend, and fetch thee from thence. Why ſhould I be deprived alſo of you ^o both in one day?

46 And Rebekah ſaid to Isaac, ^p I am weary of my life, becauſe of the daughters of Heth: if Jacob take a wife of the daughters of Heth; ſuch as theſe *which are* of the daughters of the land, what good ſhall my life do me?

CHAP. XXVIII.

1 *Isaac bleſſeth Jacob, and ſendeth him to Padan-aram.* 9 *Esau marrieth Mahalath the daughter*

of Iſhmael. 11 *The viſion of Jacobs ladder.* 18 *The ſtone of Beth-el.* 20 *Jacobs vow.*

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AND Isaac called Jacob, and ^a bleſſed him, and charged him, and ſaid unto him, Thou ſhalt not take a wife of the ^b daughters of Canaan.

2 Ariſe, go to ^c Padan-aram, to the houſe of Bethuel thy mothers father; and take thee ^d a wife from thence of the daughters of Laban thy mothers brother.

3 And ^e God Almighty bleſs thee, and make thee fruitful, and multiply thee, that thou mayſt be ^f a multitude of people:

4 And give thee the ^g bleſſing of Abraham, to thee, and to thy ſeed with thee; that thou mayſt inherit the land ^h wherein thou art a ſtranger, which God ⁱ gave unto Abraham.

5 And Isaac ſent away Jacob, and he went to Padan-aram unto Laban, ſon of Bethuel the Syrian, the brother of Rebekah, Jacobs and Esaus mother.

6 ¶ When Esau ſaw that Isaac had bleſſed Jacob, and ſent him away to Padan-aram, to take him a wife from thence; and that as he bleſſed him, he gave him a charge, ſaying, Thou ſhalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8 And Esau ſeeing that the daughters of Canaan ^j pleaſed not Isaac his father:

9 Then went Esau unto ^k Iſhmael, and took unto the wives which he had, ^l Mahalath the daughter of Iſhmael Abrahams ſon, ^m the ſiſter of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beerſheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, becauſe the ſun was ſet: and he took of the ⁿ ſtones of that place, and

Chap. 27.
4. Joſh. 22.
7.
Chap. 24.
3.
Chap. 25.
20.
Chap. 24.
10. Hoſ.
12. 12.
Chap. 17.
1. Pſal.
128. 1.
Heb. *an*
assembly.
Chap. 27.
4. Gal. 3.
14. Rom.
4. 7, 8.
Chap. 17.
8. Heb. 11.
9.
Chap. 12.
7.

* Heb. *were*
evil in the
eyes of. &c.
Chap. 21.
11.
Chap. 25.
17.
Chap. 36.
3.
Chap.
26. 34.
Ver. 18.
Chap 31. 6.

ANNOTATIONS on CHAP. XXVIII.

Ver. 4. *The bleſſing of Abraham.*] Here Isaac confirms the bleſſing which he had already given to Jacob, chap. 27. 28. and more fully and diſtinctly ſettles the land of promiſe upon him, and makes him the father of the promiſed ſeed.

9. *Unto Iſhmael;*] That is, the country of Iſhmael; for as to Iſhmael himſelf, he was dead ſeveral years before, ſee chap. 25. 17.

Mahalath the daughter of Iſhmael;] Called alſo Baſhemath, Gen. 36. 3. he thought by this means to ingratiate himſelf with his father, and ſo to get another and a better bleſſing.

10. *Jacob went out,*] Unattended, as it would ſeem, that he might the better conceal his departure from Esau; but not without provisions, for we read of oil which he poured on the top of the pillar, ver. 18.

11. *Upon a certain place.*] A convenient place to lodge in, being probably ſhaded with almond trees; for it was called *Luz*, ver. 19. which ſignifies an *almond*.

† F

12. *Behold*

39. *Thy dwelling ſhall be the fatneſs of the earth.*] As the words ſtand in our tranſlation, Esau ſeems to have the ſame bleſſing which was before given to Jacob. But the words ſhould have been rendered, *Thy dwelling ſhall be remote from the fatneſs of the earth*; and ſo the true ſenſe of the prophecy will be, that Esau ſhould inhabit a poor country, but maintain himſelf by his ſword.

40. *Thou ſhalt break his yoke from off thy neck.*] Which the poſterity of Esau did in the days of Joram, 2 Kings 8. 20, 22. 2 Chron. 21. 8.

44. *A few days, &c.*] So he expected and intended, but was greatly diſappointed, for he tarried there twenty years.

45. *Deprived alſo of you both, &c.*] Of thee by Esau's bloody hands; and of Esau, who was likely to ſuffer death for his murder, either by the authority of the magiſtrate, as God commanded, Gen. 9. 6. or by the hand of God.

46. *If Jacob take a wife, &c.*] She assigns only this reaſon for ſending Jacob away among her kindred, without taking any notice of the danger his life was in, leſt ſhe ſhould have afflicted her husband by telling the true reaſon.

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Hof. 12.
14. Mark
4. 38.
p Chap. 15.
1, 12. &
20. 3.
Num. 12.
6. Job 33.
14, 15.
Dan. 7. 1.
g John 1.
51.
r John 16.
28. & 3.
31.
f Heb. 8. 1.
1 Pet. 1.
12. John
3. 31.
u Rev. 4. 4.
x Chap. 17.
7. & 31. 5.
Matth. 22.
32.
y Ver. 3. 4.
† Heb. break
forth.
z Acts 3.
25. Gal. 3.
8. Hof.
12. 4.
a Chap. 31.
3. & 33. 9.
Judg. 6. 16.
Ila. 43. 2.
Jer. 1. 19.
b Heb. 13.
5. Jofh. 1.
5.
c Mat. 17.
6. Luke 2.
9. & 8. 35.
Rev. 1. 17.
d Chap. 31.
45. & 35.
14. 20.
Jofh. 24.
26. 1 Sam.
7. 12.
2 Sam. 18.
18. & 1 Kings 12.
28. f Pfal. 132. 2, 3. Acts 18. 18. & 21. 23, 24. Num. 21.
1, 2. Judg. 11. 30. 1 Sam. 1. 11. Prov. 31. 2. g 1 Tim. 6. 8. h Pfal. 116. 9.

put *them* for his *pillows, and lay down in that place to sleep.

12 And he ^d dreamed, and behold, ^a a ladder set upon the ^r earth, and the ^t top of it reached to heaven: and behold, the angels of God ^t ascending and descending on it.

13 And behold, the LORD ^u stood above it, and said, I *am* the LORD God of ^a Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and ^y to thy seed.

14 And thy seed shall be as the dust of the earth: and thou shalt [†] spread abroad to the west, and to the east, and to the north, and to south: and in thee and in thy seed shall ^a all the families of the earth be blessed.

15 And behold, I *am* ^a with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land: ^b for I will not leave thee, until I have done *that* which I have [†] spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD *is* in this place; and I knew *it* not.

17 And he was ^c afraid, and said, How dreadful *is* this place! *this is* none other but the house of God, and *this is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and ^a set it up *for* a pillar, and poured oyl upon the top of it.

19 And he called the name of that place ^c Berh-el: but the name of that city *was* called Luz at the first.

20 And Jacob vowed a ^f vow, saying, If God will be with me, and will keep me in this way that I go, and will give me ^e bread ^{to} eat, and raiment to put on;

21 So that I come again to my fathers house in peace: then shall the LORD ^b be ^h my God.

22 And this stone which I have set *for* a pillar,

shall be ^t Gods house: and of all that thou shalt give me, I will surely ^a give the tenth unto thee.

CHAP. XXIX.

1 Jacob cometh to the well of Haran: 9 He taketh acquaintance of Rachel: 13 Laban entertaineth him. 18 Jacob covenanteth for Rachel: 23 He is deceived with Leah: 28 He marrieth also Rachel, and serveth for her seven years more. 32 Leah beareth Reuben, 33 Simeon, 34 Levi, 35 and Judah.

THEN Jacob ^a went on his journey, and came into the land of the people of the east.

2 And he looked, and behold, ^a a well in the field, and lo, there *were* three flocks of sheep ^b lying by it; for out of that well they watered the flocks: and a great stone *was* upon the wells mouth.

3 And thither were all the flocks gathered: and they ^c rolled the stone from the wells mouth, and watered the sheep, and put the stone again upon the wells mouth in his place.

4 And Jacob said unto them, My brethren, whence *be ye*? And they said, Of Haran *are we*.

5 And he said unto them, Know ye Laban ^d the son of Nabor? And they said, We know *him*.

6 And he said unto them, ^a Is he well? And they said, ^c He *is* well: and behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, *it is* ^e yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and feed them*.

8 And they said, ^e We cannot, until all the flocks be gathered together, and *till* they roll the stone from the wells mouth; then we water the sheep.

9 ¶ And ^b while he yet spake with them, Rachel came with her fathers sheep, for she ^t kept them.

12. *Behold a ladder.*] This ladder is a proper image of the Providence of God, who, though he dwells in heaven, extends his care and government to the earth, and particularly makes use of the angels, these ministering spirits, who are always active in the execution of the wise designs of Providence, either ascending to receive, or descending to execute the divine orders: a most seasonable vision for Jacob in his sad and sorrowful condition, that he might see that though he was forsaken and persecuted by men, and forced to flee away secretly for fear of his life, yet he neither was nor should be neglected or forsaken by God in this whole journey.

18. *Took the stone,—and set it up for a pillar;*] To preserve the memory of this heavenly vision: an ancient practice among the patriarchs, but afterwards, upon the growing abuse of it among the Heathens, expressly forbidden by God, Lev. 26. 1. Deut. 7. 3. and 12. 3.

21. *The Lord be my God.*] I will publicly own him for my God.

and the Saviour of men, and will establish his solemn worship, as it follows.

22. *This stone—shall be God's house;*] A place where I will offer prayers and sacrifices to God: such places being commonly called God's houses, and God is oft said to dwell in them, in regard of his special presence there: see Exod. 20. 24. compare ver 17. of this chapter and Gen. 35. 1, 3, 7.

ANNOTATIONS ON CHAP. XXIX.

Ver. 1. *The people of the east;*] Which lay eastward from Canaan, as Mesopotamia did.

8. *We cannot;*] Either because of the greatness of the stone, which they could not remove till more help came; or rather because of the custom, order and agreement, made amongst themselves about it. *We cannot*, to wit, rightly, or we may not.

21. *Lifted*

Before
CHRIST
1760.
10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother; that Jacob went near, and rolled the stone from the wells mouth, and watered the flock of Laban his mother's brother.

11 And Jacob ^k kissed Rachel, and ^l lifted up his voice, and wept.

12 And Jacob told Rachel that he ^{was} her father's brother, and that he ^{was} Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all ^a these things.

14 And Laban said to him, Surely thou ^{art} ^o my bone and my flesh: and he abode with him the space of a month.

15 ¶ And Laban said unto Jacob, Because thou ^{art} ^p my brother, shouldst thou therefore serve me for nought? tell me, what ^{shall} thy wages ^{be}?

16 And Laban had two daughters: the name of the elder ^{was} Leah, and the name of the younger ^{was} Rachel.

17 Leah ^{was} tender-eyed, but Rachel ^{was} beautiful and well-favoured.

18 And Jacob loved Rachel; and said, I will ^a serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* ^r better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served ^s seven years for Rachel: and they seemed unto him ^{but} ^a few days, for the ^{love} he had to her.

21 ¶ And Jacob said unto Laban, Give ^{me} ^x my wife (for my days are fulfilled) that I may ^{go} in unto her.

22 And Laban gathered together all the men of the place, and made ^a a feast.

23 And it came to pass in the evening, that he ^a took Leah his daughter, and brought her to him: and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, for ^a an handmaid.

25 And it came to pass, that in the ^c morning, behold it ^{was} Leah: and he said to Laban, What ^{is} this thou hast done unto me? did not I

serve with thee for Rachel? Wherefore then hast thou ^d beguiled me?

26 And Laban said, It must not be so done in our country, to give the younger before the first-born.

27 ^e Fulfil her week, and we will give thee ^f this also, ^g for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter, Bilhah his handmaid, to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the LORD ^s saw that Leah ^{was} ^h hated, he ^k opened her womb: but Rachel ^{was} ^l barren.

32 And Leah conceived and bare a son, and she called his name ^a Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I ^{was} hated, he hath therefore given me this ^{son} also: and she called his name [†] Simeon.

33 And she conceived again, and bare a son; and said, Now this time will my husband be joyned unto me, because I have born him three sons: therefore was his name called [†] Levi.

35 And she conceived again, and bare a son; and she said, Now will I praise the LORD: therefore she called his name [†] Judah, and [†] left bearing.

CHAP. XXX.

1 Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob: 5 She beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth Gad and Asher. 14 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 25 Jacob desireth to depart. 27 Laban stayeth him on a new covenant. 37 Jacobs policy, whereby he became rich.

AND

11. *Lifted up his voice, and wept*] Tears of joy; like those Gen. 33. 4. at the gracious Providence of God to him, which had brought him safe to his desired place, and so happily and strangely conducted him to that person and family which was so desirable and dear to him.

12. *Her father's brother*;) His near kinsman; as that word is frequently used, as Gen. 13. 8. and 24. 27.

23. *Took Leah—and brought her to him.*] It was the custom in those days, to bring the bride veiled, and without lights, to her husband; and therefore it was no difficulty for Laban to impose upon Jacob in this particular.

25. *Wherefore—hast thou beguiled me?*] It was a great fault in Laban, and to Jacob a great affliction, but what he might consider as a just retaliation for his guile in supplanting his brother.

27. *Fulfil her week*;) The seven days usually devoted to the feast and solemnity of marriage, as Judges 14. 12, 15, 17.

31. *Leah was hated*;) Less beloved, according to the Hebrew idiom, Mal. 1. 2, 3. Luke 14. 26. and this instance furnishes a good argument against bigamy in general; for it is morally impossible for a man to share his affections so equally between his wives, but that he must love the one better than the other.

Before
CHRIST
cir. 1750.

a Chap. 37.
11. Nam.

11. 29.

Prov. 27.

4. 1 Cor.

3. 3.

† Job 5. 2.

† Eph. 4.

d Chap. 50.

19. & 25.

21. 1 Sam.

2. 5, 6.

Pfal. 113.

9.

e Chap. 16.

2.

* Heb. *he*

built by her.

† That is,

Judging.

Chap. 49.

16.

† Heb.

wrestlings of

God, Chap.

23. 6. &c.

32. 24.

* That is,

Wrestling.

f Chap. 29.

35. ver. 17.

g Chap. 16.

3.

† That is,

A troop,

Isa. 65. 11.

h Prov. 31.

28. Luke 1.

48.

† That is,

Happy.

i Song 7.

13.

* Heb. *Du-*

daim, a

word only

used here

and Song 7.

23.

k Ver. 2, 6,

22.

AND when Rachel saw that she bare Jacob no children, Rachel * envied her sister; and said unto Jacob, Give me children, or ^b else I die.

2 And Jacobs * anger was kindled against Rachel; and he said, *Am I ^d in Gods stead, who hath withheld from thee the fruit of the womb?*

3 And she said, Behold, * my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also * have children by her.

4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name † Dan.

7 And Bilhah Rachels maid conceived again, and bare Jacob a second son.

8 And Rachel said, With † great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name * Naphtali.

9 When Leah saw that she had † left bearing, she took Zilpah her maid, and gave her Jacob ^e to wife.

10 And Zilpah Leahs maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name † Gad.

12 And Zilpah Leahs maid bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters will ^h call me blessed: and she called his name † Asher.

14 And Reuben went in the days of wheat-harvest, and found ⁱ mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy sons * mandrakes.

15 And she said unto her, *Is it a small matter that thou hast taken my husband? and wouldst thou take away my sons mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy sons mandrakes.*

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me, for surely I have hired thee with my sons mandrakes. And he lay with her that night.

17 And God * hearkned unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me mine hire, because I have given my maiden to my husband: and she called his name † Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endured me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name † Zebulun.

21 And afterwards she bare a daughter, and called her name * Dinah.

22 ¶ And God * remembered Rachel, and God hearkned to her, and opened her womb.

23 And she conceived and bare a son; and said, God hath taken away ^m my reproach.

24 And she called his name † Joseph; and said, The LORD ⁿ shall add to me another son.

25 ¶ And it came to pass when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my ^o country.

26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for I have learned by experience, that the LORD hath blessed me ^p for thy sake.

28 And he said, ^q Appoint me thy wages, and I will give it.

29 And he said unto him, ^r Thou knowest how I have served thee, and how thy cattle was with me.

30 For it was little which thou hadst ^t before I came, and it is ^u now increased unto a multitude; and the LORD hath blessed thee ^v since my coming: and now when shall I ^w provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt ^x not give me any thing; if thou wilt do this thing for me, I will again feed and keep thy flock:

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be ^y my hire.

33 So shall ^z my righteousness ^a answer for me

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cir. 1750.

† That is,
Wages, or
Hire.

† That is,

Dwelling.

* That is,

Judging.

† Chap. 8. 1.

1 Sam. 1.

19. 20.

m 1 Sam. 1.

6 Isa. 4.

1. Luke 1.

23.

† That is,

Adding.

† Chap. 35.

17.

o Chap. 28.

13 & 16. 3.

p Chap.

39. 3.

q Chap. 29.

15.

r 1 Pet. 2.

15. Titus

2. 9, 10.

f Chap. 32.

38, 39.

† Heb. *braken forth.*

† Heb. *at*

my foot.

† 1 Tim.

5. 8.

u Chap. 19.

15.

x Chap. 32.

10.

y Prov.

11. 5.

z Isa. 59.

12.

ANNOTATIONS ON CHAP. XXX.

Ver. 1. *Give me children, or else I die.*] The Hebrew women always considered barrenness as a curse, not only on account of that inbred desire of having children, which is common to human nature; but from their eager wishes to fulfil the promise to Abraham, that his seed should be as the stars of heaven, and that in him, *i. e.* in one of his descendants, all nations of the earth should be blessed.

3. *She shall bear upon my knees.*] An ellipsis, or short speech; she shall bear a child which may be laid upon my knees, or in my lap, which I may adopt and bring up as if it were my own. See Gen. 30. 23. Isaiah 66. 12.

14. *Found mandrakes in the field.*] Interpreters are not agreed what kind of fruit or flower this was; but the most probable opinion is, that they were the mandrake-apples, desirable for food, and probably of a pleasant smell, Cant. 7. 13, which Rachel might take a fancy to from these being the earliest of that season.

18. *God hath given me mine hire.*] Thus she mistakes the answer of her prayers for a recompence of her error.

32. *Of such shall be my hire.*] He doth not mean that these cattle which were already speckled and spotted should be given him; but the sense is, that when the speckled and spotted and brown are separated, and none but white remaining, all the white young ones brought forth by them shall be Laban's, and the speckled and spotted and brown shall be Jacob's.

36. *Three*

Before
CHRIST
1745.

† in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted amongst the goats, and brown amongst the sheep, that shall be accounted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats, that were ring-straked, and spotted, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hands of his sons.

36 And he set three days journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And Jacob took him ^a rods of green poplar, and of the ^b hafeel and ^c chefnut-tree; and pilled white strakes in them, and made the white appear which was in the rods.

38 And he fet the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink; that they should † conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-straked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked, and all the brown in the flock of Laban: and he put his own flocks by themselves; and put them not unto Laban's cattle.

41 And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were ^c feeble, he put them not in: so the feeble were Laban's, and the stronger Jacob's.

43 And the man ^a increased † exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

C H A P. XXXI.

- 1 Jacob upon displeasure departeth secretly. 19 Rachel stealeth her fathers images: 22 Laban pursueth after him, 26 and complaineth of the wrong. 34 Rachel's policy to hide the images. 36 Jacobs

complaint of Laban. 43 The covenant of Laban and Jacob at Galeed.

Before
CHRIST
1739.

AND he ^a heard the words of ^b Laban's sons, saying, Jacob hath ^c taken away all that was our fathers; and of that which was our fathers hath he gotten all this ^d glory.

2 And Jacob beheld ^e the countenance of Laban, and behold, it was not toward him as before.

3 And ^f the LORD said unto Jacob, Return unto the ^g land of thy fathers, and to thy kindred; and I will be ^h with thee.

4 And Jacob sent and called Rachel and Leah to the field ⁱ unto his flock,

5 And said unto them, I see your fathers countenance, that it is not toward me as before: but the God of my father hath been ^k with me.

6 And ye know that with ^l all my power I have served your father.

7 And your father hath deceived me, and changed my wages ^m ten times: but ⁿ God suffered him not to hurt me.

8 If he said thus, ^o The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked:

9 ^p Thus God hath taken away the cattle of your father, and given them to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and ^q saw in a dream, and behold, the rams which leaped upon the cattle were ring-straked, speckled, and grissled.

11 And the ^r angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I.

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle are ring-straked, speckled, and grissled: ^s for I have seen all that Laban doth unto thee.

13 I am the God of Beth-el, ^t where thou appointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

14 And ^u Rachel and Leah answered, and said unto him, Is there yet ^v any portion or inheritance for us in our fathers house?

15 Are we not counted of him strangers? for he hath ^w sold us, and hath quite devoured all our money.

A N N O T A T I O N S ON CHAP. XXXI.

Ver. 1. All this glory;] These riches, which are called glory, Gen. 45. 13. Mat. 4. 8. because their possessors use to glory in them, and by them gain glory and esteem from others.

7. Changed my wages ten times:] Oft-times, as that certain number is commonly used, as Levit. 26. 26. Numb. 14. 22. &c.

15. He hath sold us.] He hath made sale of us for this 14 years hard service, seeking only his own, not our advantage.

Before
CHRIST
1739.

z Chap. 45.
10.

* Heb. *teraphim*,
that is,
idols.
Chap. 35.
2. Hof.

3. 4.
a Josh. 24.
2. 3. Gen.
15. 18.
b Jer. 50.
3. Luke 9.
51. 53.

c Dent. 3.
12.

d Chap. 30.
36. Job 5.
12. 13.

e Chap.
13. 8.
f Exod.

14. 5. &c.

g Chap. 10.
3. Numb.

23. 26.

h Ver. 42.
Psal. 105.

i Ver. 29.
Chap. 24.

30. Isa. 37.
29.

k Chap. 2.
24.

l Prov. 16.
23. 24. 25.

m Exod.
15. 20.

n Chap. 29.
13.

o Ver. 3.
1 Cor. 2.

14.

p Psal. 51.
1. John 19.

10. 11.
q Dan. 2.

47.

16 For all the riches which God hath taken from our father, that *is* ours, and our childrens: now then * whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels.

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the * images that *were* her fathers.

20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had, and he rose up, and passed over * the river, and ^b set his face toward the mount ° Gilead.

22 And it was told Laban on the ^d third day that Jacob was fled.

23 And he took his * brethren with him, and pursued after him seven days ^f journey; and they overtook him in the mount Gilead.

24 And ^g God came to Laban the Syrian in a dream by night, and said unto him, ^h Take heed that thou ⁱ speak not to Jacob ⁱ either good or bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, ^k as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me? and didst not tell me, that ^l I might have sent thee away with mirth, and with songs, with ^m tabret, and with harp?

28 And hast not suffered me ⁿ to kiss my sons and my daughters? thou hast now done ° foolishly in ^o doing.

29 It is ^p in the power of my hand to do you hurt: but the God of ^q your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now *though* thou wouldst needs be

gone, because thou sore longedst after thy fathers house; yet wherefore hast thou stolen * my gods?

31 And Jacob answered and said to Laban, Because I was ^r afraid: for I said, Peradventure thou wouldst take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: * before our brethren discern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacobs tent, and into Leahs ^u tent, and into the two maid-servants tents; but he found *them* not. Then went he out of Leahs tent, and entered into Rachels tent.

34 Now * Rachel had taken the images, and put them in the camels furniture, and sat upon them: and Laban searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease ^v my lord that I cannot * rise up before thee; for the * custom of women *is* upon me: and he searched, but found not the images.

36 ¶ And Jacob was ^w wroth, and chode with Laban: and Jacob answered, and said to Laban, What is my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I ° not eaten.

39 That which was torn of *beasts*, I brought not unto thee, I bare the loss of it; of my hand didst thou ^d require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was, in the day the drought ° consumed me, and the frost by night; and my sleep departed from mine eyes.

41 ^f Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ^g ten times.

42 Except the God of my father, the God of Abraham, and the ^h fear of Isaac had been ⁱ with

Before
CHRIST
1739.

r Jer. 10.
11. Judg.

6. 31. &
10. 24.

Numb. 33.
4. Exod.

12. 12.
Jer. 43. 12.

f Chap. 20.
11.

g Chap. 19.
7. Acts 4.

19.

h Chap. 24.
67.

i Ver. 19.

j Chap. 18.
12. 1 Pet.

a. 18. &
3. 6.

z Lev. 19.
32.

a Lev. 15.
19.

b Prov. 10.
18.

c Ezek. 34.
2. &c.

d Exod. 22.
10. &c.

e Luke 2.
8. Heb. 13.

17. Isa. 56.
10. Hosea

12. 12.
1 Pet. 5. 3.

f Ver. 38.
1 Cor. 15.

10. 2 Cor.
11. 26.

g Chap.
31. 7.

h Isa. 8. 13.
Psal. 76. 12.

i Psal. 124.
1. &c.

19. *That were her fathers.*] These teraphims or images were made in the shape of men, 1 Sam. 19. 13, 16. which the Gentiles worshipped as subordinate gods, ver. 30, 32. of this chapter, to which they committed the protection of their families, 1 Sam. 19. 13. which they used to consult about secret or future things, and from which they received answers about them, Ezek. 21. 21. Zech. 10. 2. Of these see more, Judges 17. 5. and 18. 14, 17, &c. and these idols Laban worshipped together with the true God. Rachel stole them, partly, lest her father by consulting them should discover their slight, and the course which they took; and partly because she seemed yet to retain a superstitious conceit of them, as may be gathered from Gen. 35. 2. Others, because they were pretty and precious things, made of silver and gold, which she took as a part of what was due to her, both as his daughter, and for her husband's service.

21. *Passed over the river.*] Euphrates, which lay between Mesopotamia and Chaldea, Gen. 15. 18. which for its largeness and famousness is oft called the *river* emphatically, as Exod. 23. 31.

24. *Speak not to Jacob either good or bad.*] Neither persuading him by flattering promises, and cunning artifices, nor compelling him by threatenings, to return.

30. *Stolen my gods.*] Laban could not be so senseless, as to take these for true gods which could be stolen away; but he called them gods, because they were the means or representations whereby he worshipped his gods.

42. *The fear of Isaac.*] i. e. The God whom my Father Isaac worships with reverence and godly fear, as appears by comparing ver. 53.

47. *Laban*

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me, surely thou hadst sent me away now empty: God hath ^k seen mine affliction and the labour of my hands, and rebuked *thee* yesternight.

43 ¶ And Laban answered, and said unto Jacob, *These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seeest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?*

44 Now therefore come thou, let us ⁱ make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up for a pillar.

46 And Jacob said unto ^m his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it * Jegar-sahadutha: but Jacob called it Galeed.

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed:

49 And * Mizpah; for he said, The LORD, watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives besides my daughters, no man is with us; see, God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of ⁿ Nanor, the God of their father, judge betwixt us. And Jacob sware * by the fear of his father Isaac.

54 Then Jacob ^p offered sacrifice upon the mount, and called his brethren to ^q eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and ^r blessed them: and Laban departed, and returned unto his place.

C H A P. XXXII.

1 *Jacobs vision at Mahanaim: 3 His message to Esau: 6 He is afraid of Esaus coming: 9 He prayeth for his deliverance: 13 He sendeth a present to Esau: 24 He wrestleth with an angel at Peniel, where he is called Israel: 31 He halteth.*

AND Jacob went on his way, and ^s the angels of God met him.

2 And when Jacob saw them, he said, This is ^b Gods host: and he called the name of that place * Mahanaim.

3 And Jacob ^c sent messengers before him to Esau his brother, unto the land of ^d Seir, the country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto ^e my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now.

5 And I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and ^f four hundred men with him.

7 Then Jacob was ^g greatly afraid, and distressed: and he divided the people that was with him,

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2 Chap. 26.
30.
9 Chap. 37.
25. Exod.
18. 12.
r Deut.
23. 5.

s Psal. 91.
11. Heb.
1. 14.

b Luke 2.
13.
2 Kings 6.
17.

c That is,
Two hosts,
Joshua 22.
38. Cant.

d Mal. 3. 1.
Luke 9. 52.
d Chap. 14.

e Deut. 2.
23.
f Ver. 18.
Prov. 15. 1.

g Gen. 23. 6.
1 Pet. 3. 5.

f Ver. 8.
11.
Amos 5.

g Psal.
30. 7.

47. *Laban called it Jegar-sahadutha, &c.*] The one gave it a Syriac name, signifying *the heap of testimony*, and the other an Hebrew, of the same import, signifying *the heap of ocular inspection*.

53. *The God of Abraham, &c.*] That is, the God adored by Abraham, Nahor, and their father Terah. Some consider the different expressions used by Laban and Jacob as an indication of their different sentiments with regard to religion. But however they might differ about some particular modes or forms of worship, it is evident that they both agreed in their opinion of one Supreme Being; for we find from ver. 54. that they both partook of the same sacrifice which Jacob offered to the true God.

A N N O T A T I O N S O N C H A P. XXXII.

Ver. 1. *The angels of God met him.*] As he was favoured with a heavenly vision in going from Canaan, so likewise in his return thither, in order to remove his present fears, and encourage him to depend on the promise God had made him, chap. 28: 13.

2. *Mahanaim.*] i. e. Two hosts; so called, either because the angels divided themselves into two companies, and placed them-

selves, some before, others behind him, or some on each side of him, for his greater comfort and security; or, because the angels made one host, and his family another.

4. *Thus shall ye speak to my lord Esau.*] He calls him his lord, that he might mollify his anger, if any remained, by humble language: which sounded as if he had no thoughts of the birth-right he had purchased of him. This also was the stile in which others addressed themselves to Esau, after he had won the principality of Seir.

5. *I have oxen, &c.*] Jacob mentions this to give the greater weight to his address, and to show Esau he did not come to be a burden to him, or to dispute with him the possession of his father's inheritance, though he had a right to it.

6. *Four hundred men with him.*] Nobly attended, partly to shew his greatness, and partly to do honour to Jacob by public salutation.

7. *Jacob was greatly afraid.*] Jacob, being conscious of having injured his brother, foreboded the design of his coming with this numerous retinue to be quite different from what it was represented; so fearful and incredulous a thing is guilt.

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him, and the flocks, and herds, and the camels into two bands;
8 And said, If Esau come to the one company and smite it, then the other company which is left shall escape.

b Psal. 50.
15.
i Chap. 31.
3. 13.

9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

† Heb. I am less than all.
i Chap. 24.
27. Micah.
7. 20.
i Job 8. 7.

10 † I am not worthy of the least of all the mercies, and of all the ^k truth, which thou hast shewed unto thy servant; for ^l with my staff I passed over this Jordan, and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

m Chap.
28. 14.

12 And thou saidst, I will surely do thee good, and make ^m thy feed as the sand of the sea, which cannot be numbered for multitude.

n Prov. 18.
26.

13 ¶ And he lodged there that same night; and took of that which came to his hand, ⁿ a present for Esau his brother;

14 Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,

15 Thirty milch-camels with their colts, forty kine and ten bulls, twenty she-asses and ten foals.

16 And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put ^o a space betwixt drove and drove.

Ver. 20.
Chap. 33.
8. 9. Psal.
112. 5.
Matt. 10.
16.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

18 Then thou shalt say, They be thy servant Jacobs; *it is* a present sent unto my lord Esau: and behold also he is behind us.

19 And so commanded he the second, and the

third, and all that followed the droves, saying, On this manner shall you speak unto Esau, when you find him.

20 And say ye moreover, Behold, thy servant Jacob is behind us: For he said, I will [†] appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, [‡] and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone: and there [§] wrestled [§] a man with him, until the [§] breaking of the day.

25 And when he saw that he [†] prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacobs thigh was [¶] out of joint, as he wrestled with him.

26 And he said, [¶] Let me go, for the day breaketh: and he said, [¶] I will not let thee go, except thou blest me.

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, Thy name shall be called [¶] no more Jacob, but Israel: for [¶] as a prince hast thou power with God and [¶] with men, and hast prevailed.

29 And Jacob asked him, and said, Tell me, I pray thee, thy name: And he said, [¶] Wherefore is it that thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place [†] Peniel: for I have seen God face to face, and my life is preserved.

31 And as he passed over Penuel, the ^d sun rose upon him, and he ^e halted upon his thigh.

23. e Ver. 25. 2 Cor. 12. 7, 9. Psal. 38. 17.

10. *With my staff;*] As a poor traveller, having nothing with me but my staff for my support.

11. *Smite—the mother with the children.*] A proverbial speech, noting a total destruction. Compare Deut. 22. 6. Hosea 10. 14.

24. *And there wrestled a man with him.*] Bp Patrick thinks it was an angel in the form of a man; but Poole and others are of opinion it was the angel of the covenant, the Son of God, as he is called God, ver. 28, 30.

25. *He prevailed not against him;*] The angel himself, whoever he was, so permitting it, and fortifying him with strength to maintain the combat.

He touched the hollow of his thigh.] To let Jacob know that he suffered himself to be overcome by him, and how easily he could have overthrown him, if he had pleased.

26. *For the day breaketh.*] It is time for thee to follow thy family over the brook; and I am unwilling there should be any spectators or witnesses of these things.

28. *No more Jacob, but Israel;*] i. e. Not only Jacob (as this expression is used, 1 Sam. 8. 7.) or not so much Jacob, as Israel, which signifies a prince powerful with God.

For as a prince, &c.] Rather, as a prince thou hast prevailed with God, and with men thou shalt also powerfully prevail. The intention of this vision was to shew, that he who was thus fortified by divine power to prevail over this angel, needed not fear Esau, or any power of mortals.

29. *Tell me—thy name;*] That I may give thee the honour due to it. Art thou a created angel? or art thou the ever-blessed God?

And he said, Wherefore, &c.] This is a gentle check to his curiosity, to shew him that he ought not to enquire after a thing that would be of no service to him; but, with a benevolence becoming the angelic nature, he gratified him in his other request.

30. *I have seen God face to face;*] Not in his essence, for so no man ever saw God, John 1. 18. nor yet in a dream or vision, but in a most evident, sensible, familiar and friendly manifestation of himself.

And my life is preserved.] And I am now well assured of my safety from Esau, whose approach threatened my life. Or he speaks of it with wonder, as others did, that he should see God, and not be struck dead by the glory of his presence.

32. *Therefore*

Before CHRIST 1739. 32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacobs thigh, in the sinew that shrank.

C H A P. XXXIII.

1 The kindness of Jacob and Esau at their meeting.

17 Jacob cometh to Succoth. 18 At Shalem he buyeth a field, and buildeth an altar called El-elohe-israel.

AND Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he ^a divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he passed over ^b before them, and ^c bowed himself to the ground ^d seven times, until he came near to his brother.

4 And Esau ^e ran to meet him, and embraced him, and fell on his neck, and ^f kissed him: and they ^g wept.

5 And he lift up his eyes, and saw the women and the children; and said, Who *are* those with thee? And he said, The children ^h which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near, and Rachel, and they bowed themselves.

8 And he said, ⁱ What meanest thou by all

this drove, which I met? And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I have enough; my brother, [†] keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the ^k face of God, and thou wast pleased with me.

11 Take, I pray thee, my ^l blessing that is brought to thee; because God hath dealt graciously with me, and because ^m I have enough: and he urged him, and he took it.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on ⁿ softly, according ^o as the cattle that goeth before me, and the children be able to endure; until I come unto my lord unto Seir.

15 And Esau said, Let me now leave with thee *some* of the folk that *are* with me: And he said, What needeth it? ^p Let me find grace in the sight of my lord.

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to ^q Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

18 ¶ And Jacob came to ^r Shalem a city of ^s Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

32. *Therefore the children of Israel eat not, &c.*] Not from any superstitious conceit about it, but only for a memorial of this admirable conflict, the blessed effects whereof even the future generations received.

A N N O T A T I O N S O N C H A P. XXXIII.

Ver. 2. *Rachel and Joseph hindermost.*] That they whom he loved best, might be remotest from danger, in case of an assault.

3. *Bowed himself to the ground seven times.*] At some convenient distance he began to bow; and so at every other step or more, he bowed again (seven times) till he came near to his brother. This submissive behaviour in Jacob was intended to shew his brother, that he still acknowledged the privileges of his birth-right, as being the elder.

4. *Esau ran to meet him.*] This declares the forwardness and fervour of his affection; and whatever evil Esau had purposed to do his brother Jacob at the time he deprived him of his father's blessing, it appears now to be wholly obliterated from his mind.

Kissed him.] Here the original word is marked with four unusual points, intimating, that it is a remarkable passage. And indeed this forwardness in being reconciled to his brother was the more surprising, as Esau was the offended party and elder brother.

8. *In the sight of my lord.*] Jacob's calling his brother lord,

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sufficiently indicates that the birth-right was not bestowed on his person, but on his posterity; see chap. 25. 23.

10. *As though I had seen the face of God.*] It is in a manner as pleasant a sight to me as the sight of God himself, because in thy reconciled face, I see the face and favour of God thus manifested unto me.

13. *The children are tender.*] Because Joseph was now but about six or seven years old, and perhaps Dinah and Zebulun not much older.

14. *Until I come unto my Lord unto Seir.*] We do not read that Jacob did, according to this promise or insinuation, go to Seir; either therefore he changed his first intentions for some weighty reasons, or upon warning from God; or, he used this only as a pretence, which we should not too easily believe of so good a man, especially after such dangers and deliverances; or rather he did perform this promise, though the scripture be silent of it, as it is of many other historical passages, and as it is here concerning Jacob's visiting of his father Isaac, which is not mentioned till ten years after this time; and yet it is utterly incredible that Jacob should be so near to his dear and worthy father for so long a time together, and not once give him a visit.

18. *And Jacob came to Shalem, a city of Shechem.*] Most take it for the proper name of a place belonging to Shechem, as it here follows, called *Salim*, John 3. 23. and *Sichem* or *Sychar*, John 4. 5. But others take it for an appellative noun, and render

† G

the

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f Josh. 24.

32.

f Heb.

11. 9.

a Acts 7.

16.

x Chap. 12.

7. & 13.

18.

* That is,
God the God
of Israel.

a 2 Tim.

3. 6. 1 Cor.

10. 6.

b Chap. 6.

1. 2. 4.

c Chap. 10.

17.

d Chap. 6.

2. Job.

31. 1.

† Heb. hum-
bled her.

e Chap. 33.

19.

f Prov. 20.

15.

g Lev. 10.

3. Pfil.

39. 9.

19 And he ^r bought a parcel of a field, where he had ^t spread his tent, at the hand of the children of ^u Hamor Shechems father, for an hundred pieces of money.

20 And he erected there ^x an altar, and called it ^{*} El-clohe-israel.

CHAP. XXXIV.

1 *Dinah is ravished by Shechem: 4 He sueth to marry her. 13 The sons of Jacob offer the condition of circumcision to the Shechemites: 20 Hamor and Shechem persuade them to accept it. 25 The sons of Jacob upon that advantage slay them, 27 and spoil their city. 30 Jacob reproveth Simeon and Levi.*

AND Dinah the daughter of Leah, which she bare unto Jacob, ^a went out to see the ^b daughters of the land.

2 And when Shechem the son of Hamor the ^c Hivite, prince of the country ^d saw her, he took her, and lay with her, and [†] defiled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

4 And Shechem ^e spake unto his father Hamor, saying, Get me this damsel ^f to wife.

5 And Jacob heard that he had defiled Dinah his daughter, (now his sons were with his cattle in the field :) and Jacob ^g held his peace until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard it, and the men were grieved, and they were very wroth: because he had wrought

^h folly in Israel, in lying with Jacobs daughter, which thing ⁱ ought not to be done.

8 And Hamor communed with them, saying, The foul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, and ^{*} give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be ^l before you; dwell and trade you therein, and get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, Let me ^m find grace in your eyes, and what ye shall say unto me, I will give.

12 † Ask me never so much ⁿ dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father ^o deceitfully, and said, (because he had defiled Dinah their sister)

14 And they said unto them, We cannot do this thing, to give our sister to one that is ^p uncircumcised: ^q for that were a reproach unto us.

15 But in this will we consent unto you: If ye will be as we ^{be}, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamors son.

19 And the young man deferred not to do the

the place thus, 'he came safe or whole to the city of Shechem:' to note either that he was then cured of the lameness which the angel gave him; or rather, to note the good providence of God that had brought him safe in his person, family and estate, through all his dangers.

19. *An hundred pieces of money.*] The word is used only here, and *Jos.* 24. 32. *Job* 42. 11. and it may signify either lambs, given in way of exchange for it, or pieces of money, which seems more probable, both by comparing *Acts* 7. 16. and because money was come into use in that place and time, *Gen.* 17. 12, 13. and 23. 16. and 47. 16. which were called *lambs* possibly from the figure of a lamb stamped upon it, as the Athenian money was called an *ox* for the like reason, and as we call a piece of gold a *Jacobus*, because the picture of that king is upon it.

ANNOTATIONS ON CHAP. XXXIV.

Ver. 1. *Dinah—went out to see, &c.*] Being now about sixteen years of age, she went out of her mother's tent, but which was without the city, probably alone and unguarded, to see the fashions and ornaments of the women of that country, who, as Josephus tells us, were then assembled in Shechem at some festival.

5. *And Jacob held his peace until they were come.*] Being

unable to punish the delinquent, and not knowing what to do, he waits for his sons coming and advice.

7. *Wrought folly in Israel.*] Or, *against Israel*; committed a wickedness highly, to the disgrace and injury of Israel's family, in violating a virgin, which by the law of nations ought never to go unpunished.

12. *Ask me never so much dowry.*] In those times marriage-portions were not brought by the women, but given by the men; and so it was among the ancient Greeks, and we are told is at this day a practice among the Turks and Persians.

13. *And the sons of Jacob.*] To wit, Simeon and Levi, ver. 25. and 30. who were Dinah's brothers by the same mother Leah.

14. *We cannot—give our sister to one that is uncircumcised.*] There was no such law yet in force, as the examples of Isaac and Jacob shew, who married the daughters of uncircumcised persons, and therefore they do not here reject it as simply unlawful, but only as dishonourable and reproachful.

18. *And their words pleased Hamor, &c.*] This shews how passionately Shechem loved Dinah, and the great affection which Hamor had to Shechem, who was his beloved son, ver. 19. and at the same time the singular regard the people had for their prince, in readily submitting to so painful an operation merely upon his account.

20. *The*

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Before thing, because he had delight in Jacobs daughter; and he was more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men are peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us, for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

23 Shall not their cattle, and their substance, and every beast of theirs be ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were fore, that two of the sons of Jacob, Simeon and Levi, Dinahs brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechems house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field:

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.

30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, amongst the Canaanites, and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister, as with an harlot?

CHAP. XXXV.

1 God sendeth Jacob to Beth-el: 2 He purgeth his house of idols: 6 He buildeth an altar at Beth-el. 8 Deborah dieth at Allon-bachuth. 9 God bleisseth Jacob at Beth-el. 16 Rachel travaileth of Benjamin, and dieth in the way to Edar. 22 Reuben lieth with Bilhah. 23 The sons of Jacob. 27 Jacob cometh to Isaac at Hebron. 28 The age, death and burial of Isaac.

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

b Isa. 30. 19. i Psal. 18. 6. & 118. 5. & 130. 1.

ANNOTATIONS on CHAP. XXXV.

Ver. 1. And God said to Jacob, Arise, go up to Bethel.] The cruelty of Jacob's children made it unsafe for him to stay any longer in these parts; and having received a special command from God, he retired to Bethel, about 20 miles south of Shechem.

2. Put away the strange gods:] Heb. The gods of the strangers; that is, those idols which strangers worship; some of which had been introduced into the family either by Rachel, who is still thought to have retained the teraphim she stole from her father, or by some of Jacob's men or maid-servants. But the expression seems principally to regard the Shechemites, whom his sons had taken captive, and who, though now incorporated into Jacob's family, doubtless entertained a veneration for the gods of their country.

And be clean.] The word properly signifies the washing of the body with water. And as there is some analogy between external cleanliness and purity of mind; hence it also denotes the cleansing of the

20. The gate of their city:] The place where all public affairs were debated and concluded, see Gen. 19. 1, &c.

23. Shall not their cattle, &c.] Not that they intended to seize upon their stock; but that being incorporated with Jacob's family by intermarriages, they would be enriched and strengthened by them.

25. On the third day, when they were fore:] When they were in the greatest pain and anguish, and consequently least able to resist; for the Jews observe, that on the third day after circumcision, the patient was in the greatest danger; the inflammation, says Grotius, being then apt to bring on a fever.

27. Because they had defiled their sister.] This prince had defiled her, and probably some of the citizens might be accessory to the guilt: but still this act of bloodshed was shockingly unhuman and unjust, not only because in all likelihood not many of the Shechemites were conscious of their ruler's guilt; but also because Shechem, by offering to marry Dinah on any terms, and all of them by submitting to circumcision, the proposed condition of reconciliation, had made a proper atonement and reparation to Jacob's family for the injury offered.

28. Took their sheep, &c.] It is reasonable to believe that Jacob, who detested this barbarity so much, caused all these to be restored to the wives and children of the slain, whom he set at liberty.

30. Ye have troubled me, to make me stink:] Made it unsafe

Before CHRIST cir. 1732.

* Or, power, Deut. 8. 17. 18. c Numb. 31. 17. d Gen. 49. 5, 6, 7. e Joshua 7. 25. f Exod. 5. 21. i Sam. 13. 4. & 27. 12. i Chron. 19. 6. † Heb. man of number. g Gen. 49. 7.

a Chap. 31. 3. b Chap. 28. 19, 20. c Chap. 27. 43. d Josh. 24. 15. e Josh. 24. 23. Judg. 10. 16. f Sam. 7. 3. 2 Cor. 6. 15, 16. g Psal. 51. 7. Ezek. 36. 25. a Cor. 7. 1. Heb. 10. 22. h Jude 23. i Isa. 30. 19. i Psal. 18. 6. & 118. 5. & 130. 1.

Before
CHRIST
cir. 1732.
And they gave unto Jacob all ^a the strange
gods which were in their hand, and all their
ear-rings which were in their ears; and Jacob
hid them under the oak which was by She-
chem.

5 And they journeyed: and the ^a terror of God
was upon the cities that were round about them,
and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to ^a Luz, which is in the
land of Canaan (that is Beth-el) he and all the
people that were with him.

7 And he built ^a there an altar, and called the
place ^a El-beth-el: because there God appeared
unto him, when he fled from the face of his bro-
ther.

8 But Deborah ^a Rebekahs nurse died, and
she was buried beneath Beth-el, under an oak;
and the name of it was called ^a Allon-bachuth.

9 ¶ And God ^a appeared unto Jacob again,
when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name is
Jacob; thy name shall not be called any more
Jacob, but Israel shall be thy name; and he called
his name ^a Israel.

11 And God said unto him, I am ^a God Al-
mighty; be fruitful and multiply: a nation and
a company of nations shall be of thee, and ^a kings
shall come out of thy loyns.

12 And the land which I gave Abraham and
Isaac, ^a to thee I will give it, and to thy seed
after thee will I give the land.

13 And God ^a went up from him, in the place
where he talked with him.

14 And Jacob set up ^a a pillar in the place
where he talked with him, even a pillar of stone:
and he poured a drink-offering thereon, and he
poured oyl thereon.

15 And Jacob called the name of the place
where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el: and
there was but a little way to come to ^a Ephrath:
and Rachel travailed, and she had ^a hard labour.

17 And it came to pass when she was in hard
labour, that the midwife said unto her, Fear not;
thou shalt have this son also.

18 And it came to pass as her soul was in de-
parting (for she ^a died) that she called his name
^a Benoni: but his father called him ^a Benjamin.

19 And Rachel died, and was buried in the
way to Ephrath, ^a which is Bethlehem.

20 And Jacob set a pillar upon her grave:
that is the pillar of Rachels grave unto this day.

21 And Israel journeyed, and spread his tent
beyond the tower of Edar.

22 And it came to pass when Israel dwelt in
that land, that Reuben went and ^a lay with Bil-
hah his fathers concubine: and Israel heard it.
Now the sons of Jacob were ^a twelve.

23 The sons of Leah; Reuben Jacobs first-
born, and Simeon, and Levi, and Judah, and Is-
fahar, and Zebulun.

24 The sons of Rachel; Joseph, and Ben-
jamin.

25 And the sons of Bilhah, Rachels hand-
maid; Dan, and Naphtali.

26 And the sons of Zilpah, Leahs hand-maid;
Gad, and Asher. These are the sons of Jacob,
which were born to him in ^a Padan-aram.

27 ¶ And Jacob came unto Isaac his father un-
to ^a Mamre, unto the city of ^a Arbah (which is
Hebron) where Abraham and Isaac sojourned.

28 And the days of Isaac were ^a an hundred
and fourscore years.

29 And Isaac gave up the ghost and died, and
was gathered unto ^a his people, being old and
full of days: and his sons Esau ^a and Jacob
buried him.

CHAP. XXXVI.

2 Esau's three wives: 6 His removing to mount Seir:

9 His sons. 15 The dukes which descended of his
sons: 20 The sons and dukes of Seir. 24 Anah
findeth mules. 31 The kings of Edom. 40 The
dukes that descended of Esau.

NOW these are the ^a generations of Esau,
who is ^a Edom.

2 Esau ^a took his wives of the daughters of
^a Canaan; ^a Adah, the daughter of Elon the Hit-

the soul by repentance from all those impure affections whereby a
man becomes morally defiled in the sight of God, *Isaiah* 1. 16.
Heb. 10. 22.

4. And all their ear-rings.] The scripture seems to insinuate,
and other writers expressly affirm, that divers Heathen people did
wear ear-rings for the honour of their idols, and with the represen-
tations or ensigns of their idols engraven upon them.

5. And the terror of God, &c.] i. e. A great terror sent
from God, as *Exod.* 23. 2. *Jos.* 2. 9, 11. *2 Chron.* 14. 14. and
17. 10. So we read of a sleep of God, *1 Sam.* 26. 12. Nothing
less could have secured Jacob, considering the great number, power,
and rage of his enemies.

14. He poured a drink-offering, &c.] He dedicated it to the
divine service, with the external ceremonies of consecration used in
those times, viz. by pouring wine and oil upon it.

21. The tower of Edar:] Or. Tower of the flock, a place
where were excellent pastures; see *Mic.* 4. 8.

22. And Israel heard it:] Though Moses passes over Israel's
censure of this incest; yet we learn afterwards that he resented it so
highly as to deprive Reuben of his birth-right upon that account,
chap. 49. 3; 4. *1 Chron.* 5. 1.

26. Which were born to him in Padan-aram.] Benjamin was
not born in Padan-aram, and is therefore to be excepted: This is
not an uncommon figure of speech; for the apostles are called the
twelve apostles after the death of Judas, though then but eleven,
and also after Matthias and Paul were added, which made them
thirteen.

27. Jacob came unto Isaac,] With his wives, and children, and
estate, to dwell with him; or rather in person to visit his sick and
dying father, and be the comfort of his old age.

ANNOTATIONS ON CHAP. XXXVI.

Ver. 1. These are the generations of Esau.] They are here men-
tioned

Before CHRIST
cir. 1796.
Before
CHRIST
cir. 1715.

1. Chap. 1.
2. 9.
3. Chap. 25.
4. Job 2. 12.
5. Chap. 35.
6. 16.
7. Chap. 32. 3.

tite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite:
3 And ¹ Basphemath Ishmaels daughter, sister of ² Nebajoth.

4 And Adah bare to Esau ¹ Eliphaz: and Basphemath bare Reuel.
5 And Aholibamah bare Jeush, and Jaalam, and Korah: These are the sons of Esau, which were born unto him in the ¹ land of Canaan.

6 And Esau ¹ took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country, from the face of his brother Jacob.

7 For their riches were more than that they might ¹ dwell together: and the land wherein they were ² strangers, could not bear them, because of their cattle.

8 Thus dwelt Esau in mount ¹ Seir: Esau is Edom.

9 ¶ And these are the generations of Esau the father of the ¹ Edomites, in mount Seir.

10 These are the names of Esaus sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Basphemath the wife of Esau.

11 And the sons of Eliphaz were, Teman, Omar, ² Zepho, and Gatam, and Kenaz:

12 And ¹ Timna was concubine to Eliphaz Esaus son; and she bare to Eliphaz ² Amalek: these were the sons of Adah Esaus wife.

13 And these are the sons of ¹ Reuel: Nathath, and Zerah, Shammah, and Mizzah: these were the sons of Basphemath Esaus wife.

14 ¶ And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon Esaus wife: and she bare to Esau, Jeush, and Jaalam, and Korah.

15 ¶ These were ¹ dukes of the sons of Esau: the sons of Eliphaz the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz.

16 Duke ¹ Korah, duke Gatam, and duke Amalek: These are the dukes that came of Eliphaz, in the land of Edom: these were the sons of Adah.

17 ¶ And these are the sons of Reuel Esaus son; duke Nahath, duke Zerah, duke Shammah,

duke Mizzah. These are the dukes that came of Reuel, in the land of Edom: these are the sons of Basphemath Esaus wife.

18 ¶ And these are the sons of Aholibamah Esaus wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah Esaus wife.

19 These are the sons of Esau (who is Edom) and these are their dukes.

20 ¶ These are the sons of Seir ¹ the Horite, ² who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori, and ¹ Heman: and Lotans sister was ² Timna.

23 And the children of Shobal were these: ¹ Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the children of Zibeon; both Ajah, and Anah: this was that Anah, that found the ¹ mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah were these; Dishon, and ¹ Aholibamah the daughter of Anah.

26 And these are the children of ¹ Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer are these; Bilhan, and Zaavan, and Achan.

28 The children of Dishan are these; Uz, and Aran.

29 These are the dukes that came of the ¹ Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah.

30 Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their ¹ dukes in the land of Seir.

31 ¶ And these are the kings that reigned in the land of Edom, ¹ before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.

33 And Bela died, and Jobab the son of Zerah of ¹ Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of ¹ Temani reigned in his stead.

35 And Husham died, and Hadad the son of

tioned partly to shew the effect of his father's blessing, chap. 27. 34. partly that the Israelites might be admonished to treat the Edomites like brethren, and not to invade their land, Deut. 23. 7.

6. *And went into the country.* Some instead of *the*, read *his*, understanding by *his country*, the land of *Seir*; but the Septuagint and Samaritan text read, *out of the land of Canaan*, which he left to the possession of Jacob: this seems the true reading.

15. *These were dukes.* We must not understand that these who are called dukes, were rulers of provinces; they were only the heads or chiefs of particular families; for it was many years after that the Horites, who inhabited the country of Edom were conquered; after which indeed, there were dukes of Edom, and are

mentioned ver. 42, 43; but are plainly distinguished from those mentioned above, the former being styled *dukes in the land of Edom*, and the latter *the dukes of Edom*.

24. *Anah, that found the mules in the wilderness.* Some think this passage implies his being the inventor of breeding mules: some will have the word *Jemiu*, here translated mules, to signify hot springs; and others, some curious plants which he discovered in the wilderness. But the learned Bochart remarks, that the verb which we render *found*, never signifies invention, but the finding something in being before, and therefore he understands by it a gigantic race of men called *Emins*, whom Anah found, or attacked in the wilderness.

Before CHRIST
cir. 1676.
1 Chron.
2. 26.
1 Gen. 10.
27.

Bedad (who smote Midian in the ^a field of Moab) reigned in his stead: and the name of his city was Avith.

36 And Hadad died, and Samlah of Misreka reigned in his stead.

37 And Samlah died, and Saul of Rehoboth by the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wives name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, due Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these be the ^k dukes of Edom, according to their habitations, in the land of their ^l possession; he ^{is} Esau the ^m father of the Edomites.

CHAP. XXXVII.

2 Joseph is hated of his brethren: 5 His two dreams.

13 Jacob sendeth him to visit his brethren: 18 His brethren conspire his death: 21 Reuben saveth him: 26 They sell him to the Ishmeelites: 31 His father, deceived by the bloody coat, mourneth for him: 36 He is sold to Potiphar in Egypt.

* Heb. of his father's sojournings, Chap. 17. 8. & 28. 4.

AND Jacob dwelt in the land ^a wherein his father was a stranger, in the land of Canaan.

2 These are the generations of Jacob: Joseph being seventeen years old, was feeding the flock with his brethren, and the lad was with the sons of Bilhah, and with the sons of Zilpah, his fa-

thers ^a wives: and Joseph brought unto his father their ^b evil report.

3 Now Israel ^c loved Joseph more than all his children, because he was the ^d son of his old age: and he made him ^e a coat of many colours.

4 And when his brethren saw that their father loved him more than all his brethren, they ^f hated him, and could not speak peaceably unto him.

5 ¶ And Joseph ^g dreamed a dream, and he told it his brethren: and they hated him ^h yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed.

7 For behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood ⁱ round about, and ^k made obeisance to my sheaf.

8 And his brethren said unto him, Shalt thou indeed ^l reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more, and behold, the ^m sun, and the moon, and the eleven ⁿ stars made obeisance to me.

10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee, to the earth?

11 And his brethren envied him: but his father ^o observed the saying.

12 ¶ And his brethren went to feed their fathers flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. And he said unto him, Here am I.

ANNOTATIONS ON CHAP. XXXVII.

Ver. 1. *Jacob dwelt in the land wherein his father was a stranger.* Isaac could not be called a stranger in the land of Canaan, for he was a native of that country, and had resided in it many years: the passage should be rendered, *dwelt in the land wherein his father was a sojourner*, Isaac having made no conquests, nor extended his authority farther than his own house.

2. *These are the generations of Jacob.* Or rather, these are the memorable transactions of Jacob and his family, for there is not one word here about genealogy, or bringing forth of children.

Joseph brought unto his father their evil report; Acquainted him with their lewd and wicked courses, to the dishonour of God and of their family, that so his father might apply such remedies as he thought meet.

3. *Because he was the son of his old age.* Being born when Jacob was about 90 years old. But why was not Benjamin equally the darling of his father, since he was more the son of his old age than Joseph, being several years younger than he? The reason seems to be, that Benjamin, being now a child, could not yet have given any instances of the goodness of his disposition, which Joseph

had doubtless often done, particularly in the great care he took of his brethren's behaviour; and therefore Jacob might well consider him as the greatest comfort of his old age, though he was not his youngest son.

A coat of many colours. Wove or imbroided with parti-coloured threads, probably with flowers and variegated figures; for such garments were in high esteem among the eastern nations, 2 Sam. 13. 18. Jud. 5. 30.

5. *And he told it his brethren.* This argues Joseph's great innocence and simplicity; he did not consider that this dream might be interpreted by them as an indication of his pride and ambition. The dream however was fulfilled, chap. 42. 6.

10. *His father rebuked him.* Not through anger at Joseph, or contempt of his dream, for it follows he observed it; but partly lest Joseph should be puffed up upon the account of his dreams; and principally to allay the envy and hatred of his brethren.

12. *Went to feed their father's flock, &c.* They often removed from one place to another to find fresh pasture; and as their father had purchased some land in Shechem (chap. 33. 19.) they went thither to feed his flocks in his own ground.

13. *Come and I will send thee, &c.* As the place was at a considerable distance (60 miles, says Ainsworth) from Hebron, where Jacob

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a Gen. 35.

b John 7. 7.

c John 12.

d Gen. 44.

e 2 Sam.

f 13. 18.

g Judg. 5. 30.

h Psal. 45.

i 14.

j Ver. 5.

k Chap. 41.

l 1. Numb.

m 12. 6.

n Kings 3.

o Joel 1.

p 28.

q John 17.

r 14.

s Rev. 4. 3.

t Gen.

u 42. 6.

v Luke 19.

w 14. Acts

x 7. 27. 35.

y Gen. 49.

z 19.

aa Phil. 2.

ab Dan.

ac 8. 10.

ad Dan. 7.

ae Luke

af 2. 19. 51.

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† Heb. see
the peace of
thy brethren,
Chap. 41.
16. Luke
19. 42.
1 Kings 2.
33. Psal.
125. 5. Jer.
25. 7.
2 Sam. 18.
32
p Luke 19.
10.
9 a Kings
6. 13.
r Luke 20.
14. Psal.
105. 25.
† Heb. ma-
ster of
dreams.
f Prov.
27. 4.
† 1 Kings
13. 24.
2 Kings 2.
24.
8 Chap. 42.
22.

2 Chap. 42.
22.

y Ver. 3.
32.
Matth. 27. 1.
28.
2 Jer 38.
6. Zach. 9.
11.
4 Chap. 31.
14. Esth.
3. 15.
Amos 6. 6.
b Chap. 31.
21. Jer. 8.
22.
c Mart. 16.
26. Rom.
6. 21.
d Gen. 4.
10. Job 16.
18.
e Ver. 22.
Acts 7. 9.
Ezod. 21.
27.
f Chap.
25. 2.

2 Chap. 42.
22.

y Ver. 3.
32.

Matth. 27. 1.
28.
2 Jer 38.
6. Zach. 9.
11.

4 Chap. 31.
14. Esth.
3. 15.

Amos 6. 6.
b Chap. 31.
21. Jer. 8.
22.

c Mart. 16.
26. Rom.
6. 21.

d Gen. 4.
10. Job 16.
18.

e Ver. 22.
Acts 7. 9.
Ezod. 21.
27.

f Chap.
25. 2.

2 Chap. 42.
22.

y Ver. 3.
32.

Matth. 27. 1.
28.

2 Jer 38.
6. Zach. 9.
11.

4 Chap. 31.
14. Esth.
3. 15.

Amos 6. 6.
b Chap. 31.
21. Jer. 8.
22.

c Mart. 16.
26. Rom.
6. 21.

d Gen. 4.
10. Job 16.
18.

e Ver. 22.
Acts 7. 9.
Ezod. 21.
27.

f Chap.
25. 2.

14 And he said unto him, Go, I pray thee, † see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, ¶ I seek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence: for I heard them say, Let us go to ^a Dothan. And Joseph went after his brethren, and found them in Dothan.

18 And when they saw him afar off, even before he came near unto them, they ^r conspired against him to slay him.

19 And they said one to another, Behold this † dreamer cometh.

20 Come now therefore, and let us slay him, and cast him into some ^r pit; and we will say, ^r Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And ^b Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, but cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to ^m deliver him to his father again.

23 ¶ And it came to pass when Joseph was come unto his brethren, that they ^v stripped Joseph out of his coat, his coat of many colours that *was* on him.

24 And they took him, and cast him into a pit: and the pit was empty, *there was* ^m no water in it.

25 And they sat down ^a to eat bread: and they lift up their eyes and looked, and behold, a company of Ishmeelites came from ^b Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, ^c What profit *is* ⁱ it if we slay our brother, and ^d conceal his blood?

27 Come, and let us ^e sell him to the Ishmeelites, and let not our hand be upon him; for *he is* our brother, and our flesh: and his brethren were content.

28 Then there passed by ^f Midianites mer-

chant-men; and they drew and lift up Joseph out of the pit, and sold Joseph to the Ishmeelites for ^s twenty pieces of silver: and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and behold, Joseph *was* not in the pit; and he ^b rent his clothes.

30 And he returned unto his brethren, and said, The child *is* ^r not; and I, whither shall I go?

31 And they took Josephs coat, and killed a kid of the goats, and dipped the coat in the blood.

32 And they sent the coat of many colours, and they brought *it* to their father; and said, This have we found: know now whether it be thy sons coat or no.

33 And he knew it, and said, *It is* my sons coat; an evil beast hath devoured him: Joseph *is* ^k without doubt rent in pieces.

34 And Jacob rent his clothes, and put ^l sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all ^m his daughters rose up to comfort him; but he ^m refused to be comforted; and he said, For I will go down into the grave unto my son mourning: Thus his father wept for him.

36 And the ⁿ Midianites sold him into Egypt unto Potiphar, † an officer of Pharaohs, and captain of the guard.

C H A P. XXXVIII.

1 Judah begetteth Er, Onan, and Shelah. 6 Er marrieth Tamar. 8 The trespass of Onan. 11 Tamar slayeth for Shelah: 13 She deceiveth Judah: 27 She beareth twins, Pharez and Zarah.

AND it came to pass at that time, that Judah went down from his brethren, and turned in to a ^a certain Adullamite, whose name was Hirah.

2 And Judah ^b saw there a daughter of a certain Canaanite, whose name was ^c Shuah; and he ^d took her, and ^e went in unto her.

3 And she ^f conceived and bare a son; and he called his name Er.

4 And she conceived again, and bare a son; and she called his name Onan.

5 And she yet again conceived and bare a son; and

28. Twenty pieces of silver.] About 47 shillings sterling; a mean price indeed! But perhaps no more was asked, that the merchants might have no objection against making the purchase.

ANNOTATIONS ON CHAP. XXXVIII.

Ver. 1. Judah went down from his brethren;] Probably in discontent, upon occasion of quarrels arisen among them about the selling of Joseph, whereof Judah was a great promoter, if not the first mover.

Before CHRIST
cir. 1729.
g Josh. 15.
44.
h Matth. 7.
12.
* That is,
A palm tree,
Song 7. 7.
i Chap. 6.
5. & 13. 13.
* Psal. 55.
23.
l Deut. 25.
5. Lev. 18.
16. Matt.
22. 24.
m Deut. 25.
6. Ruth 1.
21.
n Lev. 22.
13.

and called his name Shelah: and he was at ^u Chel-
zib, when she bare him.

6 And Judah ^h took a wife for Er his first-born, whose name was ^{*} Tamar.

7 And Er, Judah's first-born, was wicked in the ⁱ sight of the LORD; and the LORD ^k slew him.

8 And Judah said unto Onan, Go in unto thy brother's wife, and ^l marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should ^m not be his: and it came to pass, when he went in unto his brother's wife, that he ⁿ spilled it on the ground, lest that he should give seed to his brother.

10 And the thing which he did displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter in law, ⁿ Remain a widow at thy father's house, till Shelah my son be grown: (for he said, Lest peradventure he die also as his brethren ^{did};) and Tamar went and dwelt in her father's house.

12 ¶ And in process of time, the daughter of Shuah Judah's wife died: and Judah was comforted, and went up unto his ^o sheep-shearers to ^p Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father in law goeth up to Timnath, to shear his sheep.

14 And she put her widows garments of from her, and covered her with ^q a vail, and wrapped herself, and sat [†] in an open place, which ^{is} by the way to Timnath: for she saw that Shelah was grown, and she was ^r not given unto him to wife.

15 When Judah saw her, he thought her to be an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee, (for he knew not that she ^{was} his daughter in law) and she said, What wilt thou give me, that thou mayst come in unto me?

17 And he said, I will send ^{thee} a kid from the flock: And she said, Wilt thou give me ^a pledge till thou send ^{it}?

18 And he said, What pledge shall I give thee? And she said, Thy ^t signet, and thy bracelets, and thy staff that ^{is} in thine hand: and he gave

it her, and came in unto her, and she conceived by him.

19 And she arose and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend ^u the Adullamite, to receive ^{his} pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where ^{is} the [†] harlot that ^{was} openly by the way side? And they said, There was no harlot in this place.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, ^{that} there was no harlot in this place.

23 And Judah said, Let her take ^{it} to her, lest we [†] be ashamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also behold, she ^{is} with child by whoredom: and Judah said, Bring her forth, and let her ^x be burnt.

25 When she ^{was} brought forth, she sent to her father in law, saying, By the man whose these ^{are}, am I with child: and she said, Discern, I pray thee, whose ^{are} these, the signet, and bracelets, and staff.

26 And Judah acknowledged ^{them}, and said, She hath been ^y more righteous than I, because that I gave her not to Shelah my son: and he ^z knew her again no more.

27 ¶ And it came to pass in the time of her travail, that behold, twins ^{were} in her womb.

28 And it came to pass, when she travailed, that ^{the one} put out ^{his} hand; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass as he drew back his hand, that behold, his brother came out; and she said, How hast thou broken forth? ^{this} breach be upon thee: therefore his name was called [†] Pharez.

30 And afterward came out his brother that had the scarlet thread upon his hand; and his name was called ^{*} Zarah.

CHAP.

7. Was wicked in the sight of the Lord.] That is, notoriously wicked, for which reason the Lord cut him off by an untimely death.

8. Go in unto thy brother's wife.] This, as also divers other things, was now instituted and observed amongst God's people, and afterwards was expressed in a written law, Deut. 25. 5, 6, &c.

Raise up seed to thy brother;] Beget a child which may have thy brother's name and inheritance, and may be reputed as his child.

10. Wherefore he slew him also.] This crime of Onan's was deservedly punished by God, as it is a vice unnatural in itself, and not only condemned by scripture, but it appeared shocking even to those of the heathens, who had not the purest sentiments of morality.

11. Remain a widow.] The contract of marriage in those days

obliged the woman, in case her husband died without issue, to marry his next brother, and that as long as any of his brethren remained, they were bound to marry his wife unless she had a child.

14. Sat in an open place.] Where she might be soonest discovered by passengers. This is noted as the practice of harlots, Prov. 7. 12. and 9. 14.

26. She hath been more righteous than I.] She was more chaste, because she knowingly committed adultery and incest, whereas he designed neither; but he was more unjust, because he was the cause of her sin, both by withholding Shelah from her, who was her's both by right and by Judah's promise, and by whom her chastity should have been preserved; and by his solicitation and encouragement of her to the sin.

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CHAP. XXXIX.

1 Joseph advanced in Potiphar's house: 7 He resisteth his mistress's temptations: 13 He is falsely accused: 19 He is cast into prison. 21 God is with him there.

AND Joseph was brought down to Egypt: and Potiphar an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man: and he was in the house of his master the Egyptian.

3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

5 And it came to pass, from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptians house for Josephs sake: and the blessing of the LORD was upon all that he had, in the house, and in the field.

6 And he left all that he had in Josephs hand; and he knew not ought he had, save the bread which he did eat: and Joseph was a goodly person, and well-favoured.

7 And it came to pass after these things, that his masters wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his masters wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand.

9 There is none greater in this house than I; neither hath he kept back any thing from me, but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

11 And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us, to mock us: he came in unto me to lie with me, and I cried with a loud voice.

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me.

18 And it came to pass, as I lift up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Josephs master took him, and put him into the prison, a place where the kings prisoners were bound: and he was there in the prison.

21 But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Josephs hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him: and that which he did, the LORD made it to prosper.

CHAP.

ANNOTATIONS on CHAP. XXXIX.

Ver. 6. And he knew not ought he had, save the bread which he did eat.] He took care for nothing, but that he might eat, and drink, and fare deliciously. Or he took care for nothing, but committed all to Joseph, except his bread, which he would not have provided by an Hebrew hand, because the Egyptians might not eat bread with the Hebrews, Gen. 43. 32.

11. To do his business;] That which belonged to his charge; to cast up his accounts, as the Chaldee renders it, which requiring privacy, gave her this opportunity.

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12. He left his garment;] His upper garment or mantle. Doubtless he might have recovered it by force; but regardless of things of less moment, provided he saved his virtue, he chose to leave the garment in her hand rather than struggle for it; prudently judging it the surest way to overcome temptation by flying from it.

14. He hath brought in an Hebrew, &c.] So she calls him to render him hateful and contemptible to the Egyptians, to whom the Hebrews were an abomination, chap. 43. 32.

20. A place where the kings prisoners were bound;] Where traitors or great offenders against the king were confined, whose prison doubtless was none of the easiest, and therefore it is called a dungeon, Gen. 40. 15. &c.

† H

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Job. 24.

15.

Prov. 7.

13.

Ecclef. 7.

26.

Psal. 120.

3. 2 Cor.

6. 8.

Ver. 7.

Psal. 120. 3.

10. 20. 23.

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C H A P. XL.

2 The butler and baker of Pharaoh in prison: 4 Joseph hath charge of them: 5 He interpreteth their dreams: 20 They come to pass according to his interpretation. 22 The ingratitude of the butler.

* Or, cup-bearer,
Neh. 1. 11.

* Prov. 16.

14.

Gen. 39.

20.

Gen. 39.

23.

d Gen. 20.

3. Est. 6. 1.

e Gen. 41.

21, 12, 18.

f Chap. 47.

8. Dan. 2.

13, 3.

† Heb. your faces will.

g Gen. 47.

16. Isa. 8.

19. Dan.

2. 28.

h Gen. 37.

5. Dan. 4.

8. & 5. 12.

i Gen. 37.

7. Judges

7. 13.

Dan. 4. 13.

Ver. 16.

AND it came to pass after these things, that the * butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them * in ward in the house of the captain of the guard, into the ^b prison, the place where Joseph was bound.

4 And the ^c captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

5 ¶ And they ^d dreamed a dream both of them, each man his dream in one night, each man ^e according to the interpretation of his dream; the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and behold, they were ^f sad.

7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore [†] look you so sadly to day?

8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations ^g belong to God? ^h tell me them, I pray you.

9 And the chief butler told his dream to Joseph, and said unto him, In my dream, ⁱ behold, a vine was before me.

10 And in the vine were three branches; and it was as though it budded, and her blossoms shot forth, and the clusters thereof brought forth ripe grapes.

11 And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into

Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This is the interpretation of it: The three branches are ^a three days.

13 Yet ^b within three days shall Pharaoh ^c lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me ^d out of this house.

15 For indeed I was ^e stolen away out of the land of the Hebrews: and here also have I ^f done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good; he said unto Joseph, I also was in my dream, and behold, I had three white baskets on my head.

17 And in the uppermost basket there was of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered, and said, This is the interpretation thereof: The three baskets are three days.

19 Yet within three days shall Pharaoh lift up thine head from off thee, and shall hang thee on a tree; and ^g the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, which was Pharaoh's ^a birth-day, that he made a feast unto all his servants: and he lifted up the head of the chief butler, and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker: ^b as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but ^c forgot him.

13. Lift up thine head;] Or, reckon thy head, i. e. thy name or thy person, to-wit, among his servants, which is added verse 20. according to the custom, which was this; At set times governors of families used to take an account of their servants, and to have the names of their servants read to them, and they either left them in the catalogue, or put any of them out, as they saw fit, and inflicted such further punishments upon any of them as they deserved.

14. Think on me when it shall be well with thee.] Think on the person who foretold thee this happiness, and let not prosperity erase the remembrance of those whom thou leavest in this house of misery.

20. Pharaoh's birth-day.] This shows of how great antiquity was the custom of celebrating birth-days.

23. Yet did not the chief butler remember Joseph.] This is too much the character of ambitious courtiers, and indeed of mankind in general, in prosperity to forget the friends who were aiding to them in the days of their adversity.

A N N O T A T I O N S O N C H A P. XL.

Ver. 3. The captain of the guard,] To-wit, Potiphar, Gen. 37. 36. who being informed by his underkeeper of Joseph's great care and faithfulness, began to have a better opinion of him, though for his own quiet, and his wife's reputation, he left him still in the prison.

5. Each man according to the interpretation of his dream;] That is, Suitable to the office he had held, and to the events which were shortly to befall them.

8. There is no interpreter;] i. e. Here in prison we have not the opportunity of consulting the magicians or wise men for the interpretations of them, as that people was wont to do, chap. 41. 8.

Do not interpretations belong to God? In vain do you expect such things from your wisemen, for it is only that God who sends these dreams that can interpret them, and to him you should seek for it.

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Chap. 41.

26.

1 Ver. 20.

Chap. 7. 4.

* Or, reckon,

Jer. 53. 31.

m 1 Cor. 7.

21.

n Chap. 37.

18.

o Chap. 14.

13.

p John 10.

32. Dan.

6. 22. Act.

25. 19, 11.

q Ver. 17.

Prov. 30.

17.

r Job 3. 1.

Matt. 14. 6.

f Chap. 49.

13.

1 Ecclef. 3.

15. 16.

s Amos 6. 6.

Psal. 103.

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C H A P. XLI.

1 Pharaoh's two dreams: 25 Joseph interpreteth them. 33 He giveth Pharaoh counsel. 38 Joseph is advanced: 50 He begetteth Manasseh and Ephraim. 54 The famine beginneth.

AND it came to pass at the end of two full years, that Pharaoh dreamed, and behold, he stood by the river.

2 And behold, there came up out of the river seven well-favoured kine, and fat-fleshed; and they fed in a meadow.

3 And behold, seven other kine came up after them out of the river, ill-favoured, and lean-fleshed; and stood by the other kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and behold, seven ears of corn came up upon one stalk, rank and good.

6 And behold, seven thin ears, and blasted with the east-wind, sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears: and Pharaoh awoke, and behold, it was a dream.

8 And it came to pass in the morning, that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day.

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guards house, both me, and the chief baker.

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12 And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams: to each man according to his dream he did interpret.

13 And it came to pass as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh sent, and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream, to interpret it.

16 And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river.

18 And behold, there came up out of the river seven kine, fat-fleshed and well-favoured; and they fed in a meadow.

19 And behold, seven other kine came up after them, poor and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness.

20 And the lean and the ill-favoured kine did eat up the first seven fat kine.

21 And when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and behold, seven ears came up in one stalk, full and good.

23 And behold, seven ears, withered, thin, and blasted with the east-wind, sprung up after them.

24 And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it unto me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

27 And the seven thin and ill-favoured kine that came up after them, are seven years; and the seven empty ears blasted with the east-wind, shall be seven years of famine.

28 This is the thing which I have spoken unto Pharaoh: what God is about to do; he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty, throughout all the land of Egypt.

30 And there shall arise after them seven years of famine, and all the plenty shall be forgotten

8. His spirit was troubled;] Because he understood not the meaning of it, and dreaded the consequences of it.

9. I do remember my faults;] Not against Joseph by ingratitude, but against the king; by which expression he both acknowledgeth the king's justice in imprisoning him, and his clemency in pardoning him.

16. It is not in me;] I cannot do this by any power, or virtue, or art of my own, for I am but a man, as your magicians are, but only by inspiration from the great God.

A N N O T A T I O N S O N C H A P. XLI.

Ver. 1. He stood by the river,] Nilus, called the river, simply, because of its eminency.

2. There came up out of the river,] As Egypt owed its fertility to the overflowings of the Nile, these fat and lean kine are with great propriety represented as arising out of it.

6. Blasted with the east wind,] A boisterous wind, and in those parts of the world very pernicious to the fruits of the earth.

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31 And the plenty shall not be known in the land, by reason of that famine following: for it shall be very grievous.

32 And for that the dream was ^a doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

33 Now therefore, let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the ^v fifth part of the land of Egypt in the seven plentiful years.

35 And let them gather all the food of those good years that come, and lay up corn ^a under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be ^a for store to the land, against the seven years of famine which shall be in the land of Egypt; that the land [†] perish not through the famine.

37 ¶ And ^b the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this is, a man in whom ^c the spirit of God is?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee ^d all this, *there is none* so discreet and wise as thou art.

40 Thou shalt be ^e over my house, and according unto ^f thy word shall all my people be [†] ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ^h ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of ⁱ fine linen, and put ^k a gold chain about his neck.

43 And he made him to ride in the ^l second chariot which he had; and they cried before him, [†] Bow the knee: and he made him ^m ruler over all the land of Egypt.

44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name ⁿ Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah ^o priest of ^p On: and Joseph went out over all the land of Egypt.

46 ¶ And Joseph was ^q thirty years old when he stood before Pharaoh king of Egypt: And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plentiful years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: and the food of the field which was round about every city, laid he up in the same.

49 And Joseph gathered corn as the ^r land of the sea, very much, until he left numbring: for it was ^s without number.

50 And unto Joseph were born two sons, before the years of famine came; which Asenath the daughter of Poti-pherah priest of On, bare unto him.

51 And Joseph called the name of the first-born ^t Manasseh: for God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he ^u Ephraim: for God hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plentifulness that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come according as Joseph had said; and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened all the store-houses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy corn: because that the famine was ^v sore ^w in all lands.

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34. *Take up the fifth part.*] It is probable the king's tribute in ordinary years was a tenth; but he is here advised to double that charge, either by virtue of his prerogative, or perhaps he bought up as much more as was his tribute, which he might do at an easy rate when corn was cheap.

42. *Took off his ring, &c.*] Which was both a token of highest dignity, and an instrument of greatest power, by which he had authority to make and sign what decrees he thought fit in the king's name.

44. *I am Pharaoh;*] *i. e.* I only am the king, I reserve to myself the sovereign power over thee, and over all. As the name of Caesar among the Romans was commonly used for the emperor, so was the name of Pharaoh for the kings of Egypt.

Without thee shall no man lift up his hand or foot.] No man

shall do any thing in the public affairs of the Kingdom concerning matters of war or peace, without thy commission or license.

45. *Zaphnath-Paaneah;*] *i. e.* The revealer of secrets, as the Hebrews generally understand it, and with them most others.

Daughter of Poti-pherah;] Not that Potiphar, Gen. 39. is because it is not probable Joseph would have married the daughter of so unchaste a mother; but another and a greater person.

Priest of On;] A famous city of Egypt, called also *Aven*, Ezek. 30. 17. and afterwards, as some think, Heliopolis, now Damietta.

47. *Brought forth by handfuls;*] That is, an handful for every grain. Egypt was remarkably fruitful.

48. *Gathered up all the food;*] That is, either all sorts of grain which was proper for food; or all which he intended to gather, to wit, the fifth part, ver. 34.

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C H A P. XLII.

1 Jacob sendeth his ten sons to buy corn in Egypt: 6 They are imprisoned by Joseph for spies: 18 They are set at liberty, on condition to bring Benjamin: 21 They have remorse for Joseph. 24 Simeon is kept for a pledge. 25 They return with corn, and their money: 29 Their relation to Jacob, 36 Jacob refuseth to send Benjamin.

NOW when Jacob ^a saw that there was corn in Egypt, Jacob said unto his sons, ^b Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you ^c down thither, and buy for us from thence; that we may ^d live and not die.

3 ¶ And Josephs ten brethren went down to buy corn in Egypt.

4 ^e But Benjamin, Josephs brother, Jacob sent not with his brethren: for he said, ^f Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6 And Joseph was the ^g governor over the land, and he it was that sold to all the people of the land: and Josephs brethren came, and ^h bowed down themselves before him, with their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake ⁱ roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph ^j remembered the dreams which he dreamed of them, and said unto them, *Ye are spies*; to see the ^k nakedness of the land you are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We are all one mans sons: we are true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land you are come.

13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one ^l is not.

14 And Joseph said unto them, That is it that I spake unto you, saying *Ye are spies*.

15 Hereby ye shall be proved: ^m by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any truth in you*: or else by the life of Pharaoh surely ye are spies.

17 And he put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live: ⁿ for ^o I fear God.

19 If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn ^p for the famine of your houses.

20 But ^q bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, ^r We are verily guilty concerning our brother, in that we saw ^s the anguish of his soul, when he besought us; and we would not hear: ^t therefore is this distress come upon us.

22 And Reuben answered them, saying, ^u Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore behold also, his blood is ^v required.

23 And they knew not that Joseph understood them; for he spake unto them by an interpreter.

24 And he turned himself about from them, and ^w wept; and returned to them again, and communed with them, and took from them ^x Simeon, and bound him before their eyes.

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1 Chap. 37-30. & 44.

20. Matt.

2. 16, 18.

* Heb. by the lives,

Jer. 5. 2. 7.

1 Sam. 26.

3. & 25.

26. 2 Sam.

15. 21.

Deut. 6. 11.

m Chap. 20.

11. N.h. 5.

25.

* Heb.

breaking of the famine,

Gen. 41.

56.

n Gen.

43. 5.

o Hof. 5.

15. Matt.

7. 2. & 27.

41. Job 36.

7. 10.

p Chap. 37.

23. Matt.

7. 3.

q Prov. 28.

13. 1 John.

1. 9.

r Chap. 37.

21.

s Chap. 9.

5. 1 Kings.

2. 37.

t Chron.

24. 22.

Ezek. 3.

18. Luke.

11. 30.

u Psal. 9.

12.

v Chap. 43.

30. 16.

w 49. 15. &

63. 9.

x Chap. 43.

23.

A N N O T A T I O N S. ON CHAP. XLII.

Ver. 6. *Bowed down themselves before him.*] Thus unwittingly fulfilling Joseph's dream, Gen. 37. 7.

9. *Ye are spies.*] This he saith, not because they were so, or he thought them to be so, but that he might search out the truth of the affair, speaking too much like a courtier or politician.

To see the nakedness of the land;] i. e. The weak parts of it; and where it may be best assaulted or surprised.

11. *We are all one man's sons.*] And therefore not spies; for it is not likely either that a father would venture so many of his sons upon so hazardous an employment, or that such a work would have been trusted in the hands of one family only.

14. *That is it that I spake unto you.*] This justifies my accusation; for it is not probable, that one man should have so many sons, all grown up and living together in one family, and that he should expose them all to the perils of such a journey.

15. *By the life of Pharaoh;*] As sure as Pharaoh lives. It seems to be the form of an oath in use among the Egyptians, as afterwards the Romans used to swear by the name, genius, health, and life of their emperors.

23. *He spake unto them by an interpreter.*] Joseph doubtless did this in order to support an air of majesty, and at the same time to prevent his being discovered.

24. *He turned himself about from them, and wept.*] Tears partly of natural affection and compassion towards his brethren, now in great distress and anguish; and partly of joy to see the happy success of his design, and rigorous carriage, in bringing them to the sight of their sins.

And took Simeon, and bound him;] Whom he chuseth to punish, because next to Reuben he was the eldest, and as it may be probably gathered from his bloody disposition, Gen. 34. 25; and 49. 6. the most fierce and forward against Joseph, when Reuben was for milder counsels, as we see here, ver. 22. and chap. 37. 29.

H. 3.

28. And

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 25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every mans money into his sack, and to give them provision for the way: and * thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money: for behold, it was in his sacks mouth.

28 And he said unto his brethren, My money is restored; and lo, it is even in my sack: and their heart * failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

29 ¶ And they came unto Jacob their father, unto the land of Canaan, and told him all that befel unto them, saying,

30 The man who is the lord of the land spake * roughly to us, and took us for spies of the country.

31 And we said unto him, We are true men; we are no spies.

32 We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

33 And the man the lord of the country said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone.

34 And bring your youngest brother unto me: then shall I know that you are no spies, but that you are true men: so will I deliver you your brother, and ye shall traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that behold every mans bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and * ye will take Benjamin away: all these things are * against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

28. And they were afraid;] Lest this should be a design to entrap, and so destroy them.

35. They were afraid;] i. e. Their fear returned upon them with more violence, having now more leisure to consider things, and their wife and experienced father suggesting new matters to them, which might more deeply affect them.

36. And Simeon is not.] He gave him up for lost, as being, as he thought, in the power of a cruel enemy.

37. Slay my two sons, &c.] Reuben could not possibly insure Benjamin's safe return, nor was he so foolish as to imagine it would be any compensation to Jacob, in case he lost a son, to lose also two grandsons; but he speaks this out of a passionate desire to overcome the doubts and fears of the good old man, and to make a more speedy provision for the family.

38 And he said, My son shall * not go down with you: for his brother is dead, and he is left alone; if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the * grave.

CHAP. XLIII.

1 Jacob is hardly persuaded to send Benjamin. 15 Joseph entertaineth his brethren: 21 He maketh them a feast.

AND the famine was * fore in the land.

2 And it came to pass when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, * buy us a little food.

3 And Judah spake unto him, saying, * The man did solemnly protest unto us, saying, Ye shall * not see my face, except your brother be with you.

4 If thou wilt send our brother with us, we will go down and buy thee food.

5 But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother.

7 And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: Could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the * lad with me, and we will arise and go; that we may live, and not die, both we and thou, and also our little ones.

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then * let me bear the blame for ever.

10 For except we had lingred, surely now we had returned this second time.

11 And their father Israel said unto them, If it must be so now, do this; take of the * best

ANNOTATIONS ON CHAP. XLIII.

Ver. 3. And Judah spake unto him;] Reuben having spoken to him in vain, chap. 42. 37. and Levi, perhaps, not having recovered his interest with him since the barbarous action at Shechem, Judah, who was next in birth, now undertakes to argue the case with his father.

8. Send the lad;] So he calls him, because he was the youngest of all, though he was now thirty years old, and a father of divers children: see Gen. 30. 22. and 35. 18. and 41. 46. and 46. 21.

11. Take of the best fruits, &c.] Hebrew, of the praise of the land; i. e. of those fruits that are most celebrated in the land of Canaan—Balm, the balm of Gilead—Honey, for which this coun-

2 Job r. 14;
 15. Psa.
 49. 7.
 Gen. 44.
 20, 23.
 a Rom. 8.
 28. 1 Cor.
 10. 13.
 b Chap.
 46. 9.

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c Ver. 15.
 20. Rom.

1. 13.
 d Ver. 13.
 Chap. 37.

33.
 e Chap. 37.
 35.

a Chap. 41.
 54. 56.

* Heb.
 break,
 Ver. 4. 20.

Chap. 41.
 57. 1 Tim.

5. 8. Prov.
 31. 16.
 b Prov. 35.

16. &
 16. 8.
 1 Tim. 6.

6, 7.
 c Chap. 41.
 15. 20, 33.

d a Sam. 1.
 13. & 14.
 24. 32.

Ad. 20.
 25. 38.

e Chap. 44.
 23. 34.

f Chap. 44.
 32. 1 Kings

2. 27.
 † Heb. the
 music, or
 melody of the
 land.

Deut. 31.
 14.

Before CHRIST 1707. fruits in the land in your vessels, and carry down the man a present, a little balm, and a little hony, spices, and myrrh, nuts and almonds.

12 And take double money in your hand: and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight.

13 Take also your brother, and arise, go again unto the man.

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin: for if I be bereaved of my children, I am bereaved.

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready: for these men shall dine with me at noon.

17 And the man did as Joseph bade: and the man brought the men into Josephs house.

18 And the men were afraid, because they were brought into Josephs house, and they said, Because of the money that was returned in our sacks at the first time, are we brought in; that he may seek occasion against us, and fall upon us, and take us for bond-men, and our asses.

19 And they came near to the steward of Josephs house, and they communed with him at the door of the house.

20 And said, O sir, we came indeed down at the first time to buy food.

21 And it came to pass, when we came to the inn, that we opened our sacks, and behold, every mans money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace be to you, fear not: your God and the God of your father hath given you treasure in your sacks: I had your money.

24 And he brought Simeon out unto them:

And he brought Simeon out unto them: 24 And the man brought the men into Josephs house, and gave them water, and they washed their feet, and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 And when Joseph came home, they brought him the present which was in their hand, into the house, and bowed themselves to him to the earth.

27 And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

28 And they answered, Thy servant our father is in good health, he is yet alive: and they bowed down their heads, and made obeisance.

29 And he lift up his eyes, and saw his brother Benjamin, his mothers-son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yern upon his brother: and he sought where to weep, and he entered into his chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

33 And they sat before him, the first-born according to his birth-right, and the youngest according to his youth: and the men marvelled one at another.

34 And he took and sent messes unto them from before him: but Benjamins mess was five times so much as any of theirs. And they drank, and were merry with him.

35 And he said, I will bury my father, and will come and bury you.

36 And he said, I will do as thou sayest.

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Chap. 18. 4. & 24. 32.

Chap. 42. 6. Heb. peace, chap. 37. 14. & 41. 16. Exod. 18. 7. Judges 18. 15. 1 Sam. 25. 5.

Heb. Is there peace to your father? Gen. 45. 8.

1 Kings 3. 26. Col. 3. 12. Jer. 31. 20.

Chap. 31. 34. Chap. 45. 34. Exod. 31. 26.

Chap. 45. 24. Heb. they drank themselves merry. Song 5. 1.

Chap. 45. 24.

Chap. 45. 24.

Chap. 45. 24.

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Chap. 45. 24.

try was famous; and which was in such esteem as to be thought a fit present for a king, 2 Sam. 17. 29.

12. Take double money; i. e. Both the money that was returned in the mouth of your sacks, and as much more to buy a second supply of corn.

14. If I be bereaved, I am bereaved.] An expression whereby he submits himself and children to God's will and providence, whatever the issue shall be. Compare Esther 4. 16.

23. The God of your father.] Thus he speaks, because Joseph had instructed him, as well as others of his family, in the true religion.

29. My son.] So he calls him, not from special affection, which he intended not yet to discover; but because this compellation is commonly used when a man speaks to another who is his inferior in age or dignity.

32. Because the Egyptians might not eat bread with the He-

brows.] Not so much from their pride and disdain of other people, as from their superstition and idolatry; partly because they worshipped the creatures which the Hebrews and others did commonly eat; and partly because of some peculiar rites and customs which they had in the dressing and ordering of their diet.

34. And he took, and sent messes.] It was the ancient custom of Egypt and other countries in their feasts, that either all the meat, or at least some eminent parts and parcels of it, were not promiscuously set before all the guests, but peculiarly distributed by the master of the feast to the several guests; and that differently, according to his respect and affection to them, or to their several qualities.

But Benjamin's mess was five times, &c.] Partly because of his nearer relation and dearer affection to him, and partly to observe whether this would raise that envy in them towards him, which was the occasion of their malicious enterprise against himself, that he might accordingly provide for his security.

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† Heb. him
that was over
his house,
Chap. 43.
26.
a Ver. 25.
b Ver. 1.
c Ver. 23.

† Heb. would
searching
search,
1 Kings 20.
33. chap.
30. 27.
Lev. 19.
26. 2 Kin.
21. 6.

Chap. 34.
31.

d Exod. 20.
27. & 34. 7.

CHAP. XLIV.
1 Joseph's policy to stay his brethren. 14 Judah's
humble supplication to Joseph.

AND he commanded the [†] steward of his house,
saying, Fill the mens sacks with [†] food, as
much as they can carry, and put every mans
money in his sacks mouth.

2 And ^b put my cup, the silver cup, in the
sacks mouth of the youngest, and his corn money:
and he did according to the word that Joseph
had spoken.

3 As soon as the morning was light, the men
were sent away, they and their asses.

4 And when they were gone out of the city,
and not yet far off, Joseph said unto his steward,
Up, follow after the men; and when thou dost
overtake them, say unto them, Wherefore have
ye rewarded evil for good?

5 Is not this it, in which my lord drinketh?
and whereby indeed he [†] divineth? ye have done
evil in so doing.

6 ¶ And he overtook them, and he spake un-
to them these same words.

7 And they said unto him, Wherefore saith
my lord these words? God forbid that thy ser-
vants should do according to this thing.

8 Behold, the money which we found in our
sacks mouths, we brought again unto thee out
of the land of Canaan: how then should we steal
out of thy lords house silver or gold?

9 With whom [†] forever of thy servants it be
found, [†] let him die, and we also will be my
lords bond-men.

10 And he said, Now also let it be according
unto your words: he with whom it is found, shall
be my servant: and ye shall be [†] blameless.

11 Then they speedily took down every man
his sack to the ground, and opened every man his
sack.

12 And he searched, and began at the eldest,
and left at the youngest: and the cup was found
in Benjamins sack.

13 Then they [†] rent their clothes, and laden
every man his ass, and returned to the city.
14 ¶ And Judah and his brethren came to Jo-
sephs house (for he was yet there) and they fell
before him on the ground.

15 And Joseph said unto them, What deed is
this that ye have done? wot ye not, that such a
man as I can [†] certainly divine?

16 And Judah said, What shall we say unto
my lord? what shall we speak? or how shall
we clear ourselves? God hath found out the [†] ini-
quity of thy servants: behold, [†] we are my lords
servants, both we, and [†] also with whom the
cup is found.

17 And he said, God forbid that I should do
so: but the man in whose hand the cup is found,
he shall be my servant; and as for you, get you
up [†] in peace unto your father.

18 ¶ Then Judah came near unto him, and
said, Oh my lord, let thy servant, I pray thee,
speak a word in my lords ears, and let not thine
anger burn against thy servant; for thou art even
as Pharaoh.

19 My lord asked his servants, saying, Have
ye a father or a brother?

20 And we said unto my lord, We have a fa-
ther, an old man, and a child of his [†] old age,
a little one: and his brother is dead, and he
alone is left of his mother, and his father loveth
him.

21 And thou saidst unto thy servants, Bring
him down unto me, that I may [†] set mine eyes
upon him.

22 And we said unto my lord, The lad cannot
leave his father: for if he should leave his fa-
ther, his father would die.

23 And thou saidst unto thy servants, Except
your youngest brother come down with you,
you shall see my face [†] no more.

24 And it came to pass, when we came up un-
to thy servant my father, we told him the words
of my lord.

25 And our father said, Go again, and buy us
a little food.

26 And we said, We cannot go down: if our

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Chap. 31.

29. Numk.

14. 6.

2 Sam. 1.

2. 11. &

13. 19.

† Heb.

searching

searching

dis-

gently.

Prov. 17.

15. 11.

23. Exod.

34. 7.

2. 11a. 27.

9. 17.

9. 7.

b Ver. 9.

Gen. 37.

26. 27.

Matt. 7. 2.

Judg. 1. 7.

1 Chap. 26.

29.

c Chap. 43.

30.

1 Chap. 50.

17.

m Prov. 19.

12.

n Chap. 37.

31. 30.

o Chap. 43.

8. & 46. 21.

p Chap. 41.

15. 16.

ANNOTATIONS ON CHAP. XLIV.

Ver. 2. *Put my cup.*] By this stratagem Joseph probably intend-
ed no more than to find a specious pretext for detaining Benjamin,
being ignorant of the peremptory charge which Jacob had given
with regard to this favourite son.

5. *Whereby indeed he divineth.*] Amongst the several kinds of
divination in use among the Egyptians and other Heathens, this was
one, to do it by a cup or bason, which they filled with water, and
put in them plates of silver, or precious stones, in which certain
characters were engraven, by which, and some words they used,
they called upon the devil, who gave them answer. Joseph did not
use this course, nor was a diviner; but the people thought him such
a one, and the steward might represent him as such, for the better
covering or carrying on his design.

9. *Both let him die, and we also.*] This incautious offer pro-
ceeded from hence, that they were all conscious of their own inno-
cency, and did not suspect any fraud or artifice in the matter.

13. *Returned to the city.*] Being afraid and ashamed to go to
their father without Benjamin, concerning whom they had received
so severe a charge, and made such solemn promises and imprec-
ations.

15. *Can certainly divine?*] Did you not think that I, who
foretold this grievous famine, could discover such a theft as this,
which you have committed?

16. *And Judah said.*] Who speaks in the cause, as being one
of the eldest, and a person of most gravity and discretion, and
readiness of speech, and most eminently concerned for his brother.

18. *Thou art even as Pharaoh.*] As thou representest his per-
son, so thou art invested with his majesty and authority, and there-
fore thy word is a law.

Before CHRIST 1707. youngest brother be with us, then will we go down; for we may not see the mans face, except our youngest brother be with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two sons.

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since.

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad be not with us; (seeing that his life is bound up in the lads life)

31 It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide in stead of the lad, a bond-man to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

CHAP. XLV.

1 Joseph maketh himself known to his brethren:

5 He comforteth them in God's providence: 9 He sendeth for his father: 16 Pharaoh confirmeth it.

21 Joseph furnisheth them for their journey, and exhorteth them to concord. 25 Jacob is revived with the news.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me:

and there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I am Joseph; Doth my father yet live? and his brethren could not answer him: for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you; and they came near: and he said, I am Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you, to preserve life.

6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

7 And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste you, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not.

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou hast.

11 And there will I nourish thee (for yet there are five years of famine;) lest thou and thy household, and all that thou hast come to poverty.

12 And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

13 And you shall tell my father of all my glory in Egypt, and of all that you have seen; and

34. *Lest peradventure I see the evil, &c.*] Here Judah acts the part both of a faithful brother and dutiful son, who rather than behold the misery of his father, in case Benjamin should be left behind, submits to become a bond-man in his stead. And indeed the whole of his speech is so tender and affecting, that no wonder it came home to Joseph's heart, and rendered it impossible for him to conceal himself any longer.

ANNOTATIONS ON CHAP. XLV.

Ver. 1. *Cause every man to go out from me:*] Which he did, partly that he might maintain the honour of his place, and not make himself cheap and contemptible to the Egyptians by his excessive tears and passions, and by his free and familiar and affectionate converse with his brethren; and partly to preserve the reputation of his brethren, by concealing their fault from the Egyptians.

3. *Doth my father yet live?*] He repeats his former question, Gen. 43. 27. either because he questioned the truth of their former relation, or would be further satisfied in it, it being usual with men to ask over and over again what they long to know; or because he now desired a more particular relation of his fa-

ther's condition, and how he did bear up under all his calamities.

They were troubled at his presence;] From a sudden and deep sense of their horrid guilt, and their just fear of some dreadful punishment.

4. *Come near to me.*] It is probable that Joseph sat in state, and that they hitherto kept a due distance from him.

5. *Now therefore be not grieved;*] Afflict not yourselves too much for your sin, because God hath turned it into good.

6. *There shall neither be earing nor harvest;*] Neither sowing nor reaping, except in a few places near Niles, because the people could not spare seed-corn, and would not lose it; understanding from Joseph that their cost and labour would be lost, and that the famine would be of long continuance.

8. *A father to Pharaoh;*] To advise him, and to provide for him as fathers do for their children, and to have the authority, respect, and power of a father with him.

10. *In the land of Goshen,*] A part of Egypt bordering upon Canaan, well watered and fit for pasture, and therefore most proper for the Israelites.

12. *It is my mouth that speaketh unto you.*] Because I speak to you, not by an interpreter, as hitherto I have done, but immediately, and in the Hebrew language.

Before ye shall haste, and bring down my father hither.
CHRIST 1706. 14 And he fell upon his brother Benjamins neck, and ² wept; and Benjamin wept upon his neck.

g Chap. 29. 15 Moreover, he kissed all his brethren, and wept upon them: and after that his brethren ⁹ talked with him.

g Deut. 5. 16 ¶ And the fame thereof was heard in Pharaohs house, saying, Josephs brethren are come: and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan,

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the ⁷ fat of the land.

19 Now ¹ thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father and come.

20 Also [†] regard not your stuff: for the good of all the land of Egypt *is* yours.

21 And the children of Israel did so: and Joseph gave them wagons, according to the [†] commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man ⁴ changes of raiment: but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this *manner*; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread, and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye [†] fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of E-

gypt. And Jacobs heart ^a fainted, for he believed them not.

27 And they told him all the words of Joseph which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, ^{*} *It is enough*; Joseph my son *is* yet alive: I will go and see him before I die.

CHAP. XLVI.

1 *Jacob is comforted by God at Beer-sheba.* 5 *Thence he with his company goeth into Egypt:* 8 *The number of his family that went into Egypt.* 28 *Joseph meeteth Jacob:* 31 *He instructeth his brethren how to answer to Pharaoh.*

AND Israel took his journey with all that he had, and came to ^a Beer-sheba, and ^b offered sacrifices unto the ^c God of his father Isaac.

2 And God spake unto Israel in the ^d visions of the night, and said, ^e Jacob, Jacob: and he said, Here *am* I.

3 And he said, I *am* ^f God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.

4 ^{*} I will go down with thee into Egypt; and I will also surely ^b bring thee up *again*: and Joseph shall put his hand upon thine eyes.

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into ¹ Egypt, Jacob, and all his seed with him;

7 His sons, and his sons sons with him, his ^{*} daughters, and his sons daughters, and all his seed brought he with him into Egypt.

8 ¶ And these *are* the names of the children

24. *See that ye fall not out;* Or contend, one with another, each vindicating himself, and laying the blame upon his brother, for the cruelty they had exercised towards him; or throwing envious reflections on Benjamin, because he had been eminently distinguished above the rest.

26. *And Jacob's heart fainted, for he believed them not:* Or, *Jacob's heart fainted*, though he believed them not: That is, the good old patriarch, though he did not then believe their words, fainted at their telling him that Joseph was yet alive; the transport of joy, which suddenly rushed upon him, was too impetuous to be resisted.

28. *It is enough;* I desire no more, no greater happiness in this world, than to see him; which when I have done, I am willing to die.

ANNOTATIONS ON CHAP. XLVI.

Ver. 1. *Came to Beer-sheba;* In his way from Hebron, where he now lived, chap. 35. 27.

The God of his father Isaac. He mentions Isaac rather than Abraham, partly to shew that though Isaac was much inferior to Abraham in gifts and graces, yet God was no less Isaac's than Abraham's God; and partly, because Isaac was Jacob's immediate parent, and had transferred the blessing of the covenant from Esau to Jacob.

3. *Fear not to go down into Egypt.* Upon several accounts Jacob might be afraid to go into Egypt, especially with his whole family; for which see chap. 12. 15. 13. 26. 2. 43. 32. and 46. 13.

4. *Bring thee up again;* Though not in thy person, yet in thy body and in thy posterity.

Put his hand upon thine eyes; Shall close thy eyes; which office was usually performed by the nearest and dearest relations of the dying party among the Jews, Greeks and Romans.

7. *His daughters;* Either, his daughter Dinah, the plural number being put for the singular, as ver. 23. or Dinah and her daughters.

8. *These are the names.* This genealogy is both here and elsewhere

Before CHRIST 1706. of Israel, which came into Egypt, Jacob and his sons: Reuben Jacobs first-born.

9 And the sons of Reuben; ¹ Hanoah, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of Simeon; ² Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of ^a a Canaanitish woman.

11 ¶ And the sons of Levi; ³ Gershon, ⁴ Kohath, and Merari.

12 ¶ And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah; But Er and Onan ⁵ died in the land of Canaan. And the sons of Pharez, were ⁶ Hezron, and Hamul.

13 ¶ And the sons of ⁷ Issachar; ⁸ Tola, and ⁹ Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in ^a Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters, were ⁷ thirty and three.

16 ¶ And the sons of Gad; ⁸ Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ And the sons of Asher: Jimnah, and Ithuah, and Isui, and Beriah, and Serah their sister: And the sons of Beriah; Heber, and Malchiel.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter: and these she bare unto Jacob, *even* sixteen souls.

19 ¶ The sons of Rachel Jacobs ^a wife; Joseph, and Benjamin.

20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Alenath the daughter of Potipherah ^a priest of On bare unto him.

21 ¶ And the sons of Benjamin were ^b Belah, and Becher, and ^c Ashbel, Gera, and Naaman, Ehi, and Rosh, ^d Muppim, and Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls were fourteen.

23 ¶ And the ^e sons of Dan; Hushim.

24 ¶ And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and ^f Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.

26 All the souls that came with Jacob into Egypt, which came out of his [†] loyns, besides Jacobs sons wives, all the souls were threescore and six;

27 And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were ⁸ threescore and ten.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and presented himself unto him: and he ^b fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now ⁱ let me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his fathers house, I will go up, and shew Pharaoh, and say unto him, ^a My brethren, and my fathers house, which were in the land of Canaan, are come unto me:

32 And the men *are* shepherds, for ^a their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your [†] occupation?

34 That ye shall say, Thy servants trade hath been about cattle, from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an ¹ abomination unto the Egyptians.

C H A P. XLVII.

1 Joseph presenteth five of his brethren, 7 and his father before Pharaoh: 11 He giveth them habitation and maintenance: 13 He getteth all the Egyptians money, 16 their cattle, 18 their lands to Pharaoh: 22 The priests land was not bought:

30. Now let me die:] Now I expect no greater happiness upon earth, and therefore am content to die.

34. Every shepherd is an abomination to the Egyptians:] Either, 1. Because they did both kill and eat those creatures which the Egyptians adored. Or, 2. Because of the fresh remembrance of the horrid cruelties lately committed there by the Phœnician shepherds, who, as some very ancient writers affirm, were seated in Egypt in great numbers, and waged a cruel war with other Egyptians, wherein they wasted divers cities, and burned their temples, and barbarously murdered a multitude of people. And therefore it is no wonder if the calling of shepherds was grown out of credit among them.

elsewhere described particularly, to shew the faithfulness of God in the performance of his promise concerning the vast multiplication of Abraham's seed, and to distinguish the tribes; which was necessary for the disposal of the kingdom and priesthood, and above all, for the discovery of the true Messiah.

21. Ebi. and Rosh, &c.] Whereof part seem to be born before his coming to Egypt, and part in Egypt, Benjamin being now but twenty and four years old.

26. All the souls were threescore and six.] So many they are, excluding Jacob, as the common parent, and Joseph and his two sons, as being in Egypt before Jacob's coming thither; which four being included, they make up 70, as it is ver. 27.

28. To direct his face unto Goshen:] i. e. to shew him where it was, and into what part of it he should come and settle himself.

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† Heb. 184, Exod. 1. 28 Gen. 35. 11.

8 Exod. 1. 5. Dent. 10. 22. In the first 250 years 70; but in the other 250, see Exod. 23. 37.

8 Chap. 33. 4. & 45. 14. Luke 15. 20. Acts 20. 37.

1 Chap. 45. 28. Luke 2. 29. 8 Chap. 47. 7. Heb. 1. 11.

8 Heb. they are men of cattle, Chap. 9. 20. 1 Kings 9. 27. † Heb. works.

1 Gen. 43. 32. Exod. 8. 26.

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23 *He letteth the land to them for a fifth part.*
28 *Jacob's age:* 29 *He sweareth Joseph to bury him with his fathers.*

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

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a Gen. 46.
31. Hebr.
2. 11.

THEN Joseph came and told Pharaoh, and said, ^a My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they *are* in the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

b Chap. 46.
33. Jonah
1. 8.

3 And Pharaoh said unto his brethren, ^b What is your occupation? And they said unto Pharaoh, Thy servants *are* ^c shepherds, both we, and also our fathers.

c Chap.
4. 2.
d Chap. 13.
9. & 20.
25 & 34.
10.
e Exod. 18.
21.
f 2 Kings
4. 29.
Numb. 6.
23. 24.
2 Sam. 8.
10. Math.
26. 26.
with Luke
22. 19.
† Heb. How
many are the
days of the
years of thy
life?
g Psal. 39.
12.
1 Chron.
29. 15.
Psal. 119.
19. 2 Cor.
5. 6. Heb.
21. 9, 13.
& 13. 14.
h Job 14. 1.
i Chap. 25.
7. & 35.
28.
k Ver. 7.

4 They said moreover unto Pharaoh. For to sojourn in the land are we come: for thy servants have *no* pasture for their flocks, for the famine is fore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt is ^a before thee; in the best of the land make thy father and brethren to dwell, in the land of Goshen let them dwell: and if thou knowest any man of ^c activity amongst them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob ^f blessed Pharaoh.

8 And Pharaoh said unto Jacob, [†] How old art thou?

9 And Jacob said unto Pharaoh, The days of the years of my ^g pilgrimage are an hundred and thirty years: ^h few and evil have the days of the years of my life been, and have ⁱ not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage.

10 And Jacob ^k blessed Pharaoh, and went out from before Pharaoh.

12 And Joseph nourished his father, and his brethren, and all his fathers household with bread, ^{*} according [†] to their families.

13 ¶ And *there was* no bread in all the land: for the famine *was* very sore, so that the land of Egypt, and *all* the land of Canaan [†] fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us ¹ bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and ^m I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread, for all their cattle, for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will ⁿ not hide *it* from my lord, how that our money is spent, my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands.

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for

* Or, as a little child is nourished.
† Heb. In the month of the little ones, Gen. 50.
21. 1 Thes. 2. 7.
† Heb. raised.

1 Matth. 6.
11.

m Phil. 4.
8. Rom. 12. 17.
Col. 4. 5.

n Psal. 32.
5. Prov. 28. 13.

ANNOTATIONS on Chap. XLVII.

Ver. 4, *The famine is fore in the land of Canaan;* Which being higher ground than Egypt, and watered in a manner only by rain from heaven, must needs sooner and sorer feel the effects of a drought and scarcity than Egypt, which had relief from Nilus in that kind.

7. *Blessed Pharaoh;* i. e. Wished him health, prosperity or happiness.

9. *Of my pilgrimage;* So life in general is considered in the beautiful scripture language, 1 Peter 2. 11. but Jacob might with peculiar reason call his life a pilgrimage, as he had been tossed from place to place almost his whole life-time. We are likewise warranted by the apostle to explain this expression as pointing to a future life: for the patriarchs lived in the firm faith and expectation of a heavenly and eternal world, and therefore confessed themselves pilgrims and strangers upon earth, Heb. 11. 9, 13.

11. *Land of Rameses;* A part of the land of Goshen, possibly that part where afterwards the city Rameses was built by the Israelites; Exod. 1. 11. whence it is so called here by anticipation.

13. *No bread in all the land.* All private stores were exhausted, and no corn to be had but what behoved to be purchased from the public granaries stored by the king by Joseph's advice.

14. *Gathered up all the money—for the corn which they bought.* Wherein he did no more than any of the subjects might have done; he bought great store of corn in the plentiful years with the king's money, and kept it till a time of famine, and sold it at a rate which was agreeable to the season.

18. *The second year* From their great extremity; the second year after that last mentioned, wherein they had sold their cattle; for this seems to have been the last year of the famine, because he now gives them corn for food and for seed too, ver. 23. whereas in the first six years there was no sowing nor reaping, Gen. 45. 6.

19. *And our land?* The land is said to die when it is desolate and barren, and when the fruits of it die, or, which is equivalent to it, do not live.

We and our land will be servants unto Pharaoh. Pharaoh shall be the sole proprietor, and we are content to be his tenants, to manage it for his use.

20. *All the land of Egypt;* i. e. all except the king's land and

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for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaohs.

21 And as for the people, he removed them to cities from one end of the borders of Egypt, even to the other end thereof.

22 Only the land of the * priests bought he not: for the priests had a portion assigned them of Pharaoh, and did eat their * portion which Pharaoh gave them; wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, here is * seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that you shall give the fifth part unto Pharaoh, and four † parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast * saved our lives: let us * find grace in the sight of my lord, and we will be Pharaohs servants.

26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part: except the land of the priests only which became not Pharaohs.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied * exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so † the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel * must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put,

I pray thee, thy hand under * my thigh; and deal kindly and truly with me: bury me not, I pray thee, in Egypt.

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their * burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me: And he swore unto him. And Israel * bowed himself upon the beds head.

C H A P. XLVIII.

1 Joseph with his sons visiteth his sick father. 2 Jacob strengthneth himself to bless them: 3 He repeateth the promise: 5 He taketh Ephraim and Manasseh as his own: 7 He telleth Joseph of his mother's grave: 9 He blesseth Ephraim and Manasseh: 17 He preferreth the younger before the elder: 21 He prophesieth their return to Canaan.

AND it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, * God Almighty appeared unto me at ^b Luz, in the land of Canaan, and blessed me.

4 And said unto me, Behold, * I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy seed after thee, for ^d an everlasting possession.

5 ¶ And now thy two sons, Ephraim and

and that of his priests, who had great influence and authority at the court.

24. *Four parts shall be your own:*] Whereas he might have reserved four parts to Pharaoh, and have allowed them only the fifth. Herein he shewed both his humanity and kindness, in mitigating that hard bargain which themselves had been necessitated to make, and his prudence in winning the hearts of the people to the king, and making them pay their tribute for the future with more cheerfulness.

25. *We will be Pharaoh's servants;*] To manage his land for him upon the terms which thou hast proposed.

27. *Possessions;*] The use and profit of them for their present subsistence.

29. *Put thy hand under my thigh;* [*i. e.* Swear to me. He requires this, not out of any distrust of Joseph's promise, but partly as a more solemn protestation of his right to and affection for the promised land; and partly to give Joseph an argument and excuse to Pharaoh, that he might more willingly permit Joseph to fulfil his father's desire, because of his own oath.

Deal kindly,] Or, *that thou wilt deal;* as the Hebrew *Vau*, joined with the future tense, is elsewhere used; as *Psal.* 24, 7. and 35, 24. and 51, 15.

30. *I will lie with my fathers;*] Which he desired not so much for himself, as knowing that where-ever he was buried he should rise to glory; as for his children, to shew his own, and confirm their faith in God's promise of Canaan; to discover his high valuation of

that land, not only for itself, but as it was a type and pledge of the heavenly inheritance; to keep his childrens minds and hearts loose from Egypt, a place of so much sin and danger, and fixed upon Canaan, that they might be more willing to go thither when God called them.

31. *Bowed himself upon the bed's head;*] In the Septuagint translation these words are rendered, *He worshipped upon, or leaning upon, the top of his staff;* which reading the apostle to the Hebrews (chap. 11, 21.) has adopted. The reason of the difference is, that the word which we render *bowed himself*, signifies either a mere natural action, or bowing in token of religious worship; and the word which answers to *bed's head* signifies, with little variation, *the top or extremity of a staff.*

A N N O T A T I O N S ON CHAP. XLVIII.

Ver. 2. *Israel strengthened himself;*] He got new strength, his spirits being quickened and refreshed by the tidings of Joseph's approach, and he put forth all the strength which he had.

5. *Are mine;*] I shall own them as if they were my immediate children, and each of them shall have equal share, both in my present estate and future inheritance of Canaan, with the rest of my children. Thus Jacob transfers the double portion, which was the right of the first-born, from which Reuben by his transgression fell, *Gen.* 49, 4. upon Joseph, *1 Chron.* 5, 1.

Before CHRIST 1689. Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are mine: as Reuben and Simeon, they shall be mine.*

6 And thy issue which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the same is Bethlehem.

8 And Israel beheld Josephs sons, and said, Who are these?

9 And Joseph said unto his father, They are my sons, whom God hath given me in this place: And he said, Bring them, I pray thee, unto me, and I will bless them.

10 (Now the eyes of Israel were dim for age, so that he could not see:) And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand towards Israels left hand, and Manasseh in his left hand towards Israels right hand, and brought them near unto him.

14 And Israel stretched out his right hand, and laid it upon Ephraims head, who was the younger, and his left hand upon Manassehs head:

† guiding his hands wittingly; for Manasseh was the first-born.

15 ¶ And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The Angel, which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude, in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his fathers hand, to remove it from Ephraims head unto Manassehs head.

18 And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head.

19 And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim; and as Manasseh: and he set Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.

22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

6. Shall be thine;] Shall be reputed as thy children, and shall not have any distinct share in my present or future inheritance, but shall have a part of their brethrens lot, in such manner and proportion as thou shalt think fit, or as their succeeding parents or governors shall determine.

7. Rachel died by me;] This he mentions, it would seem, as a reason for adopting Ephraim and Manasseh: and at the same time he mentions the circumstance of her burial, probably that Joseph, if he had a mind to remove her ashes to the cave of Machpelah, might know where she was buried.

9. I will bless them;] Or, that I may bless them, not with a common, but with a paternal and patriarchal and prophetic blessing, in the name and by the Spirit of God.

12. Brought them out from between his knees;] Not his own knees, from which they had been taken before, but Jacob's knees, between which they stood whilst Jacob kissed and embraced them.

14. Laid it upon Ephraim's head;] Which was a rite used often, and in divers cases, as in the conferring of offices either sacred or civil, and, among other things, in giving benedictions.

Guiding his hands wittingly;] He foresaw Ephraim's advantages above Manasseh, and wisely suited the ceremony to the substance, giving the greater sign of honour to him to whom God designed the thing.

16. The angel which redeemed me;] Not surely a created angel, but Christ Jesus, who is called an angel, *Exod. 23. 20.* and the angel of the covenant, *Mal. 3. 1.* who was the conductor of the Israelites in the wilderness, as plainly appears by comparing *Exod. 22. 20, 21.* with *1 Cor. 10. 4, 9.* Add hereunto, that this angel is

called Jacob's redeemer, which is the title appropriated by God to himself, *Isa. 43. 14.* and *47. 4.* and that from all evil, and therefore from sin, from which no created angel can deliver us, but Christ only, *Matth. 1. 21.* and that Jacob worshippeth and prayeth to this angel no less than to God for the blessing.

Let my name be named on them;] Let them henceforth be reckoned my sons, and in the division of Canaan receive an equal portion with my sons, as ver. 5.

19. His younger brother shall be greater than he;] So the tribe of Ephraim was both in number, *Numb. 1. 32, 33, 35.* and *2. 19, 21.* and *Deut. 33. 17.* and in power and privileges; for that tribe was the seat first of the tabernacle, and afterwards of the kingdom.

A multitude of nations;] i. e. Equal to many nations, in number and strength.

20. In thee shall Israel bless;] That is, these two tribes shall be so eminent and prosperous, that it shall become a proverbial form among my posterity to say, *God make you as happy as Ephraim and Manasseh.*

22. One portion above thy brethren, which I took, &c.] By this it seems most reasonable to understand that parcel of ground near Shechem which Jacob purchased of Hamor, chap. 33. 19. and which he recovered by force of arms from the Amorites, who it seems had seized on it after his removal to another part of Canaan, chap. 35. 1. For we find this place of Shechem was the inheritance of Joseph's sons, *Josh. 17. 1, &c.* and it is mentioned as the parcel of ground which Jacob gave to Joseph, *John 4. 5.* and thither were Joseph's bones carried out of Egypt, and buried, *Josh. 24. 32.*

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CHAP. XLIX.

1 Jacob calleth his sons to bless them: 3 Their blessing in particular: 29 He chargeth them about his burial: 33 He dieth.

AND Jacob called unto his sons, and said, Gather your selves together, that I may tell you that which shall befall you in the last days.

2 Gather your selves together, and hear, ye sons of Jacob, and hearken unto Israel your father.

3 Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.

4 Unstable as water, thou shalt not excel, because thou wentest up to thy fathers bed: then defiledst thou it; he went up to my couch.

5 ¶ Simeon and Levi are brethren; instruments of cruelty are in their habitations.

f Chap. 35. 22. i Chr. 5. 2. g Chap. 34. 25. h Chap. 34. 30.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall.

7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies: thy fathers children shall bow down before thee.

9 Judah is a lions whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.

11 Binding

7. Matt. 27. 5. f Isa. 11. 10. Hag. 2. 7. Matt. 12. 21. & 17. 5. Rom. 15. 12.

Before
CHRIST
1689.

i Psal. 64.

2. 5.

Jer. 15. 17.

2 Psal. 16.

9. & 30.

12. & 108.

1 Chap. 34.

25.

m Hof. 6.

5.

n Josh.

19. 7.

o Psal. 18.

40. & 78.

68.

p Rev.

5. 5.

q Numb.

23. 24.

& 24. 9.

r Psal. 60.

ANNOTATIONS ON CHAP. XLIX.

Ver. 1. *In the last days.*] Or, In the following times, when you shall enter into, and be settled in the land of promise.

3. *Reuben, &c.*] The prophetic spirit, now coming upon Jacob, exalts his stile, as well as his ideas, and makes him deliver his benedictions in a strain more sublime than usual, as it did Moses also, *Deut. 33.*

4. *Unstable as water;*] i. e. Thy posterity shall be unstable, or unsettled, sitting and vanishing, coming to nothing, or poured forth like water, useless, contemptible and weak. Such indeed was the state of that tribe, of which we read nothing eminent in scripture.

Shalt not excel.] Or, be the most eminent amongst thy brethren: thou hast lost thy pre-eminency due to thee by birthright, both for thyself and for thy posterity, and it shall be given to others; the priesthood to Levi, the dominion to Judah, and the double portion to Joseph.

He went up to my couch.] In our version this is an apostrophe, wherein Jacob, with indignation of the fact, turns from Reuben, and addresses himself to his other sons. This is one of the many beauties in writing with which this chapter abounds.

5. *Brethren;*] Nor only by nature, but in iniquity; of like cruel and bloody disposition, confederate in the same wicked design, *Gen. 34. 25.*

Instruments of cruelty are in their habitations.] The original word for *habitations* occurs no where else in scripture. Le Clerc derives it from a Chaldaic word, that signifies to *betrothe*, and so translates it, *their espousals are instruments of wrong and injustice*; referring it to the proposed match with their sister Dinah, whereby they trampled the Shechemites into the snares of death.

6. *Come not thou into their secret.*] Or, counsel, or company, as the word is used; *Psal. 64. 2. Jer. 15. 17. i. e.* do not partake with them in their secret and wicked designs; or, O my soul, thou wast not in their secret, as the Chald. Syr. and Arab. take it; by a common enallage of the future tense for the past.

Unto their assembly, &c.] Let mine honour be never stained by joining their cursed assemblies—*For in their anger they committed murder, and in their self-will they digged down a wall*; in their headstrong passion they exterminated the enemy: which seems to be the true sense of this passage.

7. *I will divide them.*] Prophets are said to do what they fore-

tel that God will do, as Jeremy is said to root out and pull down kingdoms, *Jer. 1. 10.* and Ezekiel to destroy the city, *Ezek. 43. 3.*

8. *Whom thy brethren shall praise.*] Judah excelled the rest in warlike exploits abroad, and in temporal and spiritual blessings at home.

In the neck of thine enemies;] i. e. Thou shalt overthrow and subdue them.

9. *Judah is a lion's whelp, &c.*] The patriarch now illustrates what he had said before by similes, comparing Judah to a lion's whelp, a lion, and an old lion, to express the beginning, increase and full growth of the power of that tribe.

Thou art gone up.] He alludes to the lions, which usually dwell in mountains, as divers writers observe, and come down to prey in the valleys, and when they have got their prey, they go up to their habitations.

10. *From between his feet;*] From his posterity, or from those that come from between his feet; i. e. that are begotten and born of that tribe.

Shiloh.] The word *Shiloh* is variously rendered; but all interpreters agree in this, that the Messiah is here designed.

Unto him shall the gathering, &c.] The sum of this verse is, The sceptre or dominion shall be seated in the tribe of Judah, though he doth not determine when it shall come thither; but when once it shall come, it shall not depart from thence till the Messiah come; and then Judah shall lose his sceptre and other privileges, and the Gentiles shall come into the place of the Jews, and shall embrace that Messiah whom they shall reject. So now here is an undeniable argument to prove against the Jews, that the Messiah is already come, and that the Lord Jesus Christ is he, because he was to come during the time wherein the sceptre was in the hands of Judah; and about that time when Jesus Christ came, the sceptre was taken away from Judah and the Jews, and hath now been lost for seventeen hundred years together. The Jews are mightily perplexed and confounded with this argument; one evidence whereof is their various and contradictory expositions of the place; whilst some of them affirm this Shiloh to be Moses, others, Saul, others, Jeroboam, others, Nebuchadnezzar, which neither need, nor deserve confutation; others, David; which, though some of the accutest of the Jewish doctors assert, is as contemptible as any of the rest, it being ridiculous to say the sceptre departed from Judah under him by whom it first came into that tribe, having been till David's time in other tribes. But the great difficulty is, how this was accomplished; for if the event fully agrees with this prophecy, the cause of the Jews is lost, and Christ must be owned.

Before
CHRIST
1689.

John
15. 1.
u Isa.
63. 1.
x Joth. 19. 10, &c.

11 Binding his sole unto the vine, and his asses colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes.

12 His eyes shall be red with wine, and his teeth white with milk.

13 ¶ Zebulun shall dwell at the haven of the

sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

14 ¶ Issachar is a strong ass, couching down between two burdens.

15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

Before
CHRIST
1689.

y Judg. 5.
13. 16.
Deut. 33.
18, 19.

owned as the true Messias. The sceptre was for a time in other tribes, as in Moses of the tribe of Levi, in divers of the judges, who were of several tribes, and lastly in the tribe of Benjamin under Saul; but the sceptre departed from all these. But this is prophesied as Judah's privilege, that when once the sceptre or government came into that tribe, which it did in David's time, it should not depart from it till Christ came, and then it should depart. And thus it came to pass. Concerning the time from David unto the captivity of Babylon there is no dispute, there being a constant succession of kings in that tribe all that time. For the time of the Babylonish captivity, wherein there may seem to be more difficulty, it is to be considered, 1. That the sceptre or government was not lost or departed from Judah, but only interrupted, and that but for seventy years at most, which, in so long a space of time as above a thousand years, is little to be regarded: as none will say the kingdom was departed from the house of David, because of those inter-regnūms or interruptions which sometimes fell out in that family. Add to this, that God hath given them an absolute promise and assured hope of the restoration of Judah's sceptre, so that this was rather a sleep than the death of that government. 2. That within these seventy years there were some remainders and beams of Judah's sovereignty in Jehoiachin, 2 Kings 25. 27. in Daniel, who was of that tribe, Dan. 2. 25. and 5. 13. and of the king's seed, Dan. 1. 3. and in the successive heads or governors of the exiles, of whom the Jewish writers say so much, and they affirm that they were always of the house of David, and were more honourable than the governors of the Jews which were left in the land of Israel. 3. All that was then left of the sceptre of the Jews was in the tribe of Judah; nor was the sceptre departed from Judah to any other tribe; and that is the thing which seems especially to be respected in this prophecy: for Judah is here compared with the rest of the tribes; and it is here signified, that the power and dominion which was in Judah, when once it came thither, should not shift from tribe to tribe, as it had done, but whilst there was any sceptre or supreme government among the Jews, it should be in that tribe, even till the coming of the Messias. But if there should happen any total, but temporary intercession or cessation of the government among all the tribes, which now was the case, that was no prejudice to the truth of this promise, nor to the privilege granted to Judah above the rest of the tribes. After the captivity, the state of the Jews was very various. Sometimes they had governors put in by the Persian king, as Zorobabel, who was also of the tribe of Judah, and, as it is supposed, nephew of Jehoiachin; and Nehemiah, whom Eusebius affirms to have been of the tribe of Judah. And though he may seem to be numbered among the priests, Nehem. 10. 8. yet a diligent reader will find that he is even there distinguished from them by his title, the Tirshatha, ver. 1. and the word *priests*, ver. 8. relateth only to the rest there mentioned besides him; especially if this be compared with chap. 9. 38. where the princes (among whom surely Nehemiah was the chief) are distinguished from the priests. And sometimes the people chose governors, or captain-generals, as the Maccabees, and others. But under all their vicissitudes, after their return from Babylon, the chief government was evidently and unquestionably seated in the great council called Sanhedrim, or Synedrium, wherein though some of the tribe of Levi were mixed with those of the tribe of Judah,

yet because they, together with other members of that council, had their power both from that tribe by which they were chosen, and in it, and for it, the sceptre did truly remain in the tribe of Judah. If it be said, that the power of this council was in a great measure taken away, which the Jews confess, John 18. 31. and that the sceptre of Judah was in the hand of the Romans, and by them given to Herod, who was no Jew, but an Idumean, and this before the coming of the Messias, which is the only remaining difficulty; to this many things may be said, 1. That this happened but a few years before the coming of Christ, when Christ was even at the doors, and about to come, and therefore might well be said to be come; especially in the prophetic style, whereby things are oft said to be done, which are near doing. 2. That the Jewish senators did long struggle with Herod about the government, and did not yield it up to him till his last year, when they took an oath of fealty to him, which was after Christ was born. Nor indeed was the sceptre quite gone from them then, for that council still had the power, though not of life and death, yet of civil and ecclesiastical matters: see John 18. 31. so that, if the sceptre was gone, the Law-giver remained there still. Nor was their government and commonwealth quite destroyed until the destruction of Jerusalem by Titus. And therefore some translate the place thus, and that with great probability, *The sceptre shall not depart—until the Shiloh come*, and until (which word is repeated out of the former member, as it is most usual in the scripture) the gathering of the people be to him, i. e. until the Gentiles be converted and brought in to Christ. And this interpretation receiveth countenance from Matth. 24. 14. *The gospel shall be preached in all the world,—and then shall the end come*, not the end of the whole world, as it is evident, but the end of the commonwealth and government of the Jews, when the sceptre and lawgiver should be wholly taken away from that tribe and people.

11. *Binding his sole unto the vine, &c.*] By this expression the great fertility of Judah's country is pointed out.

12. *His eyes shall be red with wine,*] Which shews not only the plenty of wine, but also the excellency and strength of it, which though not drunk in great quantity, or excess, will make the eyes red: see Prov. 23. 29.

13. *Zebulun shall dwell at the haven of the sea, &c.*] Tho' Zebulun was younger than Issachar, the patriarch thought proper to bless him first. And, pursuant to this prophecy, his habitation was near the lake of Tiberias, or sea of Galilee, to which the east border of the tribe extended, while the western limits of his inheritance was the Mediterranean. Thus we see that their inheritance in Canaan was the gift of God; for that Jacob, two hundred years before the conquest of Canaan, described the situation of the respective places which were to be the lot of his posterity.

14. *A strong ass;*] Heb. *an ass of bone*, i. e. of great bulk and bones, and strength of body, but of little spirit and courage.

Couching down between two burdens,] Which are laid upon his back, and which he is contented to bear.

15. *Servant unto tribute;*] Willingly paying whatsoever tributes were imposed upon him, either by neighbouring tribes, or by foreign powers, rather than to forfeit his pleasant and fruitful country; and his sweet repose.

16. *Das*

Before CHRIST 1689. and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 (There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah)

32 The purchase of the field and of the cave that is therein, was from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

CHAP. L.

1 The mourning for Jacob: 4 Joseph getteth leave of Pharaoh to go to bury him. 7 The funeral. 15 Joseph comforteth his brethren, who craved his pardon. 22 His age: 23 He seeth the third generation of his sons: 24 He prophesieth unto his brethren of their return: 25 He taketh an oath of them for his bones: 26 He dieth, and is put in a coffin in Egypt.

AND Joseph fell upon his fathers face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him (for so are fulfilled the days of those which are embalmed) and the Egyptians mourned for him three score and ten days.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me, in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his fathers house: only their little ones, and their flocks, and their herds they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

12 And his sons did unto him according as he commanded them.

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah; which Abraham bought with the field for a possession of a burying-place, of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Josephs brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent messengers unto Joseph, saying, Thy father did command before he died, saying,

17 So

33. Commanding his sons,] To wit, concerning the place of his burial.

Gathered up his feet into the bed.] For while he pronounced these his dying benedictions, he sat up on the bedside, with his feet hanging down to the ground.

ANNOTATIONS ON CHAP. L.

Ver. 1. And kissed him.] We may reasonably presume that Joseph had first closed his father's eyes, as God had promised he should do, chap. 46. 4.

2. Embalm his father:] i. e. The dead corps of his father, with spices, ointments, &c. necessary to preserve the body from putrefaction as long as might be. In this art the Egyptians excelled all other people, and bodies embalmed by them have been preserved uncorrupted for some thousands of years.

3. And forty days were fulfilled,] i. e. For his embalming.

4. Unto the house of Pharaoh.] And not to Pharaoh himself, probably because it was the custom here, as elsewhere, *Exh.* 4. 2. that persons in mourning habit might not come into the king's presence.

7. All the servants of Pharaoh,] i. e. A great number of them, as that word is understood, *Mat.* 3. 5. and oft elsewhere.

10. Atad,] A man so called, or, of thorn, or thorns, as the word signifies, *Judg.* 9. 24. *Psal.* 58. 9. So it might be a place either abounding or encompassed with thorns.

Beyond Jordan:] Probably in respect of the place where Moses was when he wrote this history, which was in the wilderness of Arabia, on the east of Jordan, *Deut.* 1. 1. for Atad and Abel-mizraim lay on the west of Jordan.

16. Did command.] This looks like a lie; for Jacob did not know this fact, or rather, was so well-assured of Joseph's clemency and goodness, that he never feared his revenge. But guilt doth so awaken fear, that it makes a man never to think himself secure.

17. Servants

Before

CHRIST
1689.Matt. 6.
12, 14, 15.
Eph. 4. 31.

Luke 17.

3. 4.

Chap. 26.

24. & 31.

42.

7 Chap.

37. 7.

2 Chap. 45.

5.

6 Chap. 30.

2. Deut.

32. 35.

Job 34. 29.

Rom. 8.

33, 34. & 12.

19. Heb. 10. 30.

b Chap. 45. 5.

Psal. 119. 77.

c Matth. 5. 44.

Rom. 12. 21.

† Heb. 10. 22.

to their hearts, Isa. 40. 2.

17 So shall ye say unto Joseph, *Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father.* And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face: and they said, Behold, we be thy servants.

19 And Joseph said unto them, *Fear not: for am I in the place of God?*

20 But as for you, ye thought evil against me; *but God meant it unto good, to bring to pass, as it is this day, to save much people alive.*

21 Now therefore fear ye not: *I will nourish you, and your little ones.* And he comforted them, and spake kindly unto them.

22 And Joseph dwelt in Egypt, he, and his fathers house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children, of the third generation: the children also of Machir the son of Manasseh, were brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Before
CHRIST
1689.d Chap. 48.
19. & 49.
22.e Exod. 23.
19. Josh.
24: 32.
Acts 7. 16.
Heb. 11.
22.

17. *Servants of the God of thy father;* For whose sake pardon those that join with thee in his worship.

Joseph wept; Partly in compassion to their fear and trouble; and partly because they still retained a diffidence in his kindness, after all his great and real demonstrations of it.

19. *Am I in the place of God?* Can I do what I please with you without God's leave? Or, the words may be rendered affirmatively, *I am in the place of God;* i. e. I have been the instrument under God of sustaining you all this while, and can you think I will now do you hurt?

20. *God meant it unto good.* God over-rules the evil dispositions of sinners to the most excellent ends.

23. *Ephraim's children of the third generation.* Reckoning from and after Ephraim, i. e. Ephraim's grandchildren's children.

So early did Ephraim's privilege above Manasseh appear, and Jacob's blessing, (Gen. 48. 19.) take place.

Brought up upon Joseph's knees. This seems to be a proverbial way of speaking, to denote that Joseph had the care of their education.

24. *God will surely visit you.* There is a double visitation oft mentioned in scripture, the one of grace and mercy, which is here meant; the other of justice and anger, as elsewhere.

25. *Carry up my bones from hence.* He was so confident that God would give them the land of Canaan, that he desires his remains might be kept unburied till the God of their fathers thought proper to visit them. And accordingly this charge was fulfilled, and his bones deposited in Schechem with those of the other patriarchs.

The Second Book of MOSES,

CALLED

EXODUS.

Before

CHRIST
1706.

CHAP. I.

1 The children of Israel after Joseph's death do multiply: 8 The more they are oppressed by a new king, the more they multiply. 15 The godliness of the midwives in saving the men-children alive.

22 Pharaoh commandeth the male-children to be cast into the river.

Before
CHRIST
1706.

NOW these are the names of the children of Israel, which came into Egypt, every man and his household came with Jacob.
2 Reuben, Simeon, Levi, and Judah,

e Gen. 46.
8. Chron.
2. 1.
f Gen. 35.
22.

ANNOTATIONS ON CHAP. I.

THIS book is called *Exodus*, which signifies, the going forth; because it begins with the history of the going forth of the children of Israel out of Egypt. It contains the history of what happened to the children of Israel, from the death of Joseph, to the making

the tabernacle in the wilderness, and comprehends the space of about 140 years.

Ver. 1. *The names of the children of Israel.* This list is here repeated, that by comparing this small root with so vast a company of branches as grew upon it, we may see the wonderful providence of God in the fulfilling of his promises.

Before CHRIST 1706.
 3 ^c Issachar, Zebulun, and ^d Benjamin,
 4 Dan, and Naphtali, Gad, and Asher,
 5 And all the souls that came out of the loyns of Jacob, were ^e seventy souls: ^f for Joseph was in Egypt *already*.

6 And Joseph died, and all ^g his brethren, and all that generation.

7 ^h And the children of Israel were fruitful, and ⁱ increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a ^j new king over Egypt, which ^k knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel are ^l more and mightier than we.

10 ^m Come on, let us ⁿ deal wisely with them; lest they multiply, and it come to pass, that when there falleth out any war, they joyn also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them taskmasters, to afflict them with their ^o burdens. And they built for Pharaoh treasure-cities, Pithom and Raameses.

12 ^p But the more they afflicted them, the more they multiplied and grew. And they were ^q grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with ^r rigour.

14 ^s And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service where- in they made them serve, was with rigour.

15 And the king of Egypt spake to the Hebrew midwives (of which the name of the one was Shiphrâh, and the name of the other Puah:)

16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him, but if it be a daughter, then she shall live.

17 But the midwives ^t feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, ^u Why have ye done this thing, and have saved the men-children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women: for they are lively, and are delivered ^v ere the midwives come in unto them.

20 Therefore God dealt ^w well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he ^x made them houses.

22 And Pharaoh ^y charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

CHAP.

6. *All that generation;*] i. e. All that were of the same age with Joseph and his brethren.

7. *Were fruitful, &c.*] Here are several words used, of much the same import, the more fully to denote their extraordinary increase; only the fourth refers to their increase in power, as well as in number, and intimates, that they were grown formidable to the Egyptians, who now began to be jealous of their growing power.

8. *A new king.*] One of another disposition, or interest, or family; for the kingdom of Egypt did oft pass from one family to another, as appears from the history of the Dynasties recorded in ancient writers.

Knew not Joseph;] Or, acknowledged not the vast obligations which Joseph had laid, not only upon the kingdom of Egypt, and the king under whom Joseph lived, but upon all his successors.

9. *The children of Israel are more and mightier than we.*] This was not a true, but an invidious representation and aggravation of the matter, the better to justify the severities which he designed.

10. *Lest they join unto our enemies.*] The Israelites never considered themselves as settled in Egypt, but as sojourners only; and therefore it is natural to suppose, that they had often mentioned their intention of leaving the country, which doubtless contributed to raise this jealousy in the king of Egypt.

11. *Treasure-cities;*] Magazines for preserving the royal stores of corn, as well as treasures of money.

12. *The more they afflicted them, the more they multiplied.*] Through God's over-ruling providence and singular blessing, which God gave them purposely to hasten, first their sorer affliction, and, next, by that means their glorious deliverance.

13. *The name of the one was Shiphrâh, and the other Puah.*]

These were not the only midwives to so many thousands of Hebrew women, but they were the most eminent among them.

16. *The stools.*] A seat used by women when ready to be delivered, conveniently framed for the midwife's better discharge of her office.

If it be a son, then ye shall kill him.] Josephus says, Pharaoh was determined to this act of cruelty by a prediction of some diviners, importing, that a son was then to be born of the Hebrew race, who should greatly annoy the Egyptians. See *Antiq.* lib. 2. c. 9.

19. *They are lively, and are delivered ere the midwives come in unto them.*] It does not appear that these midwives told a falsehood, but only that they concealed some of the truth; for the Hebrew women might be generally such as here described. Such women there have been and still are in the world. Varro says, that the women of Illyricum, when they found their pangs coming, were wont to step aside from their work, and presently were delivered. And we may suppose, that the Hebrew women, inured to toil and labour, would be of a more robust and vigorous constitution than the soft Egyptian. Besides, it is probable that their fears of the execution of the king's command hastened their birth.

21. *God made them houses.*] The obvious sense of these words is, that, in reward of their eminent piety, God blessed the midwives in kind; that as they kept up Israel's *houses* or families, God built them up into families, blessed their children, and made them prosperous.

22. *Every son that is born shall be cast into the river.*] This inhuman edict was probably revoked some time after Moses's birth; for, had it subsisted in all its rigour during the whole 86 years servitude, it is not likely that the number of Israelites able to bear arms would have been so great at the departure out of Egypt.

Before
CHRIST
1571.

CHAP. II.

1 *Moses is born, 3 and in an ark cast into the flags: 5 He is found, and brought up by Pharaoh's daughter: 11 He slayeth an Egyptian: 13 He reproveth an Hebrew: 15 He fleeth into Midian: 21 He marrieth Zipporah. 22 Gershom is born. 23 God respecteth the Israelites cry.*

AND there went ^a a man of the house of Levi, and ^b took to wife a daughter of Levi.

2 And the woman conceived, and bare a ^c son: and when she saw him that he was ^d a goodly child, she ^e hid him three months.

3 And when she could ^f not longer hide him, she took for him an ark of bulrushes, and daubed it with slime, and with pitch, and put the child therein; and she laid it in the flags by the rivers brink.

4 And ^g his sister stood afar off, to wit what would be done to him.

5 ¶ And the ^h daughter of Pharaoh came down to wash herself at the river, and her maidens walked along by the rivers side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child: and behold, the babe wept. And she had ⁱ compassion on him, and said, This is ^j one of the ^k Hebrews children.

7 Then said his sister to Pharaohs daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaohs daughter said unto her, Go. And the maid went, and called the ^l child's mother.

9 And Pharaohs daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaohs daughter, and he became ^m her

son. And she called his name Moses: and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those days, when Moses was ⁿ grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way, and that way, and when he saw that there was no man, he ^o slew the Egyptian, and hid him in the sand.

13 And when he went out ^p the second day, behold, two men of the Hebrews strove together: and he said ^q to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee ^r a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? and Moses ^s feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses ^t fled from the face of Pharaoh, and dwelt in the land of ^u Midian: and he sat down by a ^v well.

16 Now the ^w priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their fathers flock.

17 And the shepherds came and drove them away: but Moses stood up, and ^x helped them, and watered their flock.

18 And when they came to ^y Reuel their father, he said, How is it that you are come so soon to day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

20 And he said unto his ^z daughters, And where is he? why is it that ye have left the man? Call him, that he may eat ^a bread.

21 And Moses was content to dwell with the man: and he ^b gave Moses ^c Zipporah his daughter.

22 And she bare him a son, and he called his name ^d Gershom: for he said, I have been a stranger in a strange land.

23 ¶ And

Before
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1571.

11. Heb.
21. 24. 25.
26.

11. Heb.
21. 24. 25.
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11. Heb.
21. 24. 25.
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11. Heb.
21. 24. 25.
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11. Heb.
21. 24. 25.
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11. Heb.
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21. 24. 25.
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11. Heb.
21. 24. 25.
26.

11. Heb.
21. 24. 25.
26.

11. Heb.
21. 24. 25.
26.

ANNOTATIONS ON CHAP. II.

Ver. 2. *Bare a son.*] Moses was not the first-born, his brother Aaron being three years older than he. See chap. 7. 7.

3. *Not longer hide him.*] To wit, with safety to herself, because they now grew more violent in executing that bloody decree, and the child growing up was more likely to be discovered, especially seeing the Egyptians dwelt among them.

She laid it in the flags.] That it might not be carried away by the stream; intending, as may be supposed, to come by night and suckle the child.

6. *One of the Hebrews children.*] This she might very probably guess, both from the circumstances in which she found him, and from the singular fairness and beauty of the child, far differing from the Egyptian hue.

10. *Became her son.*] By adoption, Heb. 11. 24. For, as Philo

reports, she, though long married, had no child of her own; and therefore treated him as her own, and gave him royal education and instruction.

17. *The shepherds came and drove them away.*] That they might enjoy the fruit of their labours, and make use of the water which they had drawn for their own cattle.

18. *Reuel their father.*] Either, 1. strictly, and then he is the same who elsewhere is called *Jethro*, Exod. 3. 1. and 18. oftentimes; and as some think, *Hobab*, Judg. 4. 11. Or, 2. Largely, i. e. their grandfather, for such are oft called fathers, as Gen. 31. 43. 2 Kings 14. 3. &c. and 16. 2. and 18. 3. so he was the father of Jethro, or Hobab, Numb. 10. 29.

19. *An Egyptian.*] As they took Moses to be by his speech and habit.

21. *Gave Moses Zipporah his daughter.*] Whom Moses married not instantly, but after some years of acquaintance with the family.

23. ¶ And

Before CHRIST 1531.
 Chap. 4.
 19.
 f Psal.
 12. 5.
 g Deut. 26.
 6-8.
 Numb. 20.
 26.
 h Gen. 15.
 24.
 † Heb.
 knew them.
 Gen. 4. 4.

23 ¶ And it came to pass in process of time, that the king of Egypt died, and the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God, by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God had respect unto them.

CHAP. III.

1 Moses keepeth Jethro's flock: 2 God appeareth to him in a burning bush: 3 He sendeth him to deliver Israel. 4 The name of God: 5 His message to Israel.

as Amos
 13. 1. Luke
 2. 8.
 b Chap. 18.
 5. & 19. 3.
 1 Kings
 19. 8.
 c Gen. 46.
 2. 15.
 63. 9.
 d Deut. 33.
 16. Acts
 7. 30.
 e Dan. 3.
 27. Isa.
 43. 7.
 f Psal. 111.
 2. Dan. 10.
 5. 15. Acts
 7. 31.
 g Gen. 22.
 11.
 h Gen.
 46. 2.
 i Acts 7.
 33.
 Joh. 5. 15. 2 Sam. 15. 30. Isa. 20. 2. Ezek. 24. 17, 23. & Joh. 5. 15.
 2 Chr. 8. 11. 2 Pet. 1. 18.

NOW Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the back-side of the desert, and came to the mountain of God, even to Horeb.

2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5 And he said, Draw not near hither: I put off thy shoes from off thy feet, for the place whereon thou standest, is holy ground.

6 Moreover he said, I am the God of thy fa-

ther, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry, by reason of their task-masters: for I know their sorrows.

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayst bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

23. By reason of the bondage.] Because though their great oppressor was dead, yet they found no relief, as they hoped to do.

ANNOTATIONS ON CHAP. III.

Ver. 1. To the back-side of the desert.] To its innermost parts, which were behind Jethro's habitation, and the former pastures, whither he went for fresh pastures.

Mountain of God.] So called, as being an high or eminent mountain; or, from the vision of God here following.

2. Angel of the Lord.] Not a created angel, but the Angel of the covenant, Christ Jesus. And these temporary apparitions of his were presages or fore-runners of his more solemn mission and coming, and therefore he is fully called an Angel. That this angel was no creature, plainly appears by the whole context, and especially by his saying, I am the Lord, &c.

The bush was not consumed.] Which doubtless represented the condition of the church and people of Israel, who were now in the fire of affliction, yet so as that God was present with them, and that they should not be consumed in it, whereof this vision was a pledge.

5. Put off thy shoes, &c.] It is probable this was one of the religious ceremonies observed by the patriarchs; and God requires Moses to perform it, as a received mark and testimony of that awful respect with which mortals ought to approach their Maker,

6. To look upon God;] i. e. That glorious appearance by which God manifested himself. The Chaldee justly renders it the glory of God.

8. And a large;] Comparatively to Goshen, where they now dwelt, and in respect of the whole territories to which their conquests should extend.

Flowing with milk and honey:] A proverbial expression, denoting plenty.

11. Who am I? How unworthy and unfit for that employment?

12. This shall be a token unto thee—ye shall serve God upon this mountain.] This could not be a token to him now, but was afterwards when God by his power brought them to this very place to worship him. But the words are better rendered by others: the vision which you have now seen, of the bush burning but not consumed, shall be a sign or token that I have sent thee; and when you shall have delivered my people, you shall worship God upon this mountain.

14. I am that I am.] The literal rendering of these words is, I will be that I will be; but because the future tense is often used for the present, our version may be justified. So the plain meaning of the words is, I am he whose name is I am; &c. as the 70 renders it with a sublime conciseness. The Chaldee takes in both the present and future, I am he who is and who will be.

This

Before
CHRIST
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2 Psal. 135.
13. & 102.
13. Hof.
12. 5.
a Gen.
50. 7.

b Gen. 15.
14. Luke
1. 68.

c Nomb.
23. 3. &
15. 16.
d Ver. 12.
Chap. 13.
7. 18. &
19. 1.
e Psal. 107.
4. 5. Jer.
2. 6. Rev.
12. 14.
f Chap.
6. 1.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

16 Go and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt.

17 And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and you shall say unto him, The LORD God of the Hebrews hath met with us; and now let us go (we beseech thee) three days journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will stretch out my hand, and smite

Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that when ye go, ye shall not go empty:

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

CHAP. IV.

1 Moses rod is turned into a serpent: 6 His hand is leprous: 10 He is loth to be sent: 14 Aaron is appointed to assist him: 18 Moses departed from Jethro. 21 God's message to Pharaoh. 24 Zipporah circumciseth her son. 27 Aaron is sent to meet Moses. 31 The people believeth them.

AND Moses answered, and said, But behold; they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What is that in thine hand? And he said, A rod.

Before
CHRIST
1491.

g Judg. 8.
16.
h Gen. 39.
27. Chap.
11. 3. &
12. 36.
Psal. 106.
46.
i Gen. 15.
14. Chap.
11. 2. &
22. 35.
Psal. 105.
37.

k Job 27.
17. Prov.
13. 21.
l 11. 31. 1.
Ezek. 39.
10.

m Acts 7. 25.

n Micah 7. 14.

This is a name of God most proper for the present occasion, as it is expressive of the incommunicable nature and essence of the supreme being: I am he of whom alone it can be said with strict propriety, *I am*; i. e. I enjoy an essential, independent, immutable and necessary existence, the same to-day, yesterday and for ever. Thus it is the same in sense with what St John hath more fully unfolded, Rev. 1. 4. *He which is, and which was, and which is to come.*

15. *The Lord;*] Heb. *Jehovah*, a word of the same root and signification with *I am*. This he adds, because God was best known to the Israelites by that name; and to shew, that though he had given himself a new name, yet he was the same God.

16. *Elders of Israel.*] As during the Egyptian tyranny the Hebrews appear to have been without a regular magistracy, the word *elders*, here, must signify the wisest and greatest of the nation in general, or, the heads of tribes in particular.

18. *Let us go three days into the wilderness.*] It was never the intention of the Israelites to return; but that Pharaoh might be the more inexcusable, they were directed at first to demand leave only to go as far as mount Sinai, which was but three days journey from Egypt, if they had gone the direct way.

Sacrifice to the Lord;] Which they could not do freely and safely in Egypt, Exod. 8. 26.

19. *No, not by a mighty hand;*] Or, except by a strong hand, i. e. except by Almighty power he be forced to it.

21. *I will give this people favour.*] To give favour here does not signify, as in other places, to procure them love and good-will; but, to dispose the Egyptians to grant the thing desired.

22. *Every woman shall borrow, &c.*] It is said, chap. 11. 2. that the men were to borrow as well as the women. Here ariseth a knotty question, How far it is consistent with the character of the Deity to authorise the Israelites in spoiling the Egyptians of their property, under a notion of borrowing. Some say, God suspended the law forbidding theft, in their favour; and consequently, where there was no law, there was no transgression. But this is to represent God as a mere arbitrary being, and quite to overthrow the

foundation of all moral good and evil. Others, with more appearance of reason, think, that God, to whom belongs the world and all that it contains, transferred his right to those goods from the Egyptians to the Israelites: but though it be true that God is the proprietor of all things, and may dispose of his own to whom he pleases, yet there is something in the manner of this action which seems altogether unworthy of God; not only to command, but even to approve of it. A satisfactory solution of this difficulty occurs, by correcting our version, and rendering it, *They shall ask*, instead of *they shall borrow*; for the word *shaal* signifies much oftner to ask than to borrow. See Gen. 32. 17. Josh. 19. 50. Judg. 8. 24. 1 Sam. 1. 20. 1 Chron. 4. 10. If therefore the Israelites asked their Egyptian neighbours to grant them such things as are here mentioned, as some compensation for the damage they had done them, and for the great benefit they had received by their services; and they, either out of a willingness to make them some reparation; or out of a desire to get rid of them upon any terms, granted their request, there was no wrong done. That these goods were of the nature of a fine which the Israelites exacted from the Egyptians, for having used them so barbarously, and which they were content to pay as a ransom for their lives, appears from Exod. 12. 33. and the Egyptians did not consider these things as lent, and to be restored, but as given, and never to be expected again; even as Pharaoh and his people rightly judged, that if the Israelites were once permitted to go out of the land with their whole families and estates, they would not return back, chap. 14. 5—Besides, admitting these jewels to have been properly borrowed, yet the Egyptians, by their causeless and hostile pursuit after the Israelites, with intent to destroy them, did fully discharge them of all obligation to restitution; and gave them a right, not only to keep these goods, but to take any other which they could from the Egyptians, according to the known and approved laws of war.

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3 And he said, Cast it on the ground; and he cast it on the ground, and it became ^a a serpent; and Moses ^d fled from before it.

4 And the LORD said unto Moses, ^e Put forth thine hand, and take it by the tail. And he put forth his hand, and ^f caught it, and it became a rod in his hand.

5 That they ^g may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thy hand into thy bosom; and he put his hand into his bosom: and when he took it out, behold, his hand was ^h leprous as snow.

7 And he said, Put thine hand into thy bosom again: and he put his hand into his ⁱ bosom again, and plucked it out of his bosom, and behold, it was turned again ^k as his other flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the ^l voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river, shall become ^m blood upon the dry land.

10 ¶ And Moses said unto the LORD, O my Lord, I am not ⁿ eloquent, neither heretofore nor since thou hast spoken unto thy servant; but I am ^o slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath ^p made mans mouth? or who makerh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, ^q and teach thee what thou shalt say.

13 And he said, ^r O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can ^s speak well. And also behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put ^t words in his mouth: and I will be with thy mouth, and with his mouth, and will ^u teach you what ye shall do.

16 And he shall be thy ^v spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead ^w of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt ^x do signs.

18 ¶ And Moses went and returned to Jethro his father in law, and said unto him, ^y Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which ^z sought thy life.

20 And Moses ^a took his wife, and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the ^b rod of God in his hand.

21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all these wonders before Pharaoh which I have put in thine hand: but ^c I will harden his heart, that he shall not let the people go.

12. 40. Rom. 11. 8. & 9. 13.

ANNOTATIONS on CHAP. IV.

Ver. 3. *Became a serpent;*] *i. e.* Was really changed into a serpent; whereby it was intimated what and how pernicious his rod should be to the Egyptians.

5. *That they may believe.*] An imperfect sentence, to be thus compleated, *This thou shalt do before them, that they may believe.*

8. *Voice of the first sign;*] The voice or word of God delivered and confirmed by the first sign.

10. *I am slow of speech, &c.*] Which signifies that he was not of a ready utterance, or faulted in his speech. What we translate *slow of speech* signifies (*Ezek. 3. 5.*) a strange speech, and hard to be understood; in which sense Moses would insinuate that he could not speak intelligibly to the Israelites and Egyptians, having in a great measure forgot their language through forty years disuse in the land of Midian.

12. *I will be with thy mouth;*] Direct and assist thee what and how to speak.

13. *By the hand of him whom thou wilt send;*] By one who is fitter for the work than I am.

14. *He cometh forth to meet thee;*] By my instigation and direction; which, because I see thou art still diffident, I give thee for

a new sign to strengthen thy belief that I will carry thee through this hard work.

16. *To him instead of God;*] To teach and command him. See *Exod. 7. 1.*

17. *Wherewith thou shalt do signs.*] Not that there was any virtue in the rod, but only that Moses bore it as a badge of his office.

18. *Let me—return unto my brethren.*] He prudently conceals from Jethro his main design, lest he should have retarded him in the execution of it.

21. *I will harden his heart.*] That is, I will suffer his heart to be hardened: for the sacred writings, in acknowledgment of the universal superintendency of providence, ascribe all events to God, even those which fall out in a natural way, by the intervention of second causes. So the meaning of these words, *I will harden his heart*, is, He will be so far from being softened by the chastisements which I shall inflict upon him, that he will take occasion from these very plagues to harden himself more in rebellion. Thus God may be said to harden Pharaoh's heart, because he did not interpose, but suffered him to be carried on by the bent of his own passions to that inflexible obstinacy which proved his ruin. Men harden themselves, because it is by their own obstinacy and perverseness only that they become obdurate; and they are hardened of God, by his giving them

Before
CHRIST
1491.
d Gen. 32.
28.
e Heb. 12.
23.
f Numb.
21. 31.
g Gen. 17.
14. Lev.
10. 3.
h Josh.
5. 2.
i 2 Sam.
16. 7.
k Ecclef.
4. 9.
l Gen. 29.
11.
m Ver. 11,
13. 13.
n Chap. 3.
16.
o Chap. 3.
7. Luke 1.
68.
p Chap. 12.
27.
q 34. 8.
Gen. 17. 3.
2 Chron.
20. 18.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is ^d my son, *even* my ^e first-born.
23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will *slay* thy son, *even* thy first-born.
24 ¶ And it came to pass by the way in the inn, that the LORD ^f met him; and sought to ^g kill him.
25 Then Zipporah took ^h a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and *said*, Surely ⁱ a bloody husband art thou to me.
26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.
27 ¶ And the LORD said to Aaron, Go into the wilderness ^k to meet Moses. And he went and met him in the mount of God, and ^l kissed him.
28 And Moses told Aaron all the words of the LORD, who had sent him, and ^m all the signs which he had commanded him.
29 ¶ And Moses and Aaron went and gathered together all the ⁿ elders of the children of Israel.
30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.
31 And the people believed: and when they heard that the LORD had ^o visited the children of Israel, and that he had looked upon their affliction, then they ^p bowed their heads and worshipped.

CHAP. V.

1 Pharaoh chideth Moses and Aaron for their message: 5 He increaseth the Israelites task: 15 He checketh their complaints: 20 They cry out upon

Moses and Aaron. 21 Moses complaineth to God.
AND afterward ^a Moses and Aaron went in, and ^b told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold ^c a feast unto me in the wilderness.
2 And Pharaoh said, ^d Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.
3 And they said, The God of the Hebrews ^e hath met with us: let us go, we pray thee, three days journey into the desert, and sacrifice unto the LORD our God, lest he fall upon us with ^f pestilence, or with the sword.
4 And the king of Egypt said unto them, ^g Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.
5 And Pharaoh said, Behold, the people of the land now ^h are ⁱ many, and you make them rest from their burdens.
6 And Pharaoh commanded the same day the ^j task-masters of the people, and their officers, saying,
7 Ye shall ^k no more give the people straw to make brick ^l as heretofore: let them go and gather straw for themselves.
8 And the tale of the bricks which they did make heretofore, you shall lay upon them; you shall not diminish ^m thereof: for they ⁿ be idle; therefore they cry, saying, Let us go and sacrifice to our God.
9 Let there ^o more work be laid upon the men, that they may labour therein: and let them not regard ^p vain words.
10 ¶ And the task-masters of the people ^q went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.
11 Go ye, get you straw where you can find

Before
CHRIST
1491.
a Chap. 4.
14.
b Psal. 119.
46. Ezek.
2. 6.
c 2 Chron.
10. 9.
d Cor. 5. 8.
e Chap. 3.
19. Job
21. 15.
f Psal. 12. 3.
g Chap. 3.
18.
h Zech.
14. 17.
i Luke 23.
2. 5.
j Chap. 1.
9. P. ov.
14. 28.
k Chap. 1.
11.
l Ver. 10.
m Cor. 10.
11.
n Heb. ye-sterday and the third day before.
o Heb. let the work be heavy upon the men.
p Jer. 43.
2. Zech.
1. 6.
q Prov. 29.
12.

them up to their own hearts lusts, as the scripture speaks, allowing them to follow their own imaginations, and giving them over to a reprobate mind.

22. *My son, even my first-born.*] They are most dear to me, and reserved by me out of all nations to be my peculiar people.

23. *I will slay thy son, even thy first-born.*] By which plague coming after the rest thou wilt be enforced to do what I advise thee now to do upon cheaper terms.

24. *The Lord met him;*] An angel appeared to him in some visible shape.

And sought to kill him.] He appeared in a threatening posture, and put him in fear of his life. And what seems to have been the occasion of this message to Moses is this; that Zipporah had refused to let her son be circumcised, and Moses, in compliance with her humour, had neglected to obey a plain command of God, Gen. 17. 12, 13.

25. *Then Zipporah.*] On this awful appearance, Zipporah, in order to save her husband's life, hastily goes about the operation herself.

Took a sharp stone,] Or a knife made of flint, for such they antiently used.

And said, Surely a bloody husband art thou to me.] Some re-

fer both these and the former words to the child: but it seems most natural to understand Zipporah as upbraiding Moses for obliging her to seal the marriage-contract with her son's blood.

ANNOTATIONS ON CHAP. V.

1. *Moses and Aaron,*] And with them some of the elders of Israel, as may seem from Exod. 3. 18. though here only the two chiefs be mentioned.

Hold a feast,] Or, offer a sacrifice, as they express it, ver. 3. and chap. 10. 9.

2. *Who is the Lord?*] In the original it is, *Who is Jehovah?* Pharaoh intended, by thus insulting Jehovah, to shew his piety to his own gods.

6. *The taskmasters—and their officers.*] The taskmasters were Egyptians, and the officers were Israelites, under-officers to them,

7. *Straw to make brick;*] Either to mingle with the clay, that it might not be too brittle; or to cover the clay when it was formed into bricks, that the heat of the sun might not dry them too much; or for fuel to burn their bricks with, straw being abundant there, and much used for that purpose.

† L.

12. All

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it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt, to gather stubble in stead of straw.

13 And the task-masters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaohs task-masters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants are beaten; but the fault is in thine own people.

17 But he said, Ye are idle, ye are idle: therefore ye say, Let us go, and do sacrifice to the LORD.

18 Go therefore now and work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh.

12. All the land of Egypt,] i. e. All that part of it; which is a very usual synecdoche.

16. Thine own people,] i. e. The Egyptian task-masters, who, by sending us abroad to gather straw, hinder us from doing the work which they require. They charge the task-masters, not the king, either in civility and duty, casting his fault upon the instruments, or because they did not know, or at best did not believe, that this was the king's act.

17. Ye are idle,] Instead of pitying the hard usage of the Israelites, he mocks their complaints.

20. They met Moses and Aaron,] Who, it seems natural to suppose, had waited for them in some convenient place, on purpose to learn what success the officers had in their petition.

21. Put a sword in their hand to slay us;] To give them an occasion to destroy and root us out.

ANNOTATIONS ON CHAP. VI.

3. But by my name Jehovah was I not known to them,] This part of the verse, as it now stands in our bibles, apparently contradicts the book of Genesis, from chap. 12. to the end of it; and also the third chapter of this book, from ver. 15. The Lord (or Jehovah, as it is in the Hebrew) God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, &c. Here Moses is directed to mention to the Israelites the name of Jehovah, as the sign and seal of his mission, which they would acknowledge. But if the name Jehovah was never known to their fathers, how should these their descendants have learnt it or remember it? yet Moses himself intimates, that they had called upon Jehovah in their distress. The

21 And they said unto them, The LORD look upon you, and judge; because you have made our favour to be † abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hands to slay us.

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered the people at all.

73. 25. f 1 Kings 19. 4, 10. Jer. 20. 7. 1 Psal. 118. 26. Jer. 13. 21. John 5. 43. 11 Chap. 4. 20, 22. Ecclef. 3. 21. Isa. 28. 16. Rom. 2. 7. Heb. 10. 36.

CHAP. VI.

1 God reneweth his promise by his name JEHOVAH.

14 The genealogy of Reuben, 15 of Simeon, 16 of Levi, of whom came Moses and Aaron.

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I am the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the

Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage. And when we cried unto the Lord God (Jehovah) of our fathers, the Lord (Jehovah) heard our voice, and looked upon our affliction, and our labour, and our oppression, Dent. 26. 6, 7. For where-ever we find the Lord in our translation, the word in the Hebrew is generally Jehovah; and consequently Jehovah cannot be denied to occur as the name of God, which he declared to those patriarchs, Gen. 15. 6, 7. and 22. 16. under which he appeared to them in visions, and gave them commands and promises, Gen. 22. 1. and 26. 2. and 28. 13. under which name they answered him, and called upon him, Gen. 13. 4. and 14. 22. and 15. 2, 8. nay more, they left this name of Jehovah to the places where he had thus condescended to converse with them: And Abraham called the name of the place Jehovah-jireh, Gen. 22. 14. consequently Abraham could not be ignorant of the name, when he had given it to a place. There is then a difficulty in the passage, which must be removed: and, in order to this, it has been proposed to amend the text, by changing not, into it; and then the words will run thus, I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of (El-shaddai) God Almighty, and my name Jehovah I made it known unto them. But as this alteration has not the authority of any ancient manuscript to support it, some may perhaps think it too bold: let us therefore see if we can remove the difficulty without altering the text; and this may be done by only changing the punctuation, and reading the passage interrogatively: Did not I appear unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty? and by my name Jehovah was I not known to them? that is, Was not I known to them both by the name El-shaddai, the God of power, and the name Jehovah, the Faithful God, the Fulfiller of promises?

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the land of their pilgrimage, wherein they were strangers.

5 And I have also heard * the groaning of the children of Israel, whom the Egyptians keep in bondage: and I have remembered * my covenant.

6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you * with a stretched out arm, and with great judgments.

7 And I will take you to me for a people, and I will be to you * a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land concerning the which I † did swear to † give it, to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

9 ¶ And Moses spake so unto the children of Israel: but they hearkned not unto Moses, for † anguish of spirit, and for cruel bondage.

10 And the LORD spake unto Moses, saying, 11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkned unto me; how then shall Pharaoh hear me, who am of † uncircumcised lips?

13 And the LORD spake unto Moses, and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt; to bring the children of Israel out of the land of Egypt.

14 ¶ These be the heads of their fathers houses: The sons of * Reuben, the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.

15 And the sons of † Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

16 ¶ And these are the names of the sons of Levi, according to their generations, Gershon, and * Kohath, and Merari: And the years of the

life of Levi were an hundred thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: And the years of the life of Kohath were an hundred thirty and three years.

19 And the sons of Merari; Mahali, and Mushi: these are the families of Levi, according to their generations.

20 And Amram took him Jochebed his * fathers sister to wife; and she bare him Aaron and Moses: And the years of the life of Amram were * an hundred and thirty and seven years.

21 ¶ And the sons of Izhar; * Korah, and Nepheg, and Zichri.

22 And the sons of † Uzziel; Mithael, and Elzaphan, and Zithri.

23 And Aaron took him * Elisheba daughter of * Amminadab, sister of Naashon to wife; and she bare him * Nadab and Abihu, * Eleazar and Ithamar.

24 And the sons of Korah; Assir, and Elkana, and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons son took him one of the daughters of Putiel to wife; and she bare him * Phinehas: these are the heads of the fathers of the Levites, according to their families.

26 These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt, according to their * armies.

27 These are they which spake to Pharaoh king of Egypt, * to bring out the children of Israel from Egypt: these are that Moses and Aaron.

28 ¶ And it came to pass on the day when the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I am of † uncircumcised lips, and * how shall Pharaoh hearken unto me?

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6. Great judgments.] i. e. Punishments justly inflicted upon them, as the word judging and judgments is oft used, as Gen. 15. 14. 2 Chron. 20. 12. Prov. 19. 29.

8. I am the Lord.] Heb. I am Jehovah, that is, I am he who performs what I have promised.

9. They hearkned not unto Moses, for anguish of spirit.] Their spirits were so dejected and broken with their miseries, that his words made no impression upon them.

12. Uncircumcised lips.] Uncircumcision being a great defect and blemish, whereby men were rendered unfit for many services and privileges, may denote any defect, whether moral and of the spirit, or natural and of the body.

20. His father's sister.] Or rather kinswoman, or cousin, or niece; for so this Hebrew word is sometimes used, as appears from Jer. 32. 8, 9, 12.

23. Aaron took him Elisheba daughter of Aminadab.] A prince of the tribe of Judah, Numb. 1. 7. and 2. 3. It is observable, that Moses is here silent in his own progeny, but gives a particular account of his brother's, not only from his great humility and modesty, which shine forth in many other passages, but because it was of more concernment, and the honour of priesthood given to Aaron was to be hereditary and peculiar to his seed, and therefore it was necessary they should be exactly known; whereas the honour and government of Moses was only perforceal, and did not pass to his children.

26. According to their armies.] i. e. According to their numerous families, which were equal to great armies, and which went out of Egypt like several armies in military order, and with great power. See Exod. 12. 41, 51. and 13. 18. and 14. 8.

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CHAP. VII.

1 *Moses is encouraged to go to Pharaoh: 7 His age: 10 His rod is turned into a serpent. 12 The forcerers do the like. 13 Pharaoh's heart is hardened. 14 God's message to Pharaoh. 19 The river is turned into blood.*

Jer. 1.
20.
A Chap. 4.
16.
Matt. 28.
20.
Ver. 13.
Chap. 4.
21.
John 4.
48. Rom.
15. 18. 19.
Acts 2. 12.
f Chap. 9.
3. Judg.
2. 15.
1 Sam. 12.
25.
g Chap. 6.
26.
h Chap.
6. 6.
i Psal. 9.
16.
h Chap. 12.
28. Psal.
139. 4.
1 Gen. 15.
13. Deut.
34. 7. Acta
7. 30.

AND the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt, by great judgments.

5 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying,

Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod and cast it before Pharaoh, and it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise-men, and the forcerers: now the magicians of Egypt, they also did in like manner with their incantments.

12 For they cast down every man his rod, and they became serpents: but Aarons rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning, lo, he goeth out unto the water, and thou shalt stand by the rivers brink, against he come: and the rod which was turned to a serpent, shalt thou take in thine hand.

16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and behold, hitherto thou wouldst not hear,

17 Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand, upon the waters which are in the river, and they shall be turned to blood.

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m Chap.

4. 2.

n Chap.

4. 3.

o Gen. 41.

8. 2 Tim.

3. 8. Gal.

3. 1.

* Or, secret

miles, jug-

gingh,

Eph. 4. 14.

a Theff.

2. 9.

p Acts 6.

10. 1 John

4. 3. 4.

g Chap. 4.

21. Rom.

2. 5.

† Heb,

berry,

Zech. 7. 12.

r Chap. 9.

13. 1. Gal.

101. 8.

f Ver. 5.

Chap. 5. 2.

Psal 9. 16.

ANNOTATIONS ON CHAP. VII.

Ver. 1. *A god to Pharaoh;*] To represent my person, to act like God, by requiring his obedience to thy commands, and by punishing his disobedience with such punishments as none but God can inflict, to which end thou shalt have my Omnipotent assistance.

Thy prophet;] i. e. Thy interpreter or spokesman, to deliver thy commands to Pharaoh.

5. *The Egyptians shall know that I am the Lord;*] They shall know that I am not the God of Israel only, but Jebovab, the supreme God of the universe.

11. *Magicians;*] The same now called *forcerers*, who acted by the power of the devil, whom by certain rites and ceremonies they engaged to their assistance. Of these the two chief were Jannes and Jambres, 2 Tim. 3. 8.

12. *And they became serpents;*] Josephus and others have been of opinion, that these were not real serpents, but mere appearances of serpents. But the text makes no other distinction betwixt this miracle and that of Moses, but that his serpent swallowed up theirs. The scripture all along supposes, that evil spirits and impollars have the power of working some kinds of miracles; so that we need not be surprised if these magicians actually performed many of these miracles by their infernal art, which Moses wrought by the power of God. But others, unwilling to introduce miracles without necessity, are of opinion that these signs were effected merely by the use of natural means, and by the art of man, without any

supernatural interposition: at least, that this was the opinion of Pharaoh and his people, when Moses wrought his wonders in Egypt, is thought evident from the use Pharaoh made of his magicians upon the occasion: for when Aaron's rod was turned into a serpent, he sent for his magicians to do the same; and, upon finding they could, thought it no miracle, and refused to let the people go. He made the same conclusion upon their bringing up frogs, and upon the rivers being turned into blood: but when the magicians tried and could not produce lice, then both he and they concluded that this was the finger of God.

Aaron's rod swallowed up their rods;] A sufficient demonstration of the superior power by which Moses acted; which might have convinced Pharaoh, if his magicians had not made him believe that they would in time find a power superior to Moses.

15. *Unto the water;*] i. e. Nilus, whither he went at that time, either for his recreation, or to pay his morning worship to that river, which the Egyptians had in great veneration.

17. *The river;*] Nilus.

They shall be turned to blood;] Which was a very grievous plague to them; both because it was an eternal dishonour to their religion, and because from hence they had both their drink, Deut. 31. 10, 11. Jer. 2. 18. and their meat, Numb. 11. 5. for greater and lesser cattle they would not eat, Exod. 8. 26. And it was a very proper punishment for them, who had made that river an instrument for the execution of their bloody design against the Israelitish infants, Exod. 1. 22.

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† Heb. be
weary,
Ver. 24.
Chap. 8.
24.
* Heb. ga-
thering of
their waters,

† Chap.
17. 5.

† Psal. 78.
44. & 105.
29. Rev.
8. 8. & 16.
3. to 6.
x Rev. 8.
9. & 16. 3.
y Jer. 2.
18.
z Ver. 17.
a Ver. 11.
Chap. 8.
7. 8.
b Ver. 13.
Chap. 4.
21.
c Chap. 9.
21. 2 Sam.
18. 3.
2 Kings 10.
31. Prov.
22. 17.

18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall † lothe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their * pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

20 And Moses and Aaron did so, as the LORD commanded: and he † lift up the rod and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants: and all the waters that were in the river, were turned to † blood.

21 And the fish that was in the river, † died: and the river † stank, and the Egyptians could not drink of the water of the river: and there was blood throughout † all the land of Egypt.

22 And the magicians of Egypt † did so with their enchantments: and Pharaoh's heart was † hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he † set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

CHAP. VIII.

1 Frogs are sent. 8 Pharaoh sueth to Moses, 12 and Moses by prayer removeth them away 16 The dust is turned into lice, 18 which the magicians could not do. 20 The swarms of flies. 25 Pharaoh inclineth to let the people go, 32 but yet is hardened.

AND the LORD spake unto Moses, * Go unto Pharaoh, and say unto him, Thus saith the

LORD, let my people go, that they may serve me.

2 And if thou refuse to let them go, behold, I will smite all thy borders with frogs.

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs.

4 And the frogs shall come up both † on thee and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the † frogs came up, and † covered the land of Egypt.

7 And the magicians † did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, † Intreat the LORD, that he may take away the frogs from me, and from my people: and I will let the people † go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, * Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to † destroy the frogs from thee, and thy houses, that they may remain in the † river only?

10 And he said, To-morrow. And he said, Be it according to thy word: † that thou mayst know that there is none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people: they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh, and Moses † cried unto the LORD, because of the frogs which he had brought against Pharaoh.

13 And

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† Ver. 22.
Psal. 107.
40.

† Psal. 78.
45. & 107.
30. Rev.
16. 13, 14.
d Ver. 27.
e Chap. 7.
13, 22.
f Chap. 5.
g 1 Kings
13. 6.
h Ver. 25.
28.

* Or, have
the honour
upon me.
Judg. 7. 2.
Isa. 10. 15.
† Heb. cut
off.
Ver. 13.
b Chap. 7.
21.
i Chap. 7.
17. Psal.
9. 16.

† Chap. 32.
21. Ezek.
36. 37.
James 5.
17. 18.

ANNOTATIONS ON CHAP. VIII.

Ver. 3. *The river:*] Under which are comprehended all other rivers, streams and ponds, as appears from ver. 5.

4. *Upon thy people:*] Not upon the Israelites, whom he hereby exempts from the number of Pharaoh's people and subjects, and owns them for his peculiar people.

7. *The magicians did so:*] Nor was it hard for the devil to produce frogs out of their own spawn, and the slime of the river.

9. *Glory over me: when shall I intreat for thee, &c.?*] Know only indulge thee in this request, but even permit thee to chase thine own time. Hereby he knew that the hand and glory of God would be more conspicuous in it.

10. *To-morrow:*] Why not presently? *Ans.* Because he thought it an hard and long work to remove so vast a number of frogs, and that Moses might use divers ceremonies, as the magicians did, in his addresses to God, which would require some considerable time.

18. *The Egyptians shall lothe.*] Therefore the Israelites were free from this plague, and those branches of Nile which they used were uncorrupted, when all others were turned into blood.

19. *Upon their streams, &c.*] Not that he was to go to every pool to use this ceremony there, but he stretched his hand and rod over some of them in the name of all the rest, which he might signify, either by his words, or by the various motions of his rod several ways.

22. *The magicians—did so with their enchantments:*] In some of the pools or lakes of water which Moses had not yet turned into blood, or in some of the waters out of the pits which the people digged, ver. 24. for this change might be wrought not suddenly (which is not affirmed in this relation) but by degrees, which God might so order for this very end, that the magicians might have matter for the trial of their experiment.

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1 Ver. 9.
10, 11.
† Heb.
beeps, beeps.
Judg. 15.
16.
m Chap. 7.
21. Isa.
34. 3. Joel
2. 20.
Ezek 39.)
11.
† Eccles. 8.
11.
† Heb.
made his
heart heavy,
Chap. 4.
21. Ver.
32. Isa.
26. 10.
Zech. 7.
11, 12.
o Ver. 17.
p Psal. 105.
31.
q Luke 10.
18. Acts
16. 18, 19.
2 Tim. 3.
8, 9.
r 1 Sam. 6.
9. Matt.
22. 28.
with Luke
21. 20.

13 And the LORD did [†] according to the word of Moses: and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon [†] heaps: and the land ^m stank.

15 But when Pharaoh saw that there was ^o respite, he [†] hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy ^o rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became ^p lice in man and in beast: all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they ^q could not: so there were lice upon man and upon beast.

19 Then the magicians said unto Pharaoh, This is the ^r finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, (lo, he cometh forth to the water) and say unto him, Thus saith the LORD, Let my people go that they may serve me.

21 Else if thou wilt not let my people go, behold, I will send swarms of *flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of *flies*, and also the ground whereon they are.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of *flies* shall be there; to the end thou

mayst know that I am the LORD in the midst of the earth.

23 And I will put a division between my people, and thy people: to morrow shall this sign be.

24 And the LORD did so: and there came a grievous swarm of *flies* into the house of Pharaoh, and into his servants houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of *flies*.

25 ¶ And Pharaoh called for Moses, and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is ^s not meet so to do: for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the ^t abomination of the Egyptians before their eyes, and ^u will they not stone us?

27 We will go three days journey into the wilderness, and sacrifice to the LORD our God, as he shall ^v command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God, in the wilderness; only you shall not go very far away: ^w intreat for me.

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD, that the swarms of *flies* may depart from Pharaoh, from his servants, and from his people to morrow: but let not Pharaoh ^x deal deceitfully any more, in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moses, and he removed the swarms of *flies* from Pharaoh, from his servants, and from his people: there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

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f 2 Cor. 4.
14.
† Gen. 41.
32. & 46.
34. Deut.
7. 25. &
12. 30, 31.
Isa. 44. 19.
Ezra 9. 1.
† Gen. 4.
7. & 12. 9.
x Chap. 3.
18. & 5. 1.
3. & 10.
26. Matt.
28. 20.
Acts 5. 19.
20.
y Ver. 9.
29. Chap.
9. 28. &
10. 17.
z Kings 13.
6. Ezra 6.
10. Acts 8.
24. Rom.
15. 30.
x Ver. 8.
1 Kings 18.
27. Job.
13. 9.
Psal. 78.
34. 36. 37.
G. l. 6. 7.

14. Gathered them together upon heaps;] Which doubtless they cast into their rivers, or pits, &c. though that be not here mentioned. God would not instantly and wholly take them away, both to convince them of the truth of the miracle, and to make them more sensible of this judgment, and more fearful of bringing another upon themselves.

17. All the dust of the land became lice;] i. e. Lice were mingled every where with the dust.

18. The magicians did so;] i. e. endeavoured to do so. Thus to enter, Math. 7. 13. is put for *striving to enter*, Luke 13. 24. Thus men are said to deliver, Gen. 37. 21. to fight, Jos. 24. 9. to return, Jos. 10. 15. when they only attempted or endeavoured to do so.

They could not.] It was as easy for them to produce lice as frogs: but God hindered them, partly to confound them and their devilish arts, and to shew, that what they did before was only by his permission; and partly to convince Pharaoh and the Egyptians of their vanity in trusting to such impotent magicians, and in opposing that God who could controul and confound them when he pleased.

19. This is the finger of God;] i. e. The power of that supreme God, whom both the Egyptians and other heathen idolaters acknowledged as superior to all men, and idols, and devils. This

they said, lest they should be thought inferior to Moses and Aaron in magical art.

21. Swarms of flies;] Heb. a mixture, of insects or flies, as appears from Psal. 78. 45. which were of various kinds, as bees, wasps, gnats, hornets, &c. infinite in their numbers, and doubtless larger, and more venomous and pernicious than the common ones were.

22. I will sever in that day the land of Goshen.] Here the distinguishing mercy of God to the Israelites is plainly expressed, which must be understood in the foregoing plagues.

The Lord in the midst of the earth;] Either, 1. Of the whole earth, and consequently of Egypt, that I am not only the Lord of Israel, but of thee and thy dominions too. Or rather, 2. Of Goshen, the words being properly thus rendered, that I the Lord am in the midst of that land, to wit, the land of Goshen now spoken of, to defend and preserve it. For God is said to be in the midst of them whom he protects, Deut. 7. 21. and 23. 14. Jos. 3. 10. Psal. 46. 5.

26. The abomination of the Egyptians.] That which the Egyptians abhor to kill, or to see killed; as not only scripture, but profane authors, as Diodorus, and Tully, and Juvenal witness, because they worshipped them as gods, as is notoriously known.

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CHAP. IX.

3 *The murrain of beasts.* 8 *The plague of boils and blains.* 23 *The message about the hail.* 22 *The plague of hail.* 27 *Pharaoh saith to Moses, 35 but yet is hardened.*

THEN the LORD said unto Moses, * Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the *b* hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous *c* murrain.

4 And the LORD shall *a* sever between the cattle of Israel, and the cattle of Egypt: and there shall nothing die of all *that is* the childrens of Israel.

5 And the LORD *a* appointed a set time, saying, *f* To morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow; and *a* all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was *b* hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses, and unto Aaron, Take to you *i* handfuls of ashes of the furnace, and let Moses sprinkle it towards the heaven in the sight of Pharaoh:

9 And it shall become small dust in all the land of Egypt, and shall be a *b* boil breaking forth with blains, *upon* man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it up toward heaven: and it became a boil break-

ing forth with blains, upon man, and upon beast.

11 And the magicians *=* could not stand before Moses, because of the *boyl*: for the *boyl* was upon the magicians, and upon all the Egyptians.

12 And the LORD *a* hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon *a* thine heart, and upon thy servants, and upon thy people: that thou mayst know that *there is* none like me in all the earth.

15 For now I will *p* stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed *a* for this *cause* have I *†* raised thee up, *a* for to shew *in* thee my power; and that *f* my name may be declared throughout all the earth.

17 *a* As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to morrow about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt, since the foundation thereof, even until now.

19 Send therefore now, and gather thy cattle, and all that thou hast in the field: *for upon every* man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that *a* feared the word of the LORD amongst the servants of Pharaoh, made his servants and his cattle flee into the houses.

21 And he that *†* regarded not the word of the LORD, left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may,

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m Chap. 7.
11, 12, &c.
8, 19, 19.
2 Tim. 3.
8, 9. Rev.
6, 17.
8 Chap. 4.
21. Rev.
16, 11.

o r Kings
8, 34.
Micah. 6.
13.
p Ver. 37.
6, 16.

q Rom. 9.
17. Prov.
16, 4.
† Heb.
made thee

stand up, or
constituted
and set thee.
Prov. 16, 4.
r Chap. 8.
22.

f Gen. 32.
29. Plal.
83, 17, 18.
Rom. 9.
17.
1. Isa. 26.
11.

a Gen. 44.
28.

† Heb. *set
not his heart
unto.*

ANNOTATIONS ON CHAP. IX.

Ver. 6. *All the cattle of Egypt died.*] Either of all sorts; or a very great number of them: as the word *all* is frequently used; or rather, all that were in the field; as it is expressly limited, ver. 3. but not all absolutely, as appears from ver. 9, 19, 25. and chap. 14. 23.

9. *Shall be a boil breaking forth with blains.*] This should be rendered, *an inflammation breaking out into blains*; for the word *sebehin*, which we translate a *boil*, comes from *sebehan*, to be hot or inflamed; and blains generally arise from an inflammation.

11. *And the magicians could not stand before Moses, &c.*] This plague completed the defeat of the magicians; accordingly they are never mentioned again. Probably they were now rendered so contemptible, that they durst not again look either Moses or Pharaoh in the face.

[14. *Upon thine heart*;] Such as shall not only afflict thy body and outward estate, but reach to thine heart, and fill thy soul with terror, anguish and impotent rage.

15. *That I may smite thee and thy people with pestilence*;] Not properly so called; but largely, as the word is used, Hof. 13. 14. meaning, with an utter and irrecoverable destruction. This relates partly to the killing of the first-born, which plague did more immediately and nearly concern both him and his people, and principally to their destruction in the Red-sea.

16. *For this cause have I raised thee up*;] The Septuagint has it, *For this cause thou hast hitherto been preserved*. Though thou hast long ago deserved to be destroyed, yet I have thought fit to spare thee for a considerable time, to shew my wonders in the land of Egypt.

19. *Gather thy cattle*.] This forewarning God gives, to make a difference between the penitent and the incorrigible Egyptians.

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be hail in all the land of Egypt; upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

x Chap. 19.
16. & 20.
18. Rev.
6. 1. & 16.
17. 18.
y Joh. 10.
18. Job
23. 22. 23.
Rev. 16.
21.
z Psal. 78.
47. 48. &
105. 32.
a Chap. 10.
6. Rev.
16. 18.
b Ver. 6.
Chap. 8.
21. & 11.
7. Isa. 32.
18.
c Chap. 10.
16. Numb.
22. 34.
1 Sam. 15.
24. & 26.
21.
d Chap. 8.
28.
† Heb. *vois-
ses of God*,
Psal. 29.
3. 4.
e Ver. 33.
2 Chron. 6.
23. Psal.
143. 6.
Ezra 9. 5.
Job 11. 73.
f Deut. 10.
34. 15.
Psal. 24. 1.
g 50. 10.
a Cor. 10.
26. 28.
g Prov.
26. 6.
† Heb. *dark,
or, hidden*.
h Chap. 10.
18. 19.
James 5.
27. 18.
i Chap. 4.
21. & 7. 14.
2 Chron.
29. 21. &
36. 13.

23 And Moses stretched forth his rod toward heaven, and the Lord sent ^a thunder and ^v hail, and the ^a fire ran along upon the ground; and the Lord rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was ^a none like it in all the land of Egypt, since it became a nation.

25 And the hail smote throughout all the land of Egypt, all that *was* in the field, both man and beast: and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel *were*, was there ^b no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, ^c I have sinned *this time*: the Lord is righteous, and I and my people *are* wicked.

28 ^d Intreat the Lord (for it is enough) that there be no more mighty [†] thundrings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him. As soon as I am gone out of the city, I will spread abroad ^e my hands unto the Lord: and the thunder shall cease, neither shall there be any more hail; that thou mayst know, how that the ^f earth is the Lord's.

30 But as for thee and thy servants, I know that ye will ^a not yet fear the Lord God.

31 And the flax, and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rie were not smitten: for they *were* [†] not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ^b ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain, and the hail, and the thunders were ceased, he sinned yet more, and ⁱ hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.

23. *Ran along upon the ground.*] Devouring both herbs and cattle which were upon it.

24. *Fire mingled with the hail.*] Which strange mixture much increased the miracle.

25. *Every tree of the field;* *i. e.* Most of them; or herbs and trees of all sorts, as appears from chap. 10. 12, 15. See before ver. 6.

27. *I have sinned this time.*] It appears from his conduct afterwards, that this confession was extorted by the horrible fright he was in of being undone.

29. *The earth is the Lord's.*] The earth is put for the world,

C H A P. X.

1 God threatneth to send locusts. 7 Pharaoh moved by his servants inclineth to let the Israelites go. 12 The plague of the locusts. 16 Pharaoh sueth to Moses. 21 The plague of darkness. 24 Pharaoh sueth unto Moses, 27 but yet is hardened.

AND the Lord said unto Moses, Go in unto Pharaoh: for I have ^a hardened his heart, and the heart of his servants; that I might shew these my signs before him:

2 And that thou mayst tell ^b in the ears of thy son, and of thy sons son, what things I have wrought in Egypt, and my signs which I have done amongst them; that ye may know how that I am the Lord.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to ^c humble thyself before me? Let my people go that they may serve me.

4 Else if thou refuse to let my people go, behold, to morrow I will bring the ^d locusts into thy coast.

5 And they shall cover the [†] face of the earth, that one cannot be able to see the earth: and they shall eat the ^e residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers nor thy fathers fathers have seen, since the day that they were upon the earth, unto this day. And he turned himself and went out from Pharaoh.

7 And Pharaohs servants said unto him, How long shall this man be ^f a snare unto us? Let the men go, that they may serve the Lord their God: knowest thou not yet, that Egypt ^g is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go serve the Lord your God: but [†] who *are* they that shall go?

9 And Moses said, We will go with our ^h young and with our old, with our sons, and

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a Chap. 4.
21. & 7.
14.

b Chap. 13.
8. Deut. 1.
20. 22.
Psal. 78. 5.
& 41. 1.
Eph. 6. 4.

c Isa. 1. 5.
Rom. 2. 4.

d Ver. 14.
Prov. 30.

e Heb. 94.
Ver. 15.
f Chap. 9.
32. Job
1. 4.

g Chap. 13.
33. Joh.
23. 23.
1 Sam. 18.
21.

h Psal. 107.
34.
† Heb. *us
and who*.
b Joh. 24.
15. Eccles.
12. 1. Eph.
6. 4.

ANNOTATIONS on CHAP. X.

Ver. 5. *Every tree;*] The fruits and leaves of every tree.
6. *Which neither thy fathers, &c.*] *i. e.* They exceeded in bigness or number all that had been seen in Egypt.

7. *A snare unto us;*] An occasion of sin and destruction.

9. d

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with our daughters; with our flocks, and with our herds will we go: for we must hold a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: ^a look to it, for evil is before you.

11 Not so; go now ye ^a that are men, and serve the LORD, for that ^a you did desire. And they were driven out from Pharaohs presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, ^a even all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought ^a an east-wind upon the land all that day, and all that night: and when it was morning, the east-wind brought the ^a locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: ^a very grievous ^a were they; before them there were ^a no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened, and they ^a did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called for Moses and Aaron in haste; and he said, ^a I have sinned against the LORD your God, and ^a against you.

17 Now therefore forgive, I pray thee, my sin only this once, and ^a intreat the LORD your God, that he may take away from me this ^a death only.

18 And he went out from Pharaoh, and ^a intreated the LORD.

19 And the LORD turned a mighty strong west-wind, which took away the locusts, and cast them into the ^a Red sea: there remained not one locust in all the coasts of Egypt.

20 But the LORD ^a hardened Pharaohs heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness ^a which may be felt.

22 And Moses stretched forth his hand toward heaven: and there was a ^a thick darkness in all the land of Egypt three days.

23 They ^a saw not one another, neither rose any from his place for three days: but all the children of Israel had ^a light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, Go ye serve the LORD; only let your flocks and your herds be stayed: ^a let your little ones also go with you.

25 And Moses said, Thou must give us also ^a sacrifices, and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall ^a not an hoof be left behind: for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD ^a hardened Pharaohs heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face ^a no more: for in ^a that day thou seest my face, thou shalt die.

29 And Moses said, Thou hast spoken ^a well, I will see thy face again no more.

C H A P.

9. *A feast unto the Lord,*] Wherein all are concerned, and therefore all must be present and ready to do what God requires them.

10. *Let the Lord be so with you, as I will let you go.*] I wish God may be no more ready and willing to be with you, and to do you good, than I am willing to let you go.

Evil is before you;] More evil and affliction shall befall you forthwith, unless you be content to go on my terms.

11. *For that you did desire;*] Which was not true, but only was gathered by him out of their declared intention of going to sacrifice, wherein he thought the presence of the women and children wholly unnecessary.

15. *All the fruit of the trees which the hail had left.*] How could this be, when the hail had smitten every herb, and broken every tree, chap. 9. 25. ? *Ans.* 1. There seems to have been some distance of time between these two plagues, in which space new productions might be sprouting forth both out of the ground, and from the trees. 2. The words *all* and *every* are commonly understood of the greatest part.

17. *This death,*] This deadly plague; compare 2 Kings 4. 40. and 2 Cor. 11. 23. Besides, it did destroy the life of herbs and

trees, yea of beasts and men, either directly, or at least by consequence, in depriving them of the necessary supports of life.

19. *And cast them into the Red sea.*] This sea is otherwise called the Arabian gulph, and lyes south-east of Egypt. The Phœnicians called it the sea of Edom, from its neighbourhood to Idumea; and the Greeks, turning this proper name into an appellative, called it the *Red sea*, for Edom in the Hebrew signifies red.

21. *Darkness which may be felt;*] Which might be felt in its cause, to wit, those thick and gross vapours which filled and infected the air.

23. *They saw not one another, neither rose any from his place, &c.*] This passage paints, in the strongest colours the horror and dismay which this palpable darkness cast upon their minds. We must not understand the expression in its full extent; it only implies, that none of the Egyptians ventured out of their houses during three days, and that all business was entirely at a stand.

24. *Let your flocks—be stayed,*] As a pledge of your return after your sacrifice is ended.

29. *I will see thy face again no more.*] I will not appear again before thee without thy express command.

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CHAP. XI.

1 *God's message to the Israelites to borrow jewels of their neighbours; 4 Moses threateneth Pharaoh with the death of the first-born.*

AND the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt.

5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh, that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And all these thy servants shall come down

unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee; and after that I will go out: and he went out from Pharaoh in a great anger.

9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

CHAP. XII.

1 *The beginning of the year is changed. 3 The passover is instituted. 11 The rite of the passover. 15 Unleavened bread. 29 The first-born are slain. 31 The Israelites are driven out of the land: 37 They come to Succoth. 43 The ordinance of the passover.*

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.

4 And if the household be too little for the lamb, let him and his neighbour next unto his house, take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a

ANNOTATIONS on CHAP. XI.

Ver. 1. *The Lord said unto Moses;*] Or, had said unto Moses. And this is here added, as the reason why Moses spake so boldly to Pharaoh, because God had assured him of a good issue.

2. *Let every man borrow, &c.*] See chap. 3. 22.

4. *Moses said;*] To Pharaoh before his departure, as appears by comparing verse 8. And therefore the three first verses of this chapter come in by way of parenthesis.

5. *That sitteth upon his throne.*] Or he that is to sit, he whose right this is by the custom of Egypt, and by the law of nations.

Unto the first-born of the maid-servant—behind the mill;] i. e. All in general from the highest to the lowest; for the grinding of the mill was the work of the most abject slaves.

7. *A dog move his tongue;*] i. e. There shall be great tranquillity among the Israelites.

8. *Thy servants;*] Thy courtiers and great officers, who now are so insolent and obstinate.]

From Pharaoh in a great anger.] It should be rendered, *from Pharaoh who was in a great anger.*

ANNOTATIONS on CHAP. XII.

Ver. 1. *The Lord spake;*] i. e. Had spoken, before the three days

of darkness, as may appear by comparing ver. 3. and 6. of this chapter with chap. 11. 4.

2. *This month;*] The first month after the vernal equinox, called *Abib*, containing part of our March and part of April.

Shall be the first month of the year unto you.] Heretofore your first month for all affairs hath been Tisri, which in part answers to our September, and is the first month after the autumnal equinox; and so it shall be to you still as to civil affairs, as it appears from *Exod.* 23. 16. and 34. 22. and *Levit.* 25. 8, 9, 10. but as to sacred and ecclesiastical matters this shall henceforth be your first month.

3. *In the tenth day of this month.*] That they might have the lamb ready for the sacrifice, and might not be distracted about procuring it when they should be going to use it.

A lamb;] Or kid, ver. 5. for the same word signifies both, though a lamb was commonly used, and a kid only in case of the want of a lamb.

A lamb for an house.] A lamb was to be disposed of to every house or family, according to its quantity, or the number of persons in it, as the next verse explains it.

4. *If the household be too little;*] i. e. For eating of the whole lamb at one meal, according to the rule, ver. 8, 10. If the persons be so few that they cannot eat it up without gluttony.

5. *Without blemish;*] Without any deformity or distemper of body. And this the very light of nature taught the Heathens to observe

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1. Isa. 49.
23.
† Heb. *head of anger*,
Numb. 12.
3. Matth.
3. 5.
† Rom. 9.
17.
† Chap. 4.
21.

Chap.
23. 4.

† Ver. 6.
17. 18, 19.
Joh. 4. 19.
† John 1.
29.
† Cor. 5. 7.
† Matt. 28.
18.
† Lev. 1. 3.
10. & 21.
—24.
Mat. 1. 14.
† Pet. 1.
29.

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8
out
34.

Before male of the first year: ye shall take it out from
CHRIST the sheep or from the goats.
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f Lev. 23. 5.
2 Chron. 30. 13.
Chap. 29. 39. & 30. 8.

6 And ye shall keep it up until the ^ffourteenth day of the same month; and the ^wwhole assembly of the congregation of Israel shall kill it ^hin the evening.

7 And they shall take of the blood, and ⁱstrike it on the two side-posts and on the ^uupper door-post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night; roast with fire, and ⁱunleavened bread, and with ^bbitter herbs they shall eat it.

9 Eat not of it ^rraw, nor sodden at all with water, but roast ^owith fire: his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning, ye shall ^bburn with fire.

11 ¶ And thus shall ye eat it; with your ^gloyns girded, your shoes on your feet, and your staff in your hand: and ye shall eat it ^rin haste; it is the LORDS passover.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all ^gthe gods of Egypt I will execute judgment; I am the LORD.

13 And the blood shall be to you for a token upon the houses where you ^aare: and when I see the blood, I will ^ppass over you, and the plague shall not be upon you ^tto destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and you shall keep it a feast to the LORD, throughout your generations: you shall keep it ^aa feast by an ordinance ^ofor ever.

15 ¶ Seven days shall ye eat unleavened bread, even the first day ye ^hshall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be ^hcut off from Israel.

16 And in the first day there shall be ^aan holy convocation, and in the seventh day there shall be an holy convocation to you: no manner of work shall ^hbe done in them, save that which every man must eat, that only may be done of you.

17 And ye shall observe the feast of unleavened bread; for in this self-same day have ⁱI brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 ¶ In the ^hfirst month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven ^ffound in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a ^hstranger or born in the land.

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb, according to your families, and kill the ^hpassover.

22 And ye shall take a bunch of ⁱhyssop, and dip it in the blood that is in the bason, and ^hstrike the lintel and the two side-posts, with the blood that is in the bason: and none of you shall ^hgo out at the door of his house until the morning.

23 ¶ Seven days shall ye eat unleavened bread, even the first day ye ^hshall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be ^hcut off from Israel.

24 And in the first day there shall be ^aan holy convocation, and in the seventh day there shall be an holy convocation to you: no manner of work shall ^hbe done in them, save that which every man must eat, that only may be done of you.

25 And ye shall observe the feast of unleavened bread; for in this self-same day have ⁱI brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

26 ¶ In the ^hfirst month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

Before male of the first year: ye shall take it out from
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f Lev. 23. 5.
2 Chron. 30. 13.
Chap. 29. 39. & 30. 8.

6 And ye shall keep it up until the ^ffourteenth day of the same month; and the ^wwhole assembly of the congregation of Israel shall kill it ^hin the evening.

7 And they shall take of the blood, and ⁱstrike it on the two side-posts and on the ^uupper door-post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night; roast with fire, and ⁱunleavened bread, and with ^bbitter herbs they shall eat it.

9 Eat not of it ^rraw, nor sodden at all with water, but roast ^owith fire: his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning, ye shall ^bburn with fire.

11 ¶ And thus shall ye eat it; with your ^gloyns girded, your shoes on your feet, and your staff in your hand: and ye shall eat it ^rin haste; it is the LORDS passover.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all ^gthe gods of Egypt I will execute judgment; I am the LORD.

13 And the blood shall be to you for a token upon the houses where you ^aare: and when I see the blood, I will ^ppass over you, and the plague shall not be upon you ^tto destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and you shall keep it a feast to the LORD, throughout your generations: you shall keep it ^aa feast by an ordinance ^ofor ever.

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25 And ye shall observe the feast of unleavened bread; for in this self-same day have ⁱI brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

26 ¶ In the ^hfirst month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

observe in their sacrifices. This property was required, both to typify Christ, a lamb without spot or blemish, Heb. 9. 14. 1 Pet. 1. 19. and to instruct us, that all our services to God must be as perfect as possibly may be. A male, because the male was accounted more excellent than the female. Of the first year, because after that time they were not proper emblems of purity and innocence; though it might be offered to God at any time after it was eight days old, Exod. 22. 30. Lev. 22. 27.

6. Keep it up;] Separate it from the rest of the flock. The whole assembly, &c.] The assembly is said to kill it, because one person did it in their name, and by their appointment. It is probable it was killed by the master of the family, who was a priest in his own family.

In the evening.] Heb. Between the two evenings; the first of which began after the sun had passed the meridian, and lasted till sun-set; then began the second, which lasted till the end of the twilight: between these two evenings the passover was to be offered.

7. They shall take the blood.] This was afterwards restrained to the priests, but at this time it was allowed to the masters of families, as their present circumstances required.

Strike it.] With a bunch of hyssop, ver. 22.

On the two side-posts, &c.] As a badge of distinction between their houses and the Egyptians.

8. Unleavened bread.] As a monument of their speedy departure out of Egypt, which gave them not time to leaven their bread, ver. 34. which is the reason alledged for it, Deut. 16. 3.

With bitter herbs;] To remind them of their hard service and bitter usage in Egypt.

9. Raw;] i. e. Half-roasted, when some of the blood remains in it.

11. Thus shall ye eat it;] To wit, for this time, because their circumstances required it, that they being suddenly to take a great journey, might be in a travelling habit.

The Lord's passover:] A sacrifice in remembrance of Jehovah's passing over or sparing the Israelites when he smote the Egyptians.

12. Against all the Gods of Egypt, &c.] Some understand their princes and great men; but, according to the best interpreters, this seems to be spoken of the idol-gods which the Egyptians worshipped.

14. An ordinance for ever;] i. e. So long as your state and church continues.

15. Seven days.] Besides and after the day of eating the passover, which was a distinct feast, and no part of the feast of unleavened bread.

16. The first day—and the seventh day.] The first day was to be a holy convocation, on account of the passover feast; and the seventh day, because it is computed to have been on the seventh day after their exit out of Egypt, that Pharaoh and his host were drowned in the Red-sea.

19. Whether he be a stranger;] To wit, a proselyte; for strangers unconverted to the Jewish religion were not admitted to this feast.

22. Go out at the door of his house;] i. e. Of the house where

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Numb.
20. 16.
2 Sam. 24.
16. Heb.
11. 28.

Chap. 13.
9. 9. Deut.
32. 7.
Joh. 4. 6.
Psal. 78. 6.

Heb. 11.
28.
Chap. 11.
4. Job 34.
20.

Thess. 5.
2. 3.
Numb. 8.
17. & 33.
34.

Psal. 78. 51.
& 105. 36.
& 135. 8.
& 136. 10.

Chap. 11.
6. Prov.
21. 13.
James 2.
13.

Chap. 10.
29.
Chap. 8.
28. & 9.
28. & 10.
37.

Chap. 11.
2. 8. Psal.
105. 38.
Gen. 20.
3.

in he did eat the passover, which oftentimes was his neighbour's house: see ver. 4.

25. *When ye be come to the land;* viz. of Canaan, as ver. 19. For in the wilderness they kept this feast but once, and that by God's particular direction, Numb. 9. 2.

30. *There was not an house;* To wit, of those houses which had any first-born in them, for in divers families there might be no first-born.

32. *Bless me also;* Pray to God for me, that I may not perish by this or any other plague.

34. *And the people took their dough before it was leavened;* Perhaps it might be better rendered, *They took their flour before it was leavened:* for if they had time to make it into paste, had they not also time to leaven it? And the word sometimes signifies flour, as 2 Sam. 13. 8.

Kneading-troughs; The word here so translated is, Deut. 28. 5. 17. translated *store*, and it seems more natural to render it here *grain* or *corn*.

23 For the LORD will pass through to smite the Egyptians, and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee, and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land, which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean you by this service?

27 That ye shall say, *It is the sacrifice of the LORDS passover*, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass that at midnight the LORD smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, and get you forth from amongst my people, both you and the children of Israel: and go, serve the LORD, as ye have said.

32 Also take your flocks, and your herds, as ye have said, and be gone: and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste: for they said, We be all dead men.

34 And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians, jewels of silver, and jewels of gold, and raiment.

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required: and they spoiled the Egyptians.

37 ¶ And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children.

38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened: because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 *It is a night* to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel, in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This is the ordinance of the passover: there shall no stranger eat thereof.

44 But every mans servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner, and an hired servant shall not eat thereof.

46 In

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Chap.
8. 3.
2 Chap. 1.
22. & 11. 2.
Chap. 3.
21.

Gen. 17.
14. Psal.
105. 37.

Gen. 47.
11.
Gen. 15.
5. Psal.
105. 37.

Heb. 4.
great multitude,
Numb.
11. 4.

Ver. 31.
Chap. 6. 1.

Acts 13.
17. Heb.
13. 9.

Gen. 12.
1, 2, 3. &
15. 13.
Acts 7. 6.

Gal. 3. 16,
17.
Psal. 102.
13.

Hab. 2. 3.
Ezek.
24. 2.
Heb. of
observation.

Gen. 17.
12. Lev.
22. 10.

Gen. 17.
12, 13.
Lev. 22.
11.

Lev. 22.
10.

37. *About six hundred thousand on foot, that were men;* i. e. Persons who were fit to bear arms, 20 years old and upwards. But if we reckon old men, women and children, this could not be above one third of the whole number of people that went out of Egypt. A surprising increase, in little more than 200 years, from 70 persons only!

38. *A mixed multitude;* Egyptian proselytes to the religion of the Hebrews.

40. *The sojourning of the children of Israel who dwelt in Egypt, &c.* i. e. The sojourning of the Hebrew or Israelitish nation, from the time that Abraham left his native country, (Gen. 12. 1, &c.) to the release of his posterity, who dwelt, or were long sojourners in Egypt, was just 430 years. For by computing the years of the lives of Jacob, Levi, Kohath, Amram, and Moses himself, it appears that the sojourning of the children of Israel, strictly so called, in Egypt, was not above 215 years.

45. *Shall not eat thereof;* Except he submit to circumcision, as ver. 43. See Numb. 9. 14.

46. *Neither*

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46 " In one house shall it be eaten, thou shalt not carry forth ought of the flesh abroad out of the house: neither shall ye break a bone thereof.

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 " One law shall be to him that is home-born and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel: as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the self-same day, that the LORD did bring the children of Israel out of the land of Egypt, by their armies.

C H A P. XIII.

1 The first-born are sanctified to God. 3 The memorial of the passover is commanded. 11 The firstlings of beasts are set apart. 17 The Israelites go out of Egypt, and carry Joseph's bones with them. 20 They come to Etham. 21 God guideth them by a pillar of a cloud, and a pillar of fire.

AND the LORD spake unto Moses, saying,
2 " Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

3 ¶ And Moses said unto the people, " Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.

4 This day came ye out, in the month Abib.

5 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days shalt thou eat unleavened bread, and in the seventh day shall be a feast to the LORD.

7 Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt shew thy son in that day, saying, *This is done* because of that which the LORD did unto me, when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes; that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That thou shalt set apart unto the LORD all that openeth the matrix: and every firstling that cometh of a beast, which thou hast, the males shall be the LORD's.

13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man amongst thy children shalt thou redeem.

14 ¶ And it shall be when thy son asketh thee in time to come, saying, *What is this?* that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage.

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near: for God said, Lest peradventure the people repent when they see war, and they return to Egypt.

46. *Neither shall ye break a bone thereof.*] This was required, principally, that it might be an evident type of the Lord Jesus, in whom this was literally fulfilled, John 19. 36.

A N N O T A T I O N S O N C H A P. XIII.

Ver. 2. *All the first-born;*] viz. If they be males, as it is limited, ver. 12.

Whatsoever openeth the womb;] That is, the first production of the womb; and should have been so rendered here, the word being derived from an Arabic verb which signifies to begin.

9. *A sign unto thee upon thine hand.*] The celebration of this

feast shall be to thee instead of a mark which a man makes, or a ring, or any thing else which he puts upon his hand or arm, to bring any thing to his remembrance.

13. *Every firstling of an ass,*] An unclean creature, and therefore this rule was to be observed in all other unclean creatures.

Break his neck;] Or, cut off his neck, because being consecrated to God, it was not to be applied to any common use.

17. *The Philistines,*] A fierce and warlike people, whereof they had sad and late experience, 1 Chron. 7. 21.

Was near,] There being this way but a few days journey between Egypt and Canaan.

Lest the people repent when they see war.] Had they entered directly

Before CHRIST 1491. 18 But God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up & harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

CHAP. XIV.

1 God instructeth the Israelites in their journey.

5 Pharaoh pursueth after them. 10 The Israelites murmur: 13 Moses comforteth them.

15 God instructeth Moses. 19 The cloud removeth behind the camp. 21 The Israelites pass through the Red sea, 23 which drowneth the Egyptians.

15 God instructeth Moses. 19 The cloud removeth behind the camp. 21 The Israelites pass through the Red sea, 23 which drowneth the Egyptians.

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, that

directly into Canaan by the shortest way, they must have been engaged in war at once with the Philistines, Canaanites and Egyptians; and as they had been long oppressed with slavery, their spirits were broken and unfit for war. But though this which is here mentioned was one, yet it was not the only reason of this counsel, but there were other causes for it; the Egyptians were to be drowned in the sea, the Israelites to be further tried, *Deut.* 8. 2. and full measure to be allowed to the iniquity of the Amorites.

18. *Harnessed.*] This word is variously rendered: some render it, *five in a rank*; others, *girt about*, that is, ready for action.

19. *The bones of Joseph.*] And the other patriarchs, as appears from *Acts* 7. 16.

21. *And the Lord.*] He is called the angel of God, *chap.* 14. 9. by whom we are to understand the Son of God, whose presence and conduct the Israelites had in the wilderness, as appears from *1 Cor.* 10. 4, 9. and whom they are there said to have tempted.

Pillar of a cloud.] It was but one pillar, *Numb.* 9. 15, 16. having two different appearances and uses of a cloud by day, to defend them from the heat, *Psal.* 105. 39. which in those parts was excessive; and of a fire by night to illuminate them. It was a cloud erected towards heaven, like a pillar upwards; but downwards flat and broad, spread over the body of the people, and afterwards more eminently over the tabernacle.

Led them the way.] Which was altogether necessary in those vast and pathless deserts.

22. *From before the people.*] Whilst they continued in the wilderness, and had need of such direction.

ANNOTATIONS ON CHAP. XIV.

Ver. 2. *Speak unto the children of Israel, that they turn.*]

they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them, and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.

5 ¶ And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him.

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; and the children of Israel went out with an high hand.

9 But the Egyptians pursued after them (all the horses and chariots of Pharaoh, and his horsemen, and his army) and overtook them encamping by the sea, beside Pihahiroth before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lift up their eyes, and behold, the

Their intention at first was to have entered the wilderness from Etham, but they are now directed to turn to the right, and keep along the west side of the Red-sea.

Before Pihahiroth.] This seems to have been the name of a narrow passage, between the mountains on the west side of the Red-sea, the word *Pi*, in the Hebrew, signifying a mouth: it lay about sixteen miles from Etham.

Between Migdol and the sea.] The word *Migdol* signifies a castle, and was probably a fortress raised on one of the mountains of Pihahiroth. This place was situated on the western shore of the Red-sea.

3. *Pharaoh will say of the children of Israel, They are entangled in the land.*] He will be persuaded that you are hemmed in by rocks on one side, and by the sea on the other.

The wilderness hath shut them in.] By the word *wilderness* must be understood wild rugged mountains; for the children of Israel were now near the shore of the Red-sea, among mountains almost impassable, especially to a numerous army.

4. *And I will harden Pharaoh's heart.*] The situation of the Israelites, now inclosed between impassable rocks and mountains on one side, and the sea on the other, will render Pharaoh so hardy and desperate as to attempt to follow, and, by force, bring them back to his Egyptian bondage.

8. *And he pursued after the children of Israel: and the children of Israel went out with an high hand.*] This passage might be rendered more intelligibly thus: *And he pursued after the children of Israel, even the children of Israel, who went out with an high hand:* that is, who were going away in spite of him.

9. *All the horses and chariots of Pharaoh, and his horsemen.*] The army of the Egyptians consisted solely of chariots and horsemen; for they were in haste to overtake them.

15. *Wherefore*

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Egyptians marched after them, and they were fore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day; for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward.

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the mids of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went

from before their face, and stood behind them: 20 And it came between the camp of the Egyptians, and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea, and the LORD caused the sea to go back by a strong east-wind all that night, and made the sea dry-land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them, to the midst of the sea, even all Pharaohs horses, his chariots, and his horsemen.

24 And it came to pass that in the morning watch the LORD looked unto the host of the Egyptians, through the pillar of fire, and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot-wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel: for the LORD fighteth for them, against the Egyptians.

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it: and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned and covered the chariots, and the horsemen, and all the host of

a Psal. 46. 5. o Deut. 11. 4. Matt. 7. 2.

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2 Psal. 12.
11.
o Job. 4.
23. 1.
Psal. 66.
12. & 77.
16. & 124.
5. Job. 3.
26.
b Jer. 18.
17. Psal.
78. 26.
Exod. 20.
13.

c Psal. 66.
5. 6. &
106. 9.
d Psal. 136.
13. 12. 63.
12. Neh. 9.
11.
e Num. 33.
8. Job. 4.
23. Heb.
12. 20.
f Psal. 78.
13. 12.
63. 13. 14.
g Matt. 14.
25.

h Job 40.
12.
i Num. 12.
5. Deut. 1.
33.
k Psal. 18.
14. & 77.
18.
l Heb. 12.
Judg. 5. 28.
l Chap. 7.
19.
m Chap. 15.
10.

15. *Wherefore criest thou unto me?*] This passage contains an excellent moral lesson, namely, that it is not by inactive invocations of the Deity, that we are to expect relief from heaven in our exigencies; but by joining with prayer to God our most active and prudent endeavours. To neglect to use natural means which are in our power, and trust entirely to vows and prayers, is only to tempt Providence, and increase the evil.

17. *I will harden the hearts of the Egyptians, and they shall follow them.*] Of all the insatiables that ever possessed the Egyptians this was the strongest, that they should venture to pursue the Israelites, when they saw, or might have seen, the sea opening her bosom to give them a passage; an evident proof that they were under the protection of the God of nature, whose voice that unruly element was thus miraculously made to obey.

I will get me honour.] My power and my justice shall be magnified and rendered more conspicuous in the eyes of the world, by means of their miraculous destruction.

21. *And the Lord caused the sea to go back.*] Some writers have endeavoured to explain this in a natural way; but the sacred history plainly represents it as miraculous, the pillar of the cloud conducting them, the sea beginning to retire upon Moses' lifting up his rod, and standing as an heap on both sides, while the Israelites passed over dry land. The psalmist gives us a most beautiful description of this miracle, by representing the waters struck with

amazement at the sight of God, and starting back in awe of his majesty: *The waters saw thee, O God, the waters saw thee: they were afraid; the depths also were troubled.* Psalm 77. 16.

24. *The Lord looked upon the host of the Egyptians.*] He looked upon them in anger: he visited them with the marks of his displeasure, by confounding and baffling their measures.

Through the pillar of fire, and of the cloud.] The cloudy part of the pillar had been towards the Egyptians; but it seems probable to imagine, that the other side was now turned towards them, and confounded them with its amazing brightness.

And troubled the host of the Egyptians.] This was done either by the glorious splendor issuing from the pillar of the cloud flashing in their faces; or, as Josephus explains it, by a dreadful tempest, with thunder and hail-stones shot from the clouds, which put them into the greatest disorder: to this transaction Dr. Hammond refers, *Psal. 77. 17. The clouds poured out water; the skies sent out a sound: the voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.*

25. *And took off their chariot-wheels.*] Some of their wheels were broken by lightning and tempest.

27. *The sea returned to its strength.*] This enormous mass of waters, which had been suspended by the power of God, had now full scope given to its impetuous rage.

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Pharaoh that came into the sea after them: there remained not so much as one of them.

29 But the children of Israel walked upon dry-land in the midst of the sea: and the waters were a wall unto them on their right-hand, and on their left.

30 Thus the Lord saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

CHAP. XV.

1 *Moses' song.* 22 *The people want water.* 23 *The waters at Marah are bitter:* 25 *A tree sweeteneth them.* 27 *At Elim are twelve wells, and seventy palm-trees.*

THEN sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my fathers God, and I will exalt him.

3 The Lord is a man of war: the Lord is his name.

28. Isa. 45. 1. g Hab. 3. 8, 9. Psal. 24. 8. Rev. 19. 11. b Psal. 83. 16, 18.

29. But the children of Israel walked on dry land in the midst of the sea.] This should be rendered, But the children of Israel had walked, &c. for they had entirely passed through the sea when Pharaoh and his host were drowned.

31. And the people feared the Lord, &c.] This great miracle for some time filled their minds with awful ideas of God; but these were immediately effaced by the first pressure of a difficulty; and this temporary fit of religion turned into infidelity towards God, and impatient murmurings against their leader.

ANNOTATIONS ON CHAP. XV.

Ver. 1. *Then sang Moses, &c.*] This song is the most antient piece of poetry in the world; but in what kind of measure it is composed, is not easy to determine: nor is this of any great consequence, since every competent judge must own, that it contains something much more essential to poetry, elevation of sentiment, and loftiness of expression; and is an instance of the true use to which poetry ought to be applied; namely, to sing the praise of God, and his glorious works.

2. *The Lord is my strength and song, and he is become my salvation.*] The Lord is my powerful protector, the object of my praise, the author of my safety, and glorious deliverance.

He is my God, and I will prepare him an habitation, &c.] This might be better rendered, *He is my God, and I will honour him; my father's God, and I will exalt him.* For the original word has two senses; to build one a comely dwelling, and to honour, the latter of which is preferable here, as it answers to the o-

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red-sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together: the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who is like unto thee, O Lord, amongst the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

14 The

ther member of the sentence, *My father's God, and I will exalt him.*

3. *The Lord is a man of war.*] This passage is very unhappily rendered: the Arabic has it, *the Lord is mighty in war*, which is much more elegant than our translation.

6. *Thy right hand, O Lord, is become glorious, &c.*] This, O God, was the work of thy divine power, which is magnified in the overthrow of such adversaries.

7. *Thy wrath, which consumed them as stubble.*] This should have been rendered, *Thy fiery indignation consumed them as stubble.*

8. *With the blast of thy nostrils.*] A poetical expression for the wind, which blew vehemently by order of the Almighty. It strongly marks the power of God, intimating, that, merely by breathing on the sea, he had made that unruly element to fly back. The royal psalmist uses nearly the same expression, when he tells us, that all the hosts of heaven were made by the breath of his mouth, Psal. xxxiii. 6.

9. *The enemy said, I will pursue, &c.*] How did the enemy swell with revenge, and feast upon the hope of satiating their malice and fury upon us, when God, by one blast of his displeasure, put a period at once to their lives and expectations!

11 *Who is like unto thee, &c.*] O powerful Jehovah! what are all the imaginary deities of the heathen world, when compared to thy transcendent and infinite perfections?

12. *The earth swallowed them.*] It received them into its capacious bosom, wherein the ocean is contained.

13. *Thou hast guided them in thy strength unto thy holy habitation.*

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Chap. 14.

27.

14. 7.

1 Ver. 10.

Neh. 9. 11.

Jer. 51. 63.

64. Rev.

18. 21.

15. 16.

Zech. 2. 8.

Job 4. 9.

2 Thel.

2. 8.

15. 21.

15. 21.

15. 21.

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14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

Deut. 2.
Joh. 2.
Joh. 2.
11. & 5. 1.
Psal. 22. 14.
& 68. 2.

15 Then the dukes of Edom shall be amazed, the mighty men of Moab, trembling shall take hold upon them: all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them, by the greatness of thine army they shall be as still as a stone: till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mount of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in: in the sanctuary, O Lord, which thy hands have established.

18 The Lord shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots, and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them: but the children of Israel went on dry-land in the midst of the sea.

20 ¶ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with dances.

21 And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red-sea, and they went out into the wilderness of Shur: and they went three days in the wilderness, and found no water.

23 ¶ And when they came to Marah, they

could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the Lord, and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them;

26 And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes; I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

27 ¶ And they came to Elim, where were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

CHAP. XVI.

1 The Israelites come to Sin: 2 They murmur for want of bread: 4 God promiseth them bread from heaven. 11 Quails are sent, 14 and manna: 16 The ordering of manna: 25 It was not to be found on the sabbath. 32 An omer of it is preserved.

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day

Before
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Chap. 14.
11. & 16.
2. & 17. 3.
Numb. 11.
1. 4. 5. 6.
10. & 14.
1. 4. & 16.
41. & 21. 5.
21. 5.
Matt. 6.
25.
Chap. 17.
Psal. 50.
15.
2 Kings
2. 21.
Deut. 8.
2. 15.
Col. 1. 10.
Deut. 28.
27. 60.
Psal.
41. 4.
Num. 33.
9.
Rev. 7. 9.

Num. 33.
10.
Ezek. 30.
15.
Numb.
33. 3.

tion.] The Almighty is here considered as a shepherd, leading his people in peaceful security, like a flock, to their promised rest in the land of Canaan.

14. *The people shall hear, &c.*] The fame of these wonders shall go before us, striking terror into all the people whose countries we are to possess, and into such as shall attempt to obstruct our passage thither.

17. *The mount of thine inheritance.*] This seems to refer to the mountains which stood within the walls of Jerusalem, on one of which the temple was built. *He brought them to the border of his sanctuary, even to the mountain which his right hand had purchased,* Psal. 78. 54.

20. *Took a timbrel in her hand.*] It was a custom, from the earliest ages, to use musical instruments in the service of their Maker, especially in celebrating the divine praises, which is the most spirited part of worship, and indeed the most ravishing and exalted employment of a rational being.

21. *And Miriam answered them.*] The meaning seems to be, that after every verse sung by Moses and the men, Miriam and the women interposed, and repeated this verse, *Sing to the Lord, for he hath triumphed gloriously, &c.* This way of singing alternately was used in after times, as appears from Ezra 3. 11. and Psal. 136. and is represented as practised by the angels themselves, in their worship of the Divine Majesty, *Isaiah 6. 4. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts! The whole earth is full of his glory.* And surely, nothing can be so

truly becoming a dependent state, as to pay our homage of thanksgiving to the Fountain of perfection, and magnify the Supreme Governor of the universe.

23. *They came to Marah.*] The word signifies bitterness, a name which was given it afterwards from the badness of the waters.

24. *And the people, murmured.*] We have here a specimen of the unbelief of this people, though they had so lately seen such affecting demonstrations of the extraordinary care of Providence towards them.

25. *The Lord shewed him a tree, &c.*] There have been various conjectures with regard to the nature of this tree: but the research is needless, since, whatever tree it was, the effect must have been miraculous.

26. *If thou wilt diligently hearken to the voice of the Lord thy God, &c.*] All now required of them was, to do justice, love mercy, and walk humbly with their God. They were not yet loaded with that yoke of ceremonies which God, because of the hardness of their hearts, thought proper afterwards to lay upon them.

That healeth thee;] Who preserveth thee in health.

27. *And they came to Elim.*] This place is situated on the northern borders of the desert of Sin. Dr Shaw tells us, that there are now only nine wells remaining, the other three being filled up with drifts of sand, which are common in Arabia: but that this loss is amply supplied by the great increase of the palm-trees, the seventy having propagated themselves into more than two thousand.

Before of the second month, after their departing out of
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d Gen.
29. 4.
e Chap. 15.
24.
f Num. 14.
2. Lam.
4. 9.
g Numb.
11. 4. 5.
h Deut. 8.
3. Jer. 2.
6.
i Psal. 78.
24. 25. &
105. 40.
John 6. 31.
30. 3.
† Heb. the
word of a
day in his
day.
Matt. 6.
31. 34.
k Chap. 15.
25. Deut.
8. 2.

l Ver. 10.
Numb. 14.
30. & 16.
43. & 12. 5.
m Numb.
26. 3.

n Ver. 9.
12. 1 Sam.
8. 7. Luke
10. 16.
Rom. 13. 2.
o Deut. 12.
5. 6.

p Chap. 13.
20. 21.
q Lev. 9.
6. 23.
Matt. 17. 5.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather † a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt.

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: And what are we, that ye murmur against us?

8 And Moses said, This shall be when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: And what are we? your murmurings are not against us, but against the LORD.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.

11 ¶ And the LORD spake unto Moses, say-

ing, 12 I have heard the murmurings of the children of Israel; speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when † the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

15 And when the children of Israel saw it, they said one to another, * It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

16 ¶ This is the thing which the LORD hath commanded, Gather of it every man according to his eating: an omer * for every man, according to the number of your persons, take ye every man for them which are in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses, but some of them left of it until the morning, and it bred worms and stank: And Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses.

23 And

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r Ver. 13.
Numb. 11.
31.
s Ver. 4.

t Num. 12.
31. Psal.
105. 40.
† Heb. a
bed of dew.
u Num. 11.
9. Rev. 2.
17.

v Or, What
is this, or,
It is a por-
tion.
John 6. 31.

x Ver. 36.

y Ver. 19.

z a Cor. 8.
15.

a Ver. 24.
Matt. 6. 31.
Heb. 13. 5.

b Prov. 6.
6. 7. 8.
c 10. 4.
John 12.
35.
c Ver. 16.
d Mal. 2. 7.

ANNOTATIONS ON CHAP. XVI.

Ver. 2. *And the whole congregation of the children of Israel murmured.*] This murmuring seems to have been much more general than that mentioned in the preceding chapter: for there it is only said, the people murmured; but here, the whole congregation.

3. *Would to God we had died, &c.*] Happy would it have been for us, had we perished with the first-born of Egypt. Is this thy gratitude, O Israel, to thy God for all his benefits! O Judah, thy goodness is like the morning cloud, and as the early dew it goeth away! Hosea vi. 4. Surely they might, without any high degree of faith, have trusted in God, by whose command they had undertaken that dangerous expedition, that he would not suffer them to die in it by hunger or thirst.

4. *The people shall gather a certain rate every day.*] It came

down in daily showers, that they might be kept in a perpetual and thankful dependence on Providence.

That I may prove them.] To give them an opportunity of shewing their temper, whether they will be obedient to my commands or not.

9. *Come near before the Lord.*] Assemble together before the cloud wherein Jehovah's glorious presence was manifested.

10. *And behold, the glory of the Lord.*] They were suddenly struck with an unwonted brightness from the pillar of the cloud.

13. *Quails.*] Ludolphus thinks it should be translated locusts, which he apprehends answers best to the circumstances of the narration both here and Numb. xi. 31.

15. *It is manna.*] They took it for common manna, from its resembling it; though it was, in reality, a very different thing: the common manna is hardened by the heat of the sun, whereas this melted and flowed away in streams.

16. *An omer for every man.*] This measure contained about three quarts English, wine measure;

23. To

Before CHRIST 1491. 23 And he said unto them, This is that which the LORD hath said, To-morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake, to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.

1 Chap. 35. 2 Gen. 2. 3 Lev. 23. 3. 4 Ver. 20.

24 And they laid it up till the morning as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to-day; for to-day is a sabbath unto the LORD: to-day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

27 ¶ And it came to pass, that there went out some of the people on the seventh day for to gather; and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it was like coriander-seed, white; and the taste of it was like wafers made with honey.

32 ¶ And Moses said; This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the testimony to be kept.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer is the tenth part of an ephah.

CHAP. XVII.

1 The people murmur for water at Rephidim: 5 God sendeth them for water to the rock in Horeb. 8 Amalek is overcome by the holding up of Moses' hands. 15 Moses buildeth the altar JEHOVAH-Nissi.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide you with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us, and our children, and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock, in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah, and Meribah, because of the chiding of

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1 Joh. 5. 12. Neh. 9. 15. John 6. 49. 1 Cor. 10. 31.

2 Num. 33. 11, 14, 16. 3 Psal. 37. 23.

4 Num. 20. 3, 4. 5 Chap. 16. 2.

6 Num. 14. 22. Deut. 6. 16. Matt. 4. 7. & 16. 1.

7 Ad. 15. 10. 8 Cor. 10. 9. 9 Chap. 14. 15. & 15.

10 Num. 25. 11, 12. 11 Num. 14. 10. 1 Sam. 30. 6.

12 Ezech. 2. 6. 13 Chap. 7. 20.

14 Deut. 8. 14. Neh. 9. 15. Psal. 78.

15 & 105. 43. 1 Cor. 10. 4. 16 That is, Titiation. 17 That is, Contention. 18 Num. 20. 13.

23. *To-morrow is the rest.*] It seems reasonable to conclude, from hence, that rest on the sabbath was now first appointed: that, however religiously they might have observed a day in seven before, in memory of the six days creation, yet they did not cease from all labour till now; for otherwise the rulers of the people could have no need to be informed of it.

35. *Until they came to a land inhabited.*] To Canaan, called a land inhabited, in opposition to the wilderness, which was either very thinly, or not at all inhabited.

ANNOTATIONS ON CHAP. XVII.

Ver. 1. *And pitched in Rephidim.*] A dry and sandy part of the desert, within a march or two of Sinai.

2. *Wherefore do ye tempt the Lord?*] Can you be so base as to distrust the power, the goodness, the faithfulness of God, who hath so often and so miraculously provided for you?

3. *And the people thirsted there for water.*] The water they had brought from Elim was now spent, and they chide Moses for bringing them into such an inconvenient station.

5. *Take with thee of the elders of Israel.*] That they may be witnesses that thou dost really bring water out of the rock.

6. *I will stand before thee there upon the rock.*] That is, the glory of the Lord in the cloud shall appear in this place, to strengthen thy faith, and convince the people of Israel that this water is divinely given them.

And Moses did so.] That is, he smote the rock, and brought water out in such plenty, that it ran down like rivers, Psal. lxxviii. 15, 16. It became a continual fountain or stream of water, which rendered this part of Arabia habitable in future ages. Those who have travelled in these parts, tell us, that at the foot of mount Horeb is a monastery, well supplied with a cool limpid stream, that flows down from the mountain.

Before the children of Israel, and because they tempted the LORD, saying, Is the LORD among us or not?

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1 Gen. 36.
16. 1 Sam.
15. 2.
11 Chap. 4.
20.

8 ¶ Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill, with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses hands were heavy, and they took a stone and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it JEHOVAH-nissi.

16 For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

CHAP. XVIII.

1 Jethro bringeth to Moses his wife and two sons: 7 Moses entertaineth him. 13 Jethro's counsel is accepted.

WHEN Jethro the priest of Midian, Moses father in law, heard of all that God had

done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt:

2 Then Jethro, Moses father in law, took Zipporah Moses wife, after he had sent her back,

3 And her two sons, of which the name of the one was Gershom, (for he said, I have been an alien in a strange land.)

4 And the name of the other was Eliezer (for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh.)

5 And Jethro, Moses father in law, came with his sons and his wife unto Moses, into the wilderness, where he encamped at the mount of God.

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare: and they came into the tent.

8 And Moses told his father in law all that the LORD had done unto Pharaoh, and to the Egyptians for Israel's sake, and all the travel that had come upon them by the way, and how the LORD delivered them.

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel: whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly, he was above them.

ANNOTATIONS ON CHAP. XVIII.

2. *After he had sent her back.*] From the way to Egypt, upon the occasion mentioned *Exod. 4. 24, 25.* and because he found by experience that she was likely to hinder him from, or discourage him in the discharge of his great and dangerous office, and to give an ill example to the Israelites.

6. *He said unto Moses.*] Not by word of mouth, as the next verse sheweth, but either by a letter, or by a messenger.

11. *Now I know.*] viz. More clearly, and by certain experience, as that phrase signifies, *Gen. 22. 12. 1 Kings 17. 18, 24.* for otherwise it is more than probable, that Jethro had the knowledge of the true God before this time, not only because he was the great-grandchild of Abraham, but also because of his long conversation with a person of so great knowledge, and wisdom, and piety, as Moses was.

Wherein they dealt proudly.] Either, 1. Their false gods, who wrought strange things in and by their servants the magicians, who contended with Moses, and proudly boasted of their skill as not a whit inferior to that of Moses, but at last were forced to yield up the

7. *Is the Lord among us, or not?*] Are we under his special providence and protection, or not?

8. *Then came Amalek.*] Though this battle with Amalek is recorded after the miracle at Horeb, yet it certainly happened before it; for it is here said that they came and fought with Israel in Rephidim: which circumstance is cleared up, by comparing this passage with *Deut. 25. 18.* where we read, that Amalek met, or fell upon them by the way, and smote the hindmost of them, even all that were feeble, when they were faint and weary: that is, when they were fainting with thirst in their march to Horeb. The Amalekites inhabited some part of Arabia Petrea, near Rephidim, where the Israelites had just been encamped, and lay between them and Canaan.

9. *And Moses said unto Joshua.*] Moses appoints him general in this war, as being a person of distinguished valour and conduct. He is frequently styled the servant of Moses, because he formed himself under that great master in the arts of war and peace, and became qualified for leading the people after his death.

14. *I will utterly put out the remembrance of Amalek from under heaven.*] God denounces this heavy doom upon them, to terrify others from the like malice. Accordingly they were partly destroyed by Saul, David, and the children of Siméon.

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Gen. 8.

20.

Chap. 24.

5. Lev. 7.

15.

Ecd. 10.

19.

Deut. 12.

5, 7, & 27.

1 Chro.

29. 25.

1 Cor. 10.

31.

Judg. 5.

10. 1 Kings

1. 13.

Ver. 19.

Lev. 24. 12.

Numb. 15.

34. & 27.

5. 1 Sam.

9. 9.

Ver. 18.

Heb. *fa-*

ding thou

with fade,

15a. 40.

6. 7.

Deut. 1.

9. 11.

Gen. 31.

3. & 32. 9.

& 39. 2.

Num. 15.

33. &c. &

27. 5.

Deut. 18.

2 Gen. 47.

6. Deut. 1.

13.

1 Chron.

26. 6.

2 Sam.

23. 3.

1 Chron.

19. 7. 9.

Zech. 7.

9. Acts 6.

3. 5. & Deut. 16. 19. 15a. 33. 15. d. Ver. 26.

12 And Jethro, Moses father in law, ^a took a burnt-offering and ^b sacrifices for God: and Aaron came, and all the elders of Israel, to eat ^c bread with Moses father in law ^d before God.

13 ¶ And it came to pass on the morrow, that Moses ^e sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses father in law saw all that he did to the people, he said, What is this thing that thou dost to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me ^f to enquire of God.

16 When they have a matter, they come unto me, and I judge between one and another, and I do make ^g them know the statutes of God and his laws.

17 And Moses father in law said unto him, The thing that thou dost is ^h not good.

18 Thou wilt ⁱ surely wear away, both thou, and this people that ^j is with thee: for this thing is too heavy for thee; thou art ^k not able to perform it thy self alone.

19 Harken now unto my voice, I will give thee counsel, ^l and God shall be with thee: Be thou for the people to God-ward, that thou mayst bring the ^m causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and ⁿ the work that they must do.

21 Moreover, thou shalt provide out of all the people, ^o able men, such as ^p fear God, ^q men of truth, ^r hating covetousness, and place ^s such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.

22 And let them judge the people ^t at all seasons: and it shall be, that every great matter they

shall bring unto thee, but every small matter they shall judge: So shall it be easier for thyself, and they shall ^u bear the burden with thee.

23 If thou shalt do this thing, ^v and God command thee ^w so, then thou shalt be able to endure, and all this people shall go to their place in peace.

24 So Moses ^x hearkned to the voice of his father in law, and did all that he had said.

25 And Moses ^y chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses let his father in law depart; and he ^z went his way into his own land.

CHAP. XIX.

1 The people came to Sinai. 3 God's message by Moses unto the people out of the mount. 8 The people's answer returned again. 10 The people are prepared against the third day. 12 The mountain must not be touched. 16 The fearful presence of God upon the mount.

IN the ^a third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of ^b Sinai.

2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness, and there Israel camped before the mount.

3 And Moses went up ^c unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye

the cause, *Exod. 8. 19.* or rather, 2. The Egyptians, spoken of ver. 10. who dealt proudly, and scornfully, and tyrannically, with the Israelites: but God shewed himself to be above them, and above their king, though Pharaoh would not own him for his superior.

12. *To eat bread:*] That is, to partake of the sacrifice that had been offered.

15. *To enquire of God,*] i. e. of the mind and will of God, both as to his worship and service, and as to their mutual duties to one another.

17. *The thing—is not good;*] Not convenient either for thyself or for the people.

19. *Be thou for the people to God-ward, that thou mayst bring the causes to God.*] That is, "Do thou interpret the mind of God to the people, and bring the causes of the people to God." Jethro here desires Moses to confine himself to his proper office as a prophet: for the prophets had a double province; to reveal the will of God to the people, and to represent their causes to God; and sometimes to ask counsel at his oracle.

21. *Able men;*] Heb. *men of might*, not for strength of body, but for greatness, resolution, courage, and constancy of mind.

Men of truth,] Or, *of faith*, or *faithful*, such as love the

truth, and diligently labour to find it out in all causes, and then pass a true and righteous sentence.

27. *And Moses let his father in law depart:*] After he had solicited him to stay longer, without being able to prevail with him, as appears from *Numb. 10. 29, &c.*

ANNOTATIONS ON CHAP. XIX.

Ver. 1. *In the third month—the same day;*] i. e. The first day of the third month, and not the fifteenth as some understand it. And this sense is confirmed from ver. 11. *Be ready against the third day;* which can hardly mean any thing else but the third day of the month. Besides, from the first day of the passover to the end of the first month are 16 days, the second month makes 30 days more; which, with the first day of the third month, makes 47 in all. Add to these the two preparation days, and the third day, when the law was given, will make the fifty.

3. *And Moses went up unto God.*] That is, he went up unto the mount, the symbol of the divine presence having rested upon it. He who is here called *God* is styled an angel, *Acts 7. 38.* The generality of Christian divines understand it of Christ, the angel of the covenant, *Gal. 3. 17.* But others are of opinion, that it could not

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Deut. 29.
Micah.
6. 5.
Deut. 32.
11, 12.
Isa. 63. 9.
Rev. 12.
14.
f Phil. 235.
4. Tit. 2.
14. 1 Pet.
2. 9. Mal.
3. 27.
Deut. 4.
20. & 7. 6.
& 26. 18.
g Deut. 10.
14. 15.
1 Kings 8.
53. 14.
41. 8. 9.
b Rom. 12.
2. 1 Pet.
2. 9. Rev.
2. 6. & 5.
10. & 20. 6.
j Deut. 14.
2.
k Chap. 3.
16. & 35.
n.
l Chap. 24.
3. 7.
m Deut. 5.
27.
o Ver. 16.
2 Kings 8.
22.
p Chron. 6.
3. Matt.
27. 5.
q Cor. 3.
7. 11. o Chap. 14. 31. p Josh. 3. 5. & 7. 13. Job 1. 5. Heb. 10. 22. q Ver.
15. 16. p Ver. 21. Josh. 3. 4. / Heb. 12. 18, 20, 22.

4 ^d Ye have seen what I did unto the Egyptians, and ^{how} I bare you on ^e eagles wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be ^f a peculiar treasure unto me ^g above all people: for all the earth ^h is mine.

6 And ye shall be unto me ⁱ a kingdom of priests, and an ^j holy nation. These ^{are} the words which thou shalt speak unto the children of Israel.

7 ^k ¶ And ^l Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered ^m together, and said, All that the LORD hath spoken, ⁿ we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee in a ^o thick cloud, that the people may hear when I speak ^p with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 ^q ¶ And the LORD said unto Moses, Go unto the people, and ^r sanctify them to day and to morrow, and let them wash their clothes.

11 And be ready against the third day: for the ^s third day the LORD will come down in the sight of all the people, upon mount Sinai.

12 And thou shalt ^t set bounds unto the people round about, saying, Take heed to yourselves, ^{that} ye go not up into the mount, or touch the border of it: whosoever ^u toucheth the mount, shall be surely put to death.

13 There shall not an hand touch it, but he

shall surely be stoned or shot through; whether ^v it be beast or man, it shall not live: when the ^w trumpet soundeth long, they shall come up to the mount.

14 ^x ¶ And Moses went down from the mount unto the people, and sanctified the people, and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come not ^y at your wives.

16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and ^z a thick cloud upon the mount, and the voice of the ^a trumpet exceeding loud; so that all the people ^{that was in the camp} trembled.

17 And Moses brought forth the people out of the camp to ^b meet with God, and they stood at the nether part of the mount.

18 And mount Sinai was altogether on ^c a smoke, because the LORD descended upon it ^d in fire: and the smoke thereof ascended as the smoke of a furnace, and the ^e whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, ^f Moses spake, and God answered him ^g by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount, and Moses went up.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to ^h gaze, and many of them perish.

22 And let ⁱ the priests also which ^j come near unto the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And

he Christ, but was only a created angel, who represented the Almighty, because of what is said, *Heb. 2. 2, 3.* where the gospel is considered as more excellent than the law in this respect, that whereas the law was given by angels, the gospel was given by Christ the Lord.

4. *Bare you on eagles wings.*] Safely, out of the reach of danger; and strongly, against all opposition.

6. *A kingdom of priests.*] So they are called in regard, 1. Of their exemption and separation from all the people of the world, as priests are taken out of the multitude of men. 2. Of their consecration to the worship and service of God, every subject of this kingdom being in some sort a priest to offer some kind of sacrifices to God. 3. Of their privileges, because God conferred upon them singular honour, safety and immunity, and liberty of coming near to him, as priests among all nations have been esteemed persons.

10. *Sanctify them to-day, and to-morrow.*] i. e. Command them to sanctify and cleanse themselves from all filthiness of flesh and spirit, and to prepare their hearts for the right receiving of my laws, and solemn entering into covenant with me.

11. *Lest they wash their clothes.*] By which external washing, which was agreeable to that state of the church, they were taught to cleanse their inward man.

13. *There shall not an hand touch it.*] Others render it, *touch him*, i. e. they shall look upon such an impudent transgressor of my express command as an abominable person, whom they cannot touch without desilement, and therefore he shall be put to death in such a manner as may be performed without touching him.

Whether it be beast or man.] For though the beasts are not capable of a law, yet they might be threatened for man's caution, and punished for the fault of their owners in not keeping them at a distance from the mount.

They shall come up to the mount;] To the foot of it, ver. 12. *Deut. 14. 11.* that they might more distinctly hear the voice of God.

14. *And sanctified the people;*] By commanding them to sanctify themselves, and directing them how to do it.

15. *Come not at your wives.*] In order to abstract their minds from all sensuality and earthly affections, and render them the more fit for spiritual intercourse with God, they are enjoined to abstain even from lawful pleasure.

17. *Stood at the nether part of the mount.*] Therefore one part of the mount they might come to, though not to another, to wit, the higher; which may clear the difficulty and seeming-contradiction betwixt ver. 12. and 13.

20. *On the top of the mount.*] So here are three parts of the mount manifestly distinguished; the top where the cloud was, the middle part where Moses now stood; and about which the bounds seem to have been put, and the nether or lower part where the people were.

21. *Lest they break through to gaze.*] Through curiosity to know in what form or manner I appear to thee.

22. *And let the priests also.*] For though the Aaronical priesthood was not yet appointed, it is certain, that as there were sacrifices before, so there were priests to offer them, which were either the

Chap. XIX.
Be
Chr
14
Matt
13. L
16. 1
Heb.
18.
a Chap
24.
b Deu
22.
c Deu
5. 6.
Lev.
4. 5.
19. 3
first
fice
Nur
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The
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1. Matt. 11.
2. Luke
3. 16.
4. Heb. 12.
5. 18, 24.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through, to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

CHAP. XX.

1 The ten commandments. 18 The people are afraid: 20 Moses comforteth them. 22 Idolatry is forbidden. 24 Of what sort the altar should be.

AND God spake all these words, saying,
2 I am the LORD thy God, which have

first-born, who were consecrated to God, and did execute the office of priests, as may be gathered from *Exod.* 13. 2. and 24. 5. *Numb.* 3. 12. and 8. 26. or some other persons appointed by God for doing that work till the office was settled in Aaron's family.

23. And Moses said unto the Lord, The people cannot come up.] The people are sufficiently admonished in that particular, because as thou didst command this same thing before, ver. 12. so I have informed and warned them of it; so that it may seem superfluous for me to go down again to acquaint them herewith. But God, who better knew the dulness and hardness of their hearts than Moses did, saw it necessary to repeat the same command again and again.

ANNOTATIONS ON CHAP. XX.

Ver. 1. God spake all these words;] That is, the ten commandments following.

3. Thou shalt have no other gods.] Heb. There shall not be to thee another god, or other gods, to wit, idols, which others have, esteem and worship as gods, and therefore scripture so calls them by way of supposition, *Deut.* 32. 21.

Before me.] i. e. In my presence, in my house or church. He may also intimate that all the idolatry which any of them may hereafter commit is manifest to his eyes.

4. Thou shalt not make unto thee any graven image;] i. e. For thy use, or for thee to worship; for otherwise they were not absolutely forbidden to make any images, but only to make them for worship.

Any likeness of any thing that is in heaven above;] As of angels, sun, moon, or stars, which the heathens worshipped.

Or that is in the earth beneath;] As of men and beasts, and creeping things, which the Egyptians and other Gentiles worshipped as gods.

Or that is in the water;] As of fishes, such as Dagon was; or serpents, crocodiles, and such other Egyptian deities.

5. Thou shalt not bow down thyself.] Not only inward reverence is forbidden, but also all outward gestures that naturally or customarily express reverence.

For I the Lord thy God am a jealous God;] i. e. Impatient of any partner in thy love and worship, and full of wrath against them that give my glory to images. God is pleased to call and account himself the husband of his church and people, *Jer.* 2. 2. *Hos.* 2. 19. and therefore idolatry is called *adultery*, *Deut.* 31. 16. *Jer.* 3. 3. 10. and God's anger against idolaters, jealousy.

brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me:

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath-day, to keep it holy.

9 Six days shalt thou labour, and do all thy work.

31. 15. *Deut.* 5. 12. *Gen.* 2. 2, 3. / *Chap.* 34. 22. *Lev.* 23. 3. *Luke* 23. 14.

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1. *Chap.* 19.
2. *Psalm* 82.
3. *Psalm* 82.
4. *1 Cor.* 8.

5. *Lev.* 26.
6. *Psalm* 97.
7. *John* 10.
8. *Acts* 3.

9. *Deut.* 4.
10. *Deut.* 17, 18.
11. *John* 14.
12. *Lev.* 19.
13. *Deut.* 5. 11.

14. *Matt.* 5.
15. *Ex.* 20.
16. *Chap.* 19.
17. *Luke* 23. 14.

Visiting the iniquities of the fathers upon the children.] By the word *visiting* is to be understood punishing with signal judgments. But then it may be enquired, how this can be reconciled with those sacred and irreversible rules of equity which must, at all times, be supposed to regulate God's moral government, and to the doctrine so strongly inculcated by Ezekiel, chap. 18. 20. *The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son?* In answer to which it may be observed, 1. That it is thought that here God speaks not of eternal damnation, but of temporal punishments, which we know children are frequently subjected to by means of the vicious and profligate lives of their parents and progenitors. 2. If the former reason is not sufficient, then from the words following, *unto the third and fourth generation of them that hate me*, it appears that God speaks of visiting the iniquity of the fathers on such children as inherit their vices, imitate their bad examples, and continue to manifest their hatred and contempt of God, by persisting in their idolatries. Whereas the prophet Ezekiel speaks, on the contrary, of such of the offspring of degenerate and corrupted parents as were themselves penitent and virtuous.

6. Shewing mercy unto thousands.] To wit, of their generations, i. e. for ever; whereas his punishment extended only to three or four of them: so far is God's mercy exalted above his justice.

7. Thou shalt not take the name of the Lord thy God in vain.] You shall not use the name of God, either in oaths or in common discourse, lightly, rashly, irreverently, or unnecessarily, or without weighty or sufficient cause.

The Lord will not hold him guiltless;] i. e. The Lord will look upon him as a guilty person, and will severely punish him. This is a common figure, where more is understood than expressed.

8. Remember.] This word is here very emphatical; and, 1. It reminds us of a former delivery of the substance of this command, to wit, *Gen.* 2. 3. 2. It insinuates the great necessity of consideration and preparation for the sabbath before it comes. 3. It shews the singular importance of this command; and that the religious observation of this is the best way to secure our obedience to all the rest.

To keep it holy;] i. e. By a careful abstinence from servile works or worldly business, and by a diligent employing of the day in holy thoughts, words, and exercises, in the worship of God in public and private, and the celebration of his works; and the furthering of our own, and others sanctification and salvation: see *Isa.* 58. 13.

9. Six days shalt thou labour.] This may be either, 1. A command

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m Neh. 13.
36. 67.
Isa. 58. 13.
Gen.
2. 2.
Deut. 5.
26. & 27.
26. Eph.
6. 1. 2.
Lev. 19. 3.
Prov. 6. 20.
Mark 7. 10.
Matt. 5.
21. # John
3. 13.
9 Eph. 5.
3. Col. 3.
5. 1 Thes.
4. 3. 4.
Matt. 1. 28.
Pet. 2.
14. Prov.
5. 8.
1 Thes.
4. 6.
Eph. 4. 28.
Lev. 5. 1.
Deut. 5. 20.
Matt. 19.
18.
Deut. 5.
21. Acts
20. 33.
Rom. 7. 7.
Heb. 12.
28. Exod.
19. 16. # Rom. 8. 15. # Deut. 5. 23. — 28. # Deut. 5. 27. # Deut. 5. 25. & 18.
16. # Chap. 14. 13. # Chap. 15. 25. Gen. 22. 1. # Gal. 3. 19. Matt. 10. 28.

10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do ^a any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates.

11 For *in* ^a six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath-day, and hallowed it.

12 ¶ Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou shalt ^a not kill.

14 Thou shalt not commit ^a adultery.

15 Thou shalt ^a not steal.

16 Thou shalt not ^a bear false witness against thy neighbour.

17 Thou shalt not ^a covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbours.

18 ¶ And all the people saw ^a the thundrings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they ^a removed, and stood afar off.

19 And ^a they said unto Moses, Speak thou with us, and we ^a will hear: but let not God speak with us, ^a lest we die.

20 And Moses said unto the people, ^b Fear not: for God is come ^c to prove you, and that his fear may be before your faces, that ye ^d sin not.

mand to employ those days in our worldly occasions, yet so as God and religion be not neglected on those days, as many scriptures teach us. Or, 2. A permission to do so; which seems preferable, 1. Because so it is a proper argument to enforce the observation of the sabbath; *q. d.* Grudge not me one day, when I allow you six for it.

10. *Thou shalt not do any work.*] Thou shalt not employ thyself in any service labour, nor follow the ordinary business of thy occupation: but works of absolute necessity, for the preservation and regular support of life, together with acts of charity and mercy, can never be superseded by any positive law.

11. *Blessed the sabbath-day;*] *i. e.* Made it a day of blessing, as well of receiving blessings and praises from men, as of conferring his blessings and favours upon those that religiously observe it.

Hallowed it;] *i. e.* Separated it from the rest of the days, and from all common employments, and consecrated it to his own holy service, and man's holy use.

12. *Honour.*] Which word doth not only note the reverence, love, and obedience we owe them, but also support and maintenance, as appears from *Mat.* 15. 4, 5, 6. and from the like signification of that word, *1 Tim.* 5. 3, 17.

That thy days may be long;] *Heb.* That they, *i. e.* thy parents, may prolong thy days, to wit, instrumentally, by their prayers made to God for thee, and by their blessing in my name conferred upon thee.

13. *Thou shalt not kill,*] To wit, any man or woman, without authority, and without just cause.

14. *Thou shalt not commit adultery.*] Here is mentioned one kind of uncleanness, as being eminently sinful, and unjust, and pernicious to human society. But under this are comprehended and forbidden all other kinds of filthiness, and all means, occasions, and appearances of them.

21 And the people stood afar off, and Moses drew near unto the ^a thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from ^a heaven.

23 Ye shall not make with me ^a gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: ^a In all places where I ^a record my name, I will come unto thee, and I will ^a bless thee.

25 And if thou wilt make me an altar of ^a stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast ^a polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy ^a nakedness be not discovered thereon.

CHAP XXI.

1 *Laws for men-servants.* 5 *For the servant whose ear is bored.* 7 *For women-servants.* 12 *For manslaughter.* 16 *For stealers of men.* 17 *For cursers of parents.* 18 *For smiters.* 22 *For a hurt by chance.* 28 *For an ox that goreth.* 23 *For him that is an occasion of harm.*

NOW these are the judgments which thou shalt set ^a before them.

2 If

16. *Thou shalt not bear false witness;*] Which doth not only forbid perjury in judgment, but also all unjust censure, slander, backbiting, scolding, false accusation, and the like; and also requires a just and candid judgment of our neighbour, and of his words and actions, speaking well of him as far as truth and justice will permit, and defending his good name against the calumnies and detractions of others.

Against thy neighbour;] No, nor for thy neighbours; but he saith *against*, both because such perjuries, slanders, &c. are most commonly designed against them, and because this is a great aggravation of the sin, when a man not only speaks evil and falsehood, but doth it from malice and ill-will. The term *neighbour* signifies every man in general who is within the reach of our good or bad offices, as we are taught by our Saviour himself in the parable of the good Samaritan.

18. *Saw the thundrings;*] *i. e.* Heard them. One sense is oft put for another, as seeing, *Gen.* 42. 1. for hearing, *Acts* 7. 12. *They removed,*] From the bottom of the mountain, where it seems they stood.

24. *An altar of earth, &c.*] This command only respected their condition in the wilderness, for there were better and more durable altars in the tabernacle and temple.

25. *If thou wilt make me an altar of stone,*] Which in those rocky parts might be as easy for them to make, as one of earth.

26. *That thy nakedness be not discovered thereon;*] For the manner then was for men to wear long coats or gowns like women.

ANNOTATIONS ON CHAP. XXI.

Ver. 1. *The judgments;*] Or, the judicial laws, by which thou and the judges before-mentioned shall govern thyself and the people in civil and criminal causes.

Before CHRIST 1491. 2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her masters, and he shall go out by himself.

5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post: and his master shall bore his ear through with an awl; and he shall serve him for ever.

7 ¶ And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: To sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another wife; her food, her raiment, and her duty of marriage shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ He that smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour, to slay him with guile: thou shalt take him from mine altar, that he may die.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand; he shall surely be put to death.

17 ¶ And he that curseth his father, or his mother, shall surely be put to death.

18 ¶ And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed:

19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

20 ¶ And if a man smite his servant, or his maid with a rod, and he die under his hand; he shall be surely punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.

23 And if any mischief follow, then thou shalt give life for life.

24 ¶ Eye for eye, tooth for tooth, hand for hand, foot for foot,

35. 31. Judg. 1. 6, 7. 1 Sam. 15. 33. Matt. 5. 38, 39. & 7. 1.

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Num. 35. 22, 23.

1 Sam. 24. 10.

Deut. 19. 5.

Num. 35. 6. Deut. 19. 3.

Num. 15. 30.

1 Kings 1. 50. & 2. 18. Deut. 19. 13.

Heb. 10. 26.

Ver. 12. y. Deut. 24. 7.

Gen. 37. 28.

Or. speak.

Exod. 16. Lev. 20. 9.

Prov. 20. 20. Matt. 15. 4.

Mark 7. 10.

1 Sam. 3. 19.

Heb. 10. 26.

Ver. 12. y. Deut. 24. 7.

Gen. 37. 28.

Or. speak.

Exod. 16. Lev. 20. 9.

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Gen. 37. 28.

Or. speak.

Exod. 16. Lev. 20. 9.

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Mark 7. 10.

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Or. speak.

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Mark 7. 10.

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Ver. 12. y. Deut. 24. 7.

Gen. 37. 28.

Or. speak.

Exod. 16. Lev. 20. 9.

Prov. 20. 20. Matt. 15. 4.

Mark 7. 10.

1 Sam. 3. 19.

Heb. 10. 26.

Ver. 12. y. Deut. 24. 7.

Gen. 37. 28.

Or. speak.

2. *If thou buy an Hebrew servant.*] Of which practice see Jer. 34. 14. This was allowed in two cases: 1. When a man for his crimes was condemned by the judges to be sold: of which see Exod. 22. 3. 2 Kings 4. 1. Mat. 18. 25. 2. When a man, pressed by great poverty, sold himself or his children: of which see Lev. 25. 39, 40.

3. *If he came in by himself;*] i. e. With his own person only, and not with a wife.

6. *His master shall bore his ear through with an awl.*] As a note of a servant; as it continued to be long after this in Syria and Arabia, as Juvenal and Petronius Arbitrator affirm.

7. *A man;*] i. e. An Hebrew, as appears by the opposition of one of a strange nation, ver. 8.

She shall not go out as the men-servants do.] But upon better terms, as being one of the weaker and more helpless sex, ver. 9, 10, 11.

8. *Who hath betrothed her to himself.*] For a concubine or secondary wife.

Seeing he hath dealt deceitfully with her;] i. e. Frustrated her hope of marrying her.

9. *Deal with her after the manner of daughters;*] i. e. Give her a convenient portion.

14. *Mine altar;*] Which not only in the wilderness, but afterward, seems to have been esteemed a place of refuge, 1 Kings 1. 50. as it was also among the Heathens.

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18. *With a stone.*] Or any other instrument fit for such a mischievous purpose.

19. *Shall cause him to be thoroughly healed;*] i. e. Pay the charges of the cure.

24. *Eye for eye, &c.*] This is called the law of retaliation, and from hence the heathen lawgivers took it and put it into their laws. But though this might sometimes be practised in the letter, yet it was not necessarily to be understood and executed so; as may appear, 1. By the impossibility of the just execution of it in many cases; as when a man that had but one eye or hand, was to lose the other, which to him was a far greater mischief than what he did to his neighbour, whom he deprived but of one of his eyes or hands. And this is a sure and righteous rule. Punishments may be less, but never should be greater than the fault. And how could a wound be made neither bigger nor less than that which he inflicted? 2. By comparing this with other laws, wherein a compensation is allowed in like cases, as ver. 18, 30. And when it is enjoined, that no satisfaction shall be taken for the life of a wilful murderer, Num. 35. 31. it seems therein implied, that satisfaction may be taken for lesser injuries. And indeed the payment of such a price as the loss of an eye, or hand, or foot, required, though it might not so much satisfy the revenge of the party so injured, yet it was really more to his benefit. This law therefore was only minatory, but so as it was literally to be inflicted, except the injuring party would give such satisfaction as the injured person accepted, or the judges determined.

† O

28. The

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25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eyes sake.

27 And if he smite out his man-servants tooth, or his maid-servants tooth: he shall let him go free for his tooths sake.

28 ¶ If an ox gore a man or a woman, that they die: then the ox shall be surely ^b stoned, and his flesh shall ¹ not be eaten; but the owner of the ox shall be quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him ^a a sum of money, then he shall give for the ransom of his life, whatsoever is laid upon him.

31 Whether he hath gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant, or maid-servant: he shall give unto their master ¹ thirty shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig ^a a pit, and ^a not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

35 ¶ And if one mans ox hurt anothers that he die, then they shall sell the live ox, and divide the money of it, and the dead ox also they shall divide.

36 Or if it be known that the ox hath ^a used to push in time past, and his owner hath not kept him in: he shall surely pay ox for ox, and the dead shall be his own.

CHAP. XXII.

1 Of theft. 5 Of damage. 7 Of trespasses. 14 Of borrowing. 16 Of fornication. 18 Of witchcraft.

28. *The ox shall be surely stoned.* Partly to prevent future mischiefs from that creature; partly to punish its master for his negligence in not keeping it in.

29. *A man or a woman.* To wit, an Israelite, or a stranger who is free, by comparing this with ver. 32.

30. *If there be laid on him.* Either by the avenger of blood, the next a kin to the party slain, who is willing to exchange the punishment; or by the judge, who may discern some circumstances, which may much lessen the crime.

33. *Shall open—or dig a pit.* To wit, in a public way, as the reason of the law shews; for if it were done in a man's own house or ground, there was no danger of such an accident, except the beast transgressed his bounds, and then the man was not culpable.

19 Of bestiality. 20 Of idolatry. 21 Of strangers, widows, and fatherless. 25 Of usury. 26 Of pledges. 28 Of reverence to magistrates. 29 Of the first-fruits.

¶ If a man shall steal an ox or ^a a sheep, and kill it, or sell it; he shall restore ^a five oxen for an ox, and ^b four sheep for a sheep.

2 ¶ If a thief be found [†] breaking up, and be smitten that he die, there shall ^a no blood be shed for him.

3 If the sun be risen upon him, there shall be blood shed for him: for he should make full restitution; if he have nothing, then he shall be ^a sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep: he shall restore ^a double.

5 ¶ If a man shall cause a field or vineyard to be eaten; and shall put in his beast, and shall feed in another mans field: of the best of his own field, and of the best of his own vineyard shall he make restitution.

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing-corn, or the field be consumed therewith; he that kindled the fire, shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the mans house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the [†] judges, to see whether he have put his hand unto his neighbours goods.

9 For all manner of trespasses, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his: the ^a cause of both parties shall come before the judges; and whom the judges shall [†] condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast ^a to keep; and it die, or be hurt, or driven away, no man seeing it:

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* Or, god,
Chap. 12.
a Numb. 31.

7. Prov. 24.

4. 6.

b a lam.

22. 4. 6.

Prov. 6. 31.

Luke 19. 8.

† Heb. in

the digging

through.

Matt. 24.

43.

c Numb. 35.

27.

d Chap.

21. 2.

e Gen. 4.

21. Psal.

79. 12.

Prov. 6. 31.

5.

20.

r 1.

33.

Zec.

Ex.

s 1.

Ja.

27.

24.

27.

Zec.

1.

18.

14.

7.

7.

36.

De.

19.

f a Chron.

19. 20.

† Heb.

more wicked,

Deut. 25. 2.

g Gen. 30.

31. 6. &

31. 39.

ANNOTATIONS ON CHAP. XXII.

Ver. 2. *Breaking up;* To wit, an house.

There shall no blood be shed for him; i. e. For the thief, though he be killed by a man in his own defence: because in that case the thief might be presumed to have a worse design, and the owner of the house could neither expect, or have the help of others to secure him from the intended violence, nor guide his blows with that discretion and moderation which in the day-time he might use.

3. *There shall be blood shed for him.* He that kills him shall be put to death, because he punished him more than his crime deserved, and might have been otherwise either secured or righted; and in that case, it is probable, the thief designed not murder, but theft only.

He shall be sold; i. e. For the ordinary time of six years.

12. And

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1 Kings
2. 41.
1 Gen. 31.
39.

1 Amos. 3.
12.

1 Psal. 37.
21.

1 Deut. 22.
24, 25, 28.

1 Lev. 20.
27. Deut.

18. 10.
1 Sam.

28. 9.
1 Lev. 18.

23.
1 Deut. 13.

13, 15, &
17. 2, 3.

1 Deut. 17.
5, & 18.

20.
1 Lev. 19.

31. Deut.
10, 19.

1 Zech. 7. 10.
Exod. 23. 9.

1 Isa. 1. 17.
James 1.

27. Deut.
24. 17. &

27. 19.
1 Zech. 7. 10.

1 Deut. 10.
18. Psal.

146. 9.
1 Judg. 1.

7. Matt.
7. 2.

1 Lev. 25.
36, 37.

1 Deut. 13.
19, 10.

11 *Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbours goods: and the owner of it shall accept thereof, and he shall not make it good.*

12 *And if it be stolen from him, he shall make restitution unto the owner thereof.*

13 *If it be torn in pieces; then let him bring it for witness, and he shall not make good that which was torn.*

14 ¶ *And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it; he shall surely make it good.*

15 *But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.*

16 ¶ *And if a man entice a maid that is not betrothed, and lie with her; he shall surely endow her to be his wife.*

17 *If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.*

18 ¶ *Thou shalt not suffer a witch to live.*

19 ¶ *Whosoever lieth with a beast, shall surely be put to death.*

20 ¶ *He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.*

21 ¶ *Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.*

22 ¶ *Ye shall not afflict any widow, or fatherless child.*

23 *If thou afflict them in any wise, and they cry at all unto me: I will surely hear their cry;*

24 *And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.*

25 ¶ *If thou lend money to any of my people*

that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 *If thou at all take thy neighbours raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:*

27 *For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear: for I am gracious.*

28 ¶ *Thou shalt not revile the gods, nor curse the ruler of thy people.*

29 ¶ *Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto me.*

30 *Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam, on the eighth day thou shalt give it me.*

31 ¶ *And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field: ye shall cast it to the dogs.*

Deut. 15. 19. & Deut. 14. 21. & Lev. 17. 13, 16. Ezek. 44. 31. Matt. 7. 6.

C H A P. XXIII.

1 *Of slander and false witness.* 3, 6 *Of justice.* 4 *Of charitableness.* 10 *Of the year of rest.* 12 *Of the sabbath.* 13 *Of idolatry.* 14 *Of the three feasts.*

18 *Of the blood and the fat of the sacrifice.* 20 *An Angel is promised.*

THOU shalt not raise a false report: *a* put not thine hand with the wicked to be an unrighteous witness.

2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause, to decline after many, to wrest judgment.

3 Neither shalt thou countenance a poor man in his cause.

25. *Any of my people;* i. e. Any Israelite; for it was permitted to take usury of the Gentiles, Deut. 23. 20.

26. *Thy neighbour's;* To wit, that is poor, as appears by comparing this with the next verse.

By that the sun goeth down: Because he speaks of such raiment or covering wherein he used to sleep.

28. *The gods;* Magistrates and governors, whether civil or ecclesiastical, as is evident from the following words, which explain the former according to the common use of scripture, and from the title of gods commonly given to such.

29. *The first-born of thy sons shalt thou give unto me;* Not in kind, but by a price of redemption to be paid to me in their stead.

30. *On the eighth day:* Not sooner, because it was till then tender and imperfect. But it was not tied to that day, for it might be offered afterwards, as appears from Lev. 22. 27. even till it was a year old.

ANNOTATIONS ON CHAP. XXIII.

Ver. 1. *Put not thine hand with the wicked;* i. e. Not conspire or agree with them.

3. *Neither shalt thou countenance a poor man.* The meaning of this and the former verse is, there shall be no respect of persons, whether

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e Deut. 22.
1, 2, 3.
Job 24: 3.
Prov. 24.
17. & 25.
21. Matt.
5: 44.
Rom. 12.
20. Luke
6: 27.
Phil. 2: 4.
f Deut. 2.
4. Gal.
6: 3.
g Deut. 16.
19. & 24.
17. & 27.
19. 1 Sam.
8: 3.
h Job 22.
23. Prov.
4: 14, 15.
i Chap.
24: 7.
k Deut. 16.
19. Acts
24: 26.
Prov. 17.
23. & 19.
6. Isa. 1.
23.
l Heb. open-
eyed.
Deut. 19.
19.
m Lev. 25.
23. n Lev. 25: 4, 20. o Eph. 5: 15. p Deut. 12: 3. Josh. 23: 7. Psal. 16: 4.
Hof. 2: 17. Zech. 13: 2.

4 ¶ If thou meet thine enemies ox or his ass going astray, thou shalt surely * bring it back to him again.

5 If thou see the ass of him that hateth thee, lying under his burden, and wouldst forbear to help him; thou shalt surely help with him.

6 Thou shalt not wrest the judgment of * thy poor in his cause.

7 * Keep thee far from a false matter: and the innocent and the righteous slay thou not: for I will * not justify the wicked.

8 ¶ And thou shalt take * no gift: for the gift blindeth * the wise, and * perverteth the words of the righteous.

9 ¶ Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And * six years shalt thou sow thy land, and shalt gather in the fruits thereof:

11 But the seventh year thou shalt let * it rest, and lie still; that the poor of thy people may eat: and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive-yard.

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger may be refreshed.

13 And in all things that I have said unto you, be * circumspect: and make no mention of the * names of other gods, neither let it be heard out of thy mouth.

whether rich or poor, but an impartial consideration of the cause.

4. *If thou meet thine enemies ox, &c.*] So far shalt thou be from revenging his injuries, that thou shalt render good to him for them.

8. *The wife;*] Or, the open-eyed, and quick-sighted.

The righteous;] i. e. The judgment of the righteous judge, i. e. of them who were before such, and are inclined to be so, and probably would be so, were they not tempted with bribes. Or thus, *the matters or causes of the righteous*, which may be understood not of the judges, but of the parties pleading, whose righteous cause is by this means perverted by the judge, and a wrong sentence given.

11. *That the poor—may eat*] That which groweth of its own accord.

12. *On the seventh day thou shalt rest.*] This command is here repeated, lest any should think the weekly rest might cease when the whole year was consecrated to rest.

13. *Make no mention;*] To wit, with honour or delight, or without detestation.

15. *None shall appear before me empty.*] None should ever come at those times without some offering or other, for the support of the Levites, and of the worship of God.

16. *The feast of harvest;*] i. e. Of wheat-harvest; for barley-harvest was before this time. This feast was otherwise called Pentecost.

The feast of in-gathering.] To wit, of all the rest of the fruits of the earth, as of the vines and olives. This was also called the feast of booths, and of tabernacles. All their three feasts had a respect to the harvest, which began in the passover, was carried on at Pentecost, and was fully compleated and ended in this feast.

14 ¶ Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days, as I commanded thee in the time appointed of the month Abib: for in it thou camest out from Egypt: and none shall * appear before me empty:

16 And the feast of harvest, the first-fruits of thy labours, which thou hast sown in the field: and the feast of in-gathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year * all thy males shall appear before the LORD God.

18 Thou shalt * not offer the blood of my sacrifice with leavened bread, neither shall the fat of my * sacrifice remain until the morning.

19 The first of the * first-fruits of thy land thou shalt bring into the * house of the LORD thy God. Thou shalt not * see the a kid in his mother's milk.

20 ¶ Behold, I send * an angel before thee * to keep thee in the way, and to bring thee into the * place which I have prepared.

21 Beware of him, and obey his voice, provoke him not: for he will * not pardon your transgressions: for my name is * in him.

22 But if thou shalt indeed * obey his voice, and do all that I speak; then I will be an * enemy unto thine enemies, and an adversary unto thine adversaries.

d Chap. 19: 5. Psal. 81: 13. e Gen. 12: 3. Numb. 24: 9. Deut. 30: 7. Jer. 30: 20.

19. *Thou shalt not see the a kid in his mother's milk.*] This law many understand literally, and that it is forbidden to them, because the idolaters had such a custom; whereof yet there seems to be no sufficient proof; nor, if there were, doth it seem to be a rite of that importance or probability to entice the Israelites to imitate it, that there needed a particular law against this, more than against an hundred other such ridiculous usages, which were among the heathen. The words may be rendered thus, *Thou shalt not see the, or rost,* (for the word *bashal* signifies to rost as well as to boil, as is evident from Deut. 16: 7.) *a kid, being, or whilst it is in his mother's milk;* which it may be said to be, either, 1. While it sucks its mother's milk; and so it may admit of a twofold interpretation; 1st, That this is to be understood of the passover, of which most conceive he had now spoken, ver. 18, in which they used either a lamb or a kid, Exod. 12: 5, and then the word *bashal* must be rendered *rost*; 2dly, That this speaks not of sacrifice to God, wherein sucking creatures are allowed, Exod. 22: 30. Lev. 22: 27. 1 Sam. 7: 9, but of man's use. Or rather, 2. Whilst it is very tender and young, rather of a milky than of a fleshy substance. And it may be said to be in its mother's milk, by an usual hypallage, when its mother's milk is in it, i. e. whilst the milk it sucks, as it were, remains in it undigested and unconverted into flesh, even as a man is oft said to be in the spirit, when indeed the spirit is in him. And what is here indefinitely prohibited, is elsewhere particularly explained, and the time defined, to wit, that it be not offered to God before it was eight days old; and consequently, if they might not be offered to God, they might not be used to men for food.

20. *An angel,*] To wit, Christ, the Angel of the Covenant, as may be gathered both from the following words, because pardon of

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g Deut. 16.
16.
h Chap. 34.
23, 24.
Deut. 12.
5: 6.
i & 16: 16.
j Chap. 34.
25. Lev.
24: 11.
Deut. 16: 3.
k Or, *scold*.
Chap. 34.
25.
l Chap. 34.
26. & 23.
m 1 Chron.
9: 23.
n Chap. 34.
26. Deut.
14: 21.
o Chap. 14.
19. & 33.
p 1 Cor.
10: 9.
q Psal. 91.
11.
r John
14: 2.
s Num. 14.
35.
t Kings
24: 4.
u Jer. 23.
6. John 10.
30. 38.

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f Chap. 33.

2. Ver. 20.

3a. 42. 16.

8 Gen. 15.

18. 6c.

h Lev. 18.

3. Deut.

11. 31.

i Deut. 28.

5. 8.

Dan. 1. 15.

k Chap. 15.

26. Deut.

7. 15.

l Deut. 7.

14.

m Job 42.

17. Psal.

55. 23.

n Gen. 35.

3. Deut. 2.

25. 1 Sam.

11. 15.

o Deut. 7.

20. Job.

24. 12.

f Chap. 34.

12. 15.

Dent. 7. 2.

g Chap. 34.

12.

Deut. 7.

16. 15. &

12. 30.

Job. 13.

33. Judg.

2. 1. 2. 3.

1 Sam. 18.

21. Psal.

106. 36.

Prov. 13.

14. 77.

23 For mine Angel shall go ^e before thee, and bring thee in unto the ^s Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do ^b after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and he shall bless ^t thy bread, and thy water: and I will take ^k sickness away from the midst of thee.

26 ¶ There shall nothing ^t cast their young, nor be barren in thy land: the number of thy days I will ^m fulfil.

27 I will send ^a my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will send ^e hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hands, and thou shalt drive them out before thee.

32 Thou shalt make no covenant ^b with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be ^a a snare unto thee.

CHAP. XXIV.

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1 *Moses is called up into the mountain.* 3 *The people promise obedience.* 4 *Moses buildeth an altar, and twelve pillars:* 6 *He sprinkletb the blood of the covenant.* 9 *The glory of God appeareth.* 14 *Aaron and Hur have the charge of the people.*

AND he said unto Moses, Come up unto the LORD, ^a thou and Aaron, ^b Nadab and Abihu, and ^c seventy of the elders of Israel: and worship ^d ye afar off.

2 And Moses ^a alone shall come near the LORD: but they shall not come nigh, neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words, which the LORD hath said, ^e will we do.

4 And Moses ^b wrote all the words of the LORD, and rose up early in the morning, and builded ^b an altar under the hill, and twelve pillars according to the ^k twelve tribes of Israel:

5 And he sent ^t young men of the children of Israel, which offered burnt-offerings, and sacrificed ^m peace-offerings of ^a oxen unto the LORD.

6 And Moses took half of the blood, and put it in basins: and half of the blood he sprinkled ^e on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said, will we do, and be obedient.

8 And Moses took the blood, and sprinkled it ^p on the people, and said, ^e Behold, the blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel.

10 And they ^a saw the God of Israel: and

a Chap. 19.

9.

b Chap. 28.

2. Lev. 10.

1, 6c.

c Num. 12.

16. 17.

d Eph. 3.

12. Heb.

10. 19. &

12. 18.

e Ver. 9.

10. 18.

f Ver. 7.

Chap. 19.

8. Deut.

5. 27.

g Ver. 7.

Heb. 9. 19.

h Chap. 17.

15.

i Gen. 28.

18. & 31.

45.

k Josh. 4. 5.

8. 1 Kings.

18. 31.

l Chap. 33.

12.

m Heb. 13.

15.

n Heb. 9.

19.

o Heb. 9.

19.

p 1 Pet. 1.

2. Heb. 9.

18. 6c.

g Heb. 9.

20.

r John 1.

18. 1 Tim.

6. 16.

sin, which is God's prerogative, Mark 2. 7. is here ascribed to him, and God's name is in him, and by comparing other scriptures, as Exod. 32: 34. Acts 7: 38. 39. 1 Cor. 10. 9. See Exod. 13. 21. and 14. 19.

25. *Thy bread and thy water;* i. e. All thy provisions, bread denoting any kind of meat, and water any kind of drink, 1 Sam. 25. 11.

26. *The number of thy days I will fulfil.* I will preserve thee so as thou shalt live as long as the course of nature and temper of thy body will permit.

27. *My fear;* i. e. A great terror, or terror wrought by me: see Exod. 33. 2. Josh. 24. 12.

28. *Hornets.* Properly so called, as may be gathered from Josh. 24. 12. Deut. 7: 20. Hornets are of themselves very troublesome and mischievous; but these, it is very probable, were, like those Egyptian flies, Exod. 8. 21. of an extraordinary bigness and perniciousness. Nor is it strange that such creatures did drive many of these people from their habitations; for many heathen writers gives us instances of some people driven from their seats by frogs, others by mice, others by bees and wasps.

31. *Sea of the Philistines;* i. e. Mediterranean Sea.

The desert Of Egypt or Arabia.

The river. To wit, Euphrates, which is oft called the river by way of eminency.

ANNOTATIONS ON CHAP. XXIV.

Ver. 1. *Come up.* After thou hast gone down and acquainted the people with my will, and received their answer, then come up again. This sense is gathered from the repetition of this command after what was done, ver. 12.

5. *Peace-offerings of oxen.* Though these are only mentioned, yet other creatures were also sacrificed, Heb. 9. 19, 20.

7. *The book of the covenant;* wherein Moses had written the conditions of this covenant, to wit, the words and laws of God, ver. 4.

8. *On the people;* Either upon the 12 pillars representing the people; or, upon the people's representatives, to wit, the elders mentioned ver. 1.

10. *They saw the God of Israel;* Not any visible resemblance

Before there was under his feet, as it were a paved work of a ^c sapphire-stone, and as it were the ^c body of heaven in his clearness.

11 And upon the ^u nobles of the children of Israel he ^s laid not his hand: also they saw God, and ^y did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee ^z tables of stone, and a law, and commandments which I have written; that thou mayst teach them.

13 And Moses rose up, and his minister Joshua; and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur ^{are} with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and ^a a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD was like devouring fire on the top of the mount, in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount ^b forty days, and forty nights.

b Deut. 10.
9. 1 Kings
49. 8.
Mat. 4. 2.

CHAP. XXV.

1 What the Israelites must offer for the making of the tabernacle. 10 The form of the ark. 17 The mercy-seat with the cherubims. 23 The table with the furniture thereof. 31 The candlestick with its instruments.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, that they [†] bring me an offering: of every man that

† Heb. Take
for me.

of the Divine Nature, which is expressly denied, *Deut.* 4. 15. 1 *Tim.* 6. 16. and was refused to Moses when he desired it, *Exod.* 33. 18, 20. and therefore surely would never be granted to the elders of Israel; but some glorious appearance or token of God's special presence.

Under his feet.] By his feet is meant only the lower part, which rested, as it were, upon a glittering pavement.

11. *They saw God, and did eat and drink.*] So far were they from being destroyed, that they were not affrighted at this glorious appearance of God, but were refreshed and comforted by it, and did joyfully eat and drink together in God's presence, celebrating the sacred feast made of the remnant of the peace-offerings.

12. *A law, and commandments.*] To wit, the ten commandments, so called by way of eminency; for these only were written by God upon the stony tables, as appears by *Exod.* 34. 28.

ANNOTATIONS ON CHAP. XXV.

Ver. 4. *Blue, and purple, and scarlet:*] Some materials pro-

giveth it ^a willingly with his heart, ye shall take my offering.

3 And this ^{is} the offering which ye shall take of them; ^b gold, and silver, and brads,

4 And ^c blue, and purple, and ^d scarlet, and fine ^e linen, and ^f goats hair,

5 And rams skins died red, and badgers skins, and shittim-wood,

6 Oyl for the ^g light, spices for anointing oyl and for sweet incense,

7 Onyx-stones, and stones to be set in the ^h ephod and in the breast-plate.

8 And let them make me a ⁱ sanctuary; that I may ^k dwell amongst them.

9 According to all that I shew thee, ^l after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

10 ¶ And they shall make ^m an ark of shittim-wood: two cubits and a half ⁿ shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it: and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put ^o them in the four corners thereof; and two rings ^p shall be in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings, by the sides of the ark, that the ark may be ^q born with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the ^r testimony which I shall give thee.

17 And thou shalt make ^s a mercy-seat of pure gold: two cubits and a half ^t shall be the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of gold:

9. 2 Chron. 35. 3. 6 Ver. 27. Chap. 16. 34. Deut. 10. 2. & 31. 26. 1 Kings 8. 9. 2 Kings 11. 12. Acts 7. 44. 1 Cor. 2. 1. 2 Tim. 1. 8. p. 1 John 2. 2. Heb. 9. 5.

per for the work, and of the colours here mentioned, to wit, wool, or threads, or some such like things, as appears from *Heb.* 9. 19.

3. *Shittim-wood;*] A kind of wood growing in Egypt and the deserts of Arabia, very durable and precious.

7. *The ephod and the breast-plate.*] See on chap. 28.

8. *A sanctuary,*] A sort of ambulatory temple; and in all antiquity we find nothing more ancient than such portable temples.

11. *A crown;*] A border, raised up above the rest of the ark.

16. *The testimony,*] To wit, the two tables of stone, wherein the decalogue was written, called the *testimony* here, and *Exod.* 30. 6. *Lev.* 16. 13.

17. *A mercy-seat,*] Or, propitiatory; which seems, from the sameness of dimensions, to be nothing else but the covering of the ark, upon which God is said to sit; whence the ark is called God's footstool.

18. *Two cherubims of gold.*] Moses has not told us what was the form of these cherubims; but they were designed to represent the angelical nature.

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of beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, *and* covering the mercy-seat with their wings, and their faces *shall* look one to another: toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the mercy-seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee, from above the mercy-seat, from between the cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

23 ¶ Thou shalt also make a table of shittim-wood: two cubits *shall* be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make *the* staves of shittim-wood, and overlay them with gold, that the table may be born with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.

30 And thou shalt set upon the table *†* shew-bread before me alway.

31 ¶ And thou shalt make *a* candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers shall be of the same.

32 And six branches shall come out of the sides of it: three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

33 Three bowls made *like* unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other

branch, with a knop and a flower: for in the six branches that come out of the candlestick.

34 And in the candlestick *shall* be four bowls made like unto almonds, with their knops and their flowers.

35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

38 And the tongs thereof, and the snuff-dishes thereof shall be of pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

40 And look that thou make them after their pattern, which was shewed thee in the mount.

CHAP. XXVI.

1 The ten curtains of the tabernacle. 7 The eleven curtains of goats hair. 14 The covering of ram skins. 15 The boards of the tabernacle with their sockets and bars. 31 The vail for the ark. 36 The hanging for the door.

MOREOVER thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

1 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain, four cubits: and every one of the curtains shall have one measure.

2 The five curtains shall be coupled together: *†* one to another: and other five curtains shall be coupled one to another.

3 And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the coupling: and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.

4 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

5 And thou shalt make fifty taches of gold, and

ANNOTATIONS ON CHAP. XXVI.

Ver. 1. The tabernacle.] Or tent; wherein the ark, table and candlestick were to be placed.

Of cunning work.] Either woven, or rather wrought with needle, wherein is most skill and curiosity.

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1 Ver. 11.
e Chap. 36.
24.

7 ¶ And thou shalt make curtains of goats hair to be a covering upon the tabernacle: ^e eleven curtains shalt thou make.

8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits; and the eleven curtains shall be all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brags, and put the taches into the loops, and couple the tent together that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth, shall hang over the back-side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side, and on that side, to cover it.

14 And thou shalt make ^f a covering for the tent, of rams skins died red, and a covering above of badgers skins.

15 ¶ And thou shalt make ^g boards for the tabernacle, of shittim-wood, standing up.

16 Ten cubits shall be the length of a board, and a cubit and an half shall be the breadth of one board.

17 Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south-side, south-ward.

19 And thou shalt make forty ^h sockets of silver, under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side, of the tabernacle on the north-side, there shall be twenty boards.

21 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle [†] west-ward, thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be coupled together beneath, and they shall be coupled together above

† Heb. so-ward. So ver. 27.

Gen. 12. 8.

i Ver. 11.

Chap. 36.

29.

the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets of silver sixteen sockets: two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make ^k bars of shittim-wood: five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the two sides west-ward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold, for [†] places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle according to the [†] fashion thereof, which was shewed thee in the mount.

31 ¶ And thou shalt make ^l a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with ^m cherubims shall it be made.

32 And thou shalt hang it upon four pillars of shittim-wood, overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

33 ¶ And thou shalt hang up the vail under the taches, that thou mayst bring in thither within the vail, the ark of the ⁿ testimony: and the vail shall ^o divide unto you, between the holy place and the [†] most holy.

34 And thou shalt put the mercy-seat upon the ark of the testimony, in the most holy place.

35 And thou shalt set the table ^p without the vail, and the candlestick over against the table on the side of the tabernacle toward the ^q south: and thou shalt put the table on the north-side.

36 And thou shalt make an ^r hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with ^s needle-work.

37 And thou shalt make for the hanging, five pillars of shittim-wood, and ^t overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brags for them.

CHAP XXVII.

1 The altar of burnt-offering, with the vessels thereof. 9 The court of the tabernacle inclosed with hangings and pillars. 18 The measure of the court. 20 The oil for the lamp.

AND thou shalt make an ^a altar of shittim-wood, five cubits long, and five cubits

Before CHRIST 1491.

† Chap. 36.

† Heb. for,

Chap. 25.

27.

† Heb. judgment,

Chap. 25.

9. 40.

1 Ver. 33.

Lev. 4. 6.

2 Chron. 3.

14. Heb.

10. 19. 29.

Matt. 27.

52.

† Gen. 3.

24. Chap.

25. 18.

H. b. 9. 5.

† Chap. 25.

16.

o Heb. 9.

8. 19. 20.

† Heb. hol-

ness of hol-

ness.

Dan. 9. 24.

22.

† Chap. 40.

32.

† Chap. 40.

24.

† Chap. 40.

28.

† Ezek. 46.

10.

† Chap. 36.

1. Heb. 13.

27. For the two sides westward.] This should undoubtedly be rendered, for the side westward.

ANNOTATIONS ON CHAP. XXVII.

Ver. 1. An altar.] Not that for incense, but another for sacrifices.

2. The

Before CHRIST 1491. broad: the altar shall be ^b four-square, and the height thereof *shall be* three cubits.

2 And thou shalt make the ^c horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with ^d brads.

3 And thou shalt make his pans to receive his ashes, and his ^e shovels, and his basons, and his ^f flesh-hooks, and his ^g fire-pans: all the vessels thereof thou shalt make of ^h brads.

4 And thou shalt make for it ⁱ a grate of network of brads: and upon the net shalt thou make four brasen rings in the four corners thereof.

5 And thou shalt put it under ^j the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim-wood, and overlay them with brads.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar to bear it.

8 Hollow with boards shalt thou make it: as ^k it was shewed thee in the mount, so shall they make it.

9 ¶ And thou shalt make the ^l court of the tabernacle for the south-side south-ward: there *shall be* hangings for the court of fine twined linen of an hundred cubits long for one side.

10 And the twenty ^m pillars thereof, and their twenty sockets *shall be of* brads: the hooks of the pillars, and their fillets *shall be of* silver.

11 And likewise for the north-side in length there *shall be* hangings of an hundred cubits long, and his twenty pillars, and their twenty sockets of brads: the hooks of the pillars, and their fillets of silver.

12 ¶ And for the breadth of the court on the west-side, *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east-side, east-ward, *shall be* fifty cubits.

14 The ⁿ hangings of one side of the gate *shall be* fifteen cubits, their pillars three, and their sockets three.

15 And on the other side *shall be* hangings,

fifteen cubits: their pillars three, and their sockets three.

16 ¶ And for the gate of the court, *shall be* an hanging of twenty cubits, of ^o blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: and their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver: their hooks *shall be of* silver, and their sockets of brads.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brads.

19 All the vessels of the tabernacle, in all the service thereof, and all the pins thereof, and all the ^p pins of the court *shall be of* brads.

20 ¶ And thou shalt command the children of Israel, that they bring thee pure ^q oil-olive ^r beaten, for the light, to cause the lamp to burn ^s always.

21 In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall ^t order it from evening to morning before the LORD: *It shall be* a statute for ever unto their generations, on the behalf of the children of Israel.

CHAP. XXVIII.

1 Aaron and his sons are set apart for the priests office. 2 Holy garments are appointed. 6 The ephod. 15 The breast-plate with twelve precious stones. 30 The Urim and Thummim. 31 The robe of the ephod, with pomegranates and bells. 36 The plate of the mitre. 39 The embroidered coat. 40 The garments for Aarons sons.

AND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may ^u minister unto me in the priests office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aarons sons.

2 And thou shalt make ^v holy garments for Aaron thy brother, for ^w glory and for beauty.

20. Pure oil-olive] Out of the olives with a pestle, which is freer from dregs than that which is squeezed out with a press.

To cause the lamp to burn always.] It would seem from chap. 30. 8. Lev. 24. 3, &c. 1 Sam. 3. 3. 2 Chron. 13. 11. that the lamps did not burn by the day, but were only lighted in the evening: and this is the opinion of most interpreters. But Josephus, who was himself a priest, says they burned the lamps day and night, three of them being kept burning all day, and the rest being lighted in the evening, Ant. 1. 3. c. 8. And indeed it was necessary; for otherwise the priest must have ministered in the dark at the altar of incense, as there were no windows in the holy place.

21. Without the vail;] To wit, the second vail, in the holy place.

ANNOTATIONS ON CHAP. XXVIII.

Ver. 2. Holy garments;] Garments to be used in holy ministration.

† P

3. Wse.

Before CHRIST 1491.

Chap. 27. 16.

Or, nails, or, stakes.

Ezra 9. 8.

Ira. 22. 23.

& 33. 20.

Zech. 10. 4.

Judg. 9.

Plal. 52.

8. Rev. 17.

Exod. 27.

10. Lev.

24. 2.

Numb. 18.

5.

Chap. 30.

8. Lev.

24. 3.

2 Chron.

13. 11.

Luke 12.

35.

Lev. 8. 2.

Heb. 5.

4. 5.

Plal. 132.

9. 16.

Ira. 61. 10.

Heb. 7. 26.

Rev. 19. 8.

Ira. 58. 1.

Luke 24. 4.

Mat. 6. 29.

2. The horns;] Which were elevated above the body of the altar, in form either of pyramids or spires. These were not only for ornament, but for use also, either to keep things put upon it from falling, or that beasts to be offered might be bound to them: see Psal. 118. 27.

With brads;] With plates of brads of competent thickness, both above the wood and under it, that the fire might not take hold of the wood.

3. Basons;] To receive the blood of the sacrifices.

Flesh-hooks;] For taking up the pieces of the sacrifice, in order to lay them right upon the fire.

Fire-pans;] In which they carried live coals from this altar to that of incense.

9. Court of the tabernacle;] A court encompassing the tabernacle, Exod. 40. 33. in the midst whereof the altar of sacrifices was placed, upon which the offerings were burnt in the open air, which was most convenient.

Before
CHRIST
1491.

d Chap. 31.

6.

e Isa. 28.

24, 26.

f Chap. 29.

5.

g Chap. 29.

5. Rev. 1.

13.

h Zech. 3. 5.

Exod. 39.

28.

i Chap. 39.

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3 And thou shalt speak unto all *that are* wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aarons garments to consecrate him, that he may minister unto me in the priests office.

4 And these *are* the garments which they shall make; a breast-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother and his sons, that he may minister unto me in the priests office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joyned at the two edges thereof; and so it shall be joyned together.

8 And the curious girdle of the ephod which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones, with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod, for stones of memorial unto the children of Israel. And Aaron shall bear their names before the LORD, upon his two shoulders for a memorial.

13 ¶ And thou shalt make ouches of gold;

14 And two chains of pure gold at the ends: of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches:

15 ¶ And thou shalt make the breast-plate of judgment, with cunning work after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet,

and of fine twined linen shalt thou make it.

16 Four square it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

18 And the second row shall be an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their enclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names; like the engravings of a signet, every one with his name shall they be according to the twelve tribes.

22 ¶ And thou shalt make upon the breast-plate chains at the ends of wreathen work, of pure gold.

23 And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two ends of the breast-plate.

24 And thou shalt put the two wreathen chains, of gold in the two rings which are on the ends of the breast-plate.

25 And the other two ends of the two wreathen chains, thou shalt fasten in the two ouches, and put them on the shoulder-pieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate in the border thereof, which is in the side of the ephod inward.

27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod, underneath towards the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breast-plate by the rings thereof, unto the rings of the ephod: with a lace of blue, that it may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod:

29 And Aaron shall bear the names of the chil-

3. *Wise-hearted*;] i. e. Skilful artists.

Whom I have filled with the spirit of wisdom.] The mechanical skill of artists is here, with great propriety, ascribed to God; not that we should consider it as given by inspiration, like the spirit of prophecy, but because every good gift is derived from him. On this account God is likewise acknowledged the teacher of husbandry, *Isa.* 28. 26.

4. *Ephod.*] This was a short upper-garment, made without sleeves, which was girt about the body. And it was twofold; the one made of fine linen, which was common not only to all the priests, as *1 Sam.* 2. 18. and 22. 18. but to some others upon solemn and sacred occasions, as *2 Sam.* 6. 14. the other made of divers stuffs and colours, peculiar to the high-priest, the parts whereof were not sewed, but tied together.

A robe;] An upper-garment like a surplis.

A broidered coat;] An under-coat curiously wrought with circular works like eyes, as the word notes, and richly adorned with gems and other things.

15. *Breast-plate of judgment*;] So called, because the priest wore it upon his breast, when he went to ask counsel from God, ver. 29. as also when he sat as judge, to teach the law and to determine controversies, which was a part of his office, *Lev.* 10. 11. *Deut.* 17. 8, 9.

17. *Rows of stones.*] It is needless to trouble the reader with the explication of these stones, which the Jewish doctors themselves are not agreed in.

Before
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1491.

g Chap. 39.

10. Rev.

21. 20.

Reubens stone.

h Chap. 39.

10. Rev.

21. 20.

Simons stone.

i Chap. 39.

10. Rev.

21. 19.

Levis stone.

u Chap. 39.

11. Rev.

21. 19.

Judahs stone.

x Chap. 39.

11. Rev.

21. 19.

Issachars stone.

y Chap. 39.

11. Rev.

21. 20.

Zebuluns stone.

z Chap. 39.

12. Rev.

21. 20.

Dans stone.

a Chap. 39.

12. Rev.

21. 20.

Naphthali's stone.

b Chap. 39.

12. Rev.

21. 20.

Gads stone.

c Chap. 39.

13. Rev.

21. 20.

Ashers stone.

d Chap. 39.

13. Rev.

21. 19.

Josephs stone.

e Chap. 39.

14. Rev.

21. 19.

Benjamin's stone.

f Chap. 39.

14. Rev.

21. 19.

Benjamin's stone.

g Chap. 39.

14. Rev.

21. 19.

Benjamin's stone.

h Chap. 39.

14. Rev.

21. 19.

Benjamin's stone.

i Chap. 39.

14. Rev.

21. 19.

Benjamin's stone.

j Chap. 39.

14. Rev.

21. 19.

Benjamin's stone.

k Chap. 39.

14. Rev.

21. 19.

Benjamin's stone.

l Chap. 39.

14. Rev.

21. 19.

Benjamin's stone.

m Chap. 39.

14. Rev.

21. 19.

Benjamin's stone.

n Chap. 39.

14. Rev.

21. 19.

Benjamin's stone.

Before CHRIST 1491. dren of Israel in the breast-plate of judgment, upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

30 ¶ And thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aarons heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart, before the LORD continually.

31 ¶ And thou shalt make the robe of the ephod all of blue.

32 And there shall be an hole in the top of it, in the mids thereof: it shall have a binding of woven work, round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 ¶ And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof, and bells of gold between them round about.

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron, to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre: upon the forefront of the mitre it shall be.

38 And it shall be upon Aarons forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts: and it shall be always upon his forehead, that they may be accepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine

linen, and thou shalt make the girdle of needlework.

40 ¶ And for Aarons sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him: and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priests office.

42 And thou shalt make them linen breeches to cover their nakedness: from the loyns even unto the thighs they shall reach.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die. It shall be a statute for ever unto him, and his seed after him.

CHAP. XXIX.

1 The sacrifice and ceremonies of consecrating the priests. 38 The continual burnt-offering. 45 God's promise to dwell among the children of Israel.

AND this is the thing that thou shalt do unto them, to hallow them, to minister unto me in the priests office: Take one young bullock, and two rams without blemish,

2 And unleavened bread, and cakes unleavened tempered with oyl, and wafers unleavened anointed with oyl: of wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put

30. *The Urim and Thummim.*] This is nowhere in scripture explained farther, than that it was something which Moses put into the breast-plate of the high-priest. There are a variety of conjectures what they should be; but, as there seems very little foundation for any of them, it is needless to give them a place here. The use which was made of them, was to ask counsel of God in difficult and momentous cases relating to the whole state of Israel; which the high-priest did by putting over his robes the breast-plate in which the Urim and Thummim were when he presented himself before God. How the answer was given is made the great dispute. The Jews imagine it was by the shining and protuberance of the letters in the names of the 12 tribes, engraved on the breast-plate of the high-priest, in which he read the answer. But there are unanswerable objections against this notion; for all the letters of the Hebrew alphabet are not to be found in these 12 names, and therefore an answer to every thing could not be given this way. Besides, it appears plain from scripture, that the high-priest received the answer by an audible voice from the mercy-seat. See *Exod.* 25. 22. and 30. 6. and *Numb.* 7. 89. So that the manner of consulting God by Urim and Thummim seems plainly to be this: the priest

presented himself with the breast-plate on over all his other robes before the vail, exactly over against the mercy-seat, where the divine presence rested, and then God gave him an answer, as he did Moses, by an audible voice from the mercy-seat. See *Judg.* 1. 1, 2. and 20. 18, 23, 28. 1 *Sam.* 10. 22. and 23. 2, 4, 11, 12, 2 *Sam.* 2. 1.

The judgment.] The breast-plate of judgment. 33. *Bells of gold.*] By the sound whereof the people might be admonished of the work which the priest was employed in, and thereby be incited to join their affections and devotions with his.

36. *Holiness to the Lord.*] To remind the priest of his special consecration to God.

38. *That Aaron may bear the iniquity of the holy things, &c.*] This shall be a pledge or sign, that a pardon shall be granted, at his intercession, for all the sinful defects of the people in the performance of their sacred duties.

39. *Coat of fine linen.*] A loose and large garment made with sleeves, worn under the ephod, reaching down to the feet, which was girt with a girdle.

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Upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird them with the curious girdle of the ephod.

b Chap. 39.
26. Luke
13. 35.
Eph. 6. 14.
Rev. 1. 13.
Lev. 8. 7.
i Lev. 8. 9.
i Chap. 28.
36. Lev.
8. 9.
i Lev. 8.
13. i John
2. 27.
m Lev. 8.
11, 13.
Heb. 8. 27.

n Lev. 8.
14. 15a.
33. 6.

e Lev. 1. 3.

p Lev. 4.
7. & 16.
28.
q Lev. 9. 9.

r Lev. 3.
15.

f Heb. 13.
23, 12, 13.

f Jer. 4. 14.

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oyl, and pour it upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles (Aaron and his sons) and put the bonnets on them: and the priests office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin-offering.

15 ¶ Thou shalt also take one ram, and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and

put them unto his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.

19 ¶ And thou shalt take the other ram, and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is upon the altar, and of the anointing oyl, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder: for it is a ram of consecration.

23 And one loaf of bread, and one cake of oyled bread, and one wafer out of the basket of the unleavened bread, that is before the LORD.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave-offering before the LORD.

25 And thou shalt receive them of their hands, and burn them upon the altar for a burnt-offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aarons consecrations, and wave it for a wave-offering before the LORD: and it shall be thy part.

Before
CHRIST
1491.

n Gen. 22.
9. 10.
x Lev. 1.
13. Eph.
5. 2.
y Gen. 8.
22. Lev.
1. 9.
Matt. 3. 11.
Mark 9.
49.

z Ver. 13.
a Lev. 14.
14. & 8.
23.

b Lev. 8.
23, 24. &
14. 14.
c Lev. 8.
23, 24. &
14. 14.
d Ver. 16.
e Ver. 7.
Chap. 25. 6.
f Lev. 8.
30.

g Lev. 7.
32. & 8.
26.
h Lev. 8.
26.

i Lev. 9.
21.

k Ver. 18.

l Lev. 8.
29.

ANNOTATIONS ON CHAP. XXIX.

Ver. 6. *Holy crown*;] i. e. The plate of gold, chap. 28: 36, as appears by comparing *Levit.* 8. 9.

9. *A perpetual statute*.] So long as the Jewish pedagogy and policy lasts.

10. *Shall put their hands upon the head of the bullock*;] To signify that they offered it for themselves and for their own sins, which the offerer performing this rite was to confess, *Lev.* 16. 21. and to testify their faith in the future sacrifice of Christ, upon whom their sins were to be laid, and by whose blood they were expiated.

12. *The horns of the altar*.] Not of incense, as some would have it, but of the burnt-offerings.

14. *It is a sin-offering*;] To wit, for the high-priest, as is plain from the whole context, and therefore ought to be burnt by that law, *Lev.* 4. There was indeed a law, that that sin-offering, whose blood was not carried into the tabernacle, which was the case here, should not be burnt, but eaten, *Lev.* 6. 30. and 10. 18. But that concerned the people, not the priests, who did not eat, but burn their own sin-offerings, *Lev.* 4. 3, 12.

18. *Sweet savour*.] Heb. *A savour of rest*, wherewith God will be well pleased.

19. *Shalt take the other ram*.] For a peace-offering. So here were all the three sorts of sacrifices, which were afterwards to be offered by them for the people.

20. *And put it upon the tip of the right ear, &c.*] These parts are consecrated in the name and stead of all the rest; the ear, as the instrument of hearing and receiving the mind and will of God in all their sacred ministrations, and in their whole conversation; the hand and foot, as the instruments of action and execution of that which they hear and understand to be the mind of God. And all these parts are sprinkled with this blood, to shew the absolute necessity of Christ's blood to qualify them for an acceptable and successful discharge of their office.

22. *A ram of consecration*.] Of the priests in their office.

26. *It shall be thy part*;] To wit, the breast alone, whereas both shoulder and breast were given to Aaron afterwards; the reason whereof might be, that because Moses was not a proper and compleat priest, as Aaron afterwards was, but only appointed by God for this time to do that work.

27. *Which*

Before CHRIST 1491.
 m Lev. 7. 31. Num. 18. 18. Deut. 18. 31.
 n Ver. 9. Chap. 12. 24.

27 And thou shalt sanctify the breast of the wave-offering, and the shoulder of the ^a heave-offering, which is waved, and which is heaved up of the ram of the consecration, *even* of that which *is* for Aaron, and of *that* which *is* for his sons.

28 And it shall be Aarons and his sons by a statute ^a for ever, from the children of Israel: for it *is* an heave-offering: and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 ¶ And the holy garments of Aaron shall be his sons after him, to be ^o anointed therein, and to be consecrated in them.

30 And that son that is priest in his stead shall put them on ^p seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

31 ¶ And thou shalt take the ram of the consecration, and seethe his flesh in the ^q holy place.

32 And ^r Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, by the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the ^t atonement was made, to consecrate and to sanctify them: but ^u a stranger shall not eat *thereof*, because they *are* holy.

34 And if ought of the flesh of the consecrations, or of the bread remain unto the morning: then thou shalt burn the ^v remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock for a sin-offering, for ^x atonement: and thou shalt ^y cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it: and it shall be an altar ^z most holy: whatsoever ^a toucheth the altar shall be holy.

38 ¶ Now this *is that* which thou shalt offer upon the altar; two lambs of the first year, ^b day by day continually.

39 The one lamb thou shalt offer in the morning: and the other lamb thou shalt offer ^c at even.

40 And with the one lamb a tenth-deal of flour mingled with ^d the fourth part of an hin of beaten oyl: and the fourth part of an hin of wine for a drink-offering.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 This shall be a ^e continual burnt-offering throughout your generations, at the ^f door of the tabernacle of the congregation, before the LORD: where I will ^g meet you to speak there unto thee.

43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified ^h by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priests office.

45 ¶ And I will dwell amongst the children of Israel, and will be their God.

46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell amongst them: I *am* the LORD their God.

C H A P XXX.

1 The altar of incense. 11 The ransom of souls.
 17 The brazen laver. 22 The holy anointing oyl.
 34 The perfume.

AND thou shalt make an ^a altar to burn incense upon: of shittim-wood shalt thou make it.

2 A cubit shall be the length thereof, and a cubit the breadth thereof (four square shall it be).

27. Which is waved, and which is heaved up.] The Rabbins tell us, the difference between these two is, that the former was weaved up and down, east, west, north and south, to signify, that he to whom it was offered was Lord of the whole world, the God who fills all space, and to whom all things of right belong; whereas the latter was only lifted up towards heaven, in token of its being devoted to God. But both these words are often used for an offering general.

29. His sons;] i. e. His eldest sons successively.

30. Seven days;] For so long the solemnity of the consecration lasted, ver 35.

31. The holy place,] In the court-yard at the door of the tabernacle, where it was both boiled and eaten, as appears from this and the next verse, and from Lev. 8. 31.

33. A stranger;] i. e. One who is not of the priestly race.

37. An altar most holy;] As appears from the following reason, because it was not only holy in itself, but by its touch communicated a legal holiness to other things.

38. Two lambs—day by day continually.] There were other occasional sacrifices of various sorts: but these were constant and never omitted. And yet it may be questioned whether this law took place in the wilderness, where they could hardly be supplied with two lambs every day without a miracle.

40. A tenth-deal of flour.] An omer, or the tenth part of an ephah; equal to about half a peck English.

An hin;] The sixth part of an ephah; so that the fourth part of an hin of wine, according to Dr Cumberland, was about a quart and something more than the quarter of a pint English.

45. I will dwell,] By my special grace, and favour, and blessing.

Before and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

1491. 3 And thou shalt overlay it with ^c pure gold, the top thereof, and the sides thereof round about, and the horns thereof: and thou shalt make unto it ^d a crown of gold round about.

b Chap.
27. 1.
c Chap. 25.
24. Num.
4. 21.
d Chap. 25.
11, 24.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it: and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim-wood, and overlay them with gold.

e Ver. 36.
Chap. 25.
22. & 29.
42.

6 And thou shalt put it before the vail, that is by the ark of the testimony; before the mercy-seat, that is over the testimony, where I will ^e meet with thee.

f Luke 1.
9.

7 And ^f Aaron shall burn thereon sweet incense ^g every morning: when he dresseth the lamps he shall burn incense upon it.

g 1 Chron.
16. 40.

h Chap. 27.
20, 21.

i Sam.
3. 3.

j 1 Theff.
5. 17.

k Heb. 7. 25.
Rev. 8.

l Ver. 34.
35. 36.

m Lev. 2. 1.
18, 19.

n Num. 29. 7.
3. & 2. 17.

o Chap. 21.
30. Pfal.

p Prov. 13.
8. Matt.

q Tim.
2. 6.

r 2 Sam.
24. 9, 15.

8 And when Aaron ^h lighteth the lamps at even, he shall burn incense upon it; ⁱ a perpetual incense before the LORD, throughout your generations.

9 Ye shall offer no ^k strange incense thereon, nor burnt-sacrifice, nor ^l meat-offering; neither shall ye pour drink-offering thereon.

10 And Aaron shall make an atonement upon the horns of it ^m once in a year, with the blood of the ⁿ sin-offering of atonements: once in the year shall he make atonement upon it, throughout your generations: it is most holy unto the LORD.

11 And the LORD spake unto Moses, saying,

12 When thou takest the sum of the children of Israel, after their number: then shall they give every man ^o a ransom for his soul unto the LORD, when thou numbrest them: that there be ^p no plague amongst them, when thou numbrest them.

13 This they shall give, every one that passeth among them that are numbered: ^q half a shekel after the shekel of the sanctuary (A shekel is twenty ^r gerahs) an half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered from twenty years old and above, shall give an offering unto the LORD.

15 The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it ^q for the service of the tabernacle of the congregation: that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make a ^r laver of brass, and his ^s foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall ^t wash their hands and their ^u feet thereat.

20 When they go into the tabernacle of the congregation, they shall wash with water, that they ^v die not: or when they come near to the altar to minister, to burn offering made by fire unto the LORD.

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee ^w principal spices, of ^x pure myrrh five hundred *shekels*, and of ^y sweet cinnamon half so much, *even* two hundred

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* That is, about fifteen pence.

* That is, about three halfpence.

Lev. 27.

25. Num.

3. 27.

& 18. 16.

Ezek. 45.

12.

g Chap. 38.

25, 26, 27.

Nch. 10.

32.

r Chap. 38.

8. 1 Kings.

7. 23.

a Chron.

4. 2, 6.

Rev. 4. 6.

& 15. 2.

f Chap. 31.

9. Lev. 8.

11.

i Chap. 40.

32. Pfal.

26. 6. 16.

1. 16. Heb.

10. 22.

u John 13.

9. 10.

x Chap. 12.

15. Lev.

10. 1, 2.

y Song 4.

14. Ezek.

27. 22.

z Pfal. 45.

8. Song 1.

13. & 3. 6.

a Prov. 7.

17. Song

4. 14.

ANNOTATIONS ON CHAP. XXX.

Ver. 6. *Before the vail:*] Before the second vail, in the holy place, and near to the Holy of holies, and consequently to the ark and mercy-seat.

7. *Aaron shall burn thereon sweet incense.*] Aaron was to do this for the first time, but afterwards any priest might do it, as appears from Luke 1. 9. this not being done in the Holy of holies, which was the high-priest's peculiar.

9. *Strange incense;*] i. e. Of any other sort than what I shall here appoint, ver. 34. &c.

10. *Once in a year.*] On the day of expiation, Lev. 16. 19. Numb. 29. 7.

12. *A ransom for his soul;*] Whereby they acknowledged the right and power which God had over their lives, and that they had forfeited them by their sins, and that it was God's mercy to continue their lives to them.

13. *After the shekel of the sanctuary.*] Because the standard by which all shekels were to be examined, was kept in the sanctuary, as afterwards the just weights and measures were kept in Christian

temples, or other public places. See Lev. 27. 25. Numb. 3. 47. Ezek. 45. 10, 11, 12.

14. *Every one, &c.*] Every man was bound to pay this tax, whether priest or Levite, Israelite or stranger; none were excepted but women and servants, and such as were under age.

15. *The rich shall not give more, &c.*] To teach them that they were all upon a level in the sight of God.

18. *To wash withal;*] Both the priests, and the parts of the sacrifices, *The altar;*] To wit, of burnt-offerings.

19. *Wash their—feet:*] Because the priests served at the altar bare footed, which appears from this, that in the description of their vestments there is no mention of shoes or sandals: and in this the Hebrew doctors are unanimous.

20. *That they die not:*] For though the fault might seem small, yet the command was evident and easy, and therefore the disobedience argued presumption, rebellion, and contempt.

23. *Pure myrrh,*] Freely dropping from the tree, which is esteemed better than that which is forced out of it.

Sweet cinnamon.] The learned are of opinion, that the cinnamon of the ancients was different from what now goes by that name.

Sweet

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Or, cane,
Jer. 6. 20.
Song. 4. 14.
Ezek. 27.
19.
Chap. 29.
40.
1 Chron.
9. 30.
e 1 John 3.
20. 27.
f Chap.
40. 9.

and fifty *shekels*, and of sweet * calamus two hundred and fifty *shekels*,

24 And of *b* cassia five hundred *shekels*, after the shekel of the sanctuary, and of oyl olive *c* an hin.

25 And thou shalt make it an oyl of holy ointment, an ointment compound after the art of the *a* apothecary: it shall be an *e* holy anointing oyl.

26 And thou shalt anoint the *f* tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them, shall be *a* holy.

30 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priests office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an *b* holy anointing oyl unto me, throughout your generations.

32 Upon *b* mans flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

33 Whosoever compoundeth *a* any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.

34 ¶ And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum: these sweet spices with pure frankincense: of each shall there be a like weight.

35 And thou shalt make it a perfume, a confection after the art of the apothecary, *†* tempered together, pure and holy.

36 And thou shalt *†* beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

37 And as for the perfume which thou shalt make, you shall not make to yourselves according to the composition thereof: it shall be unto thee holy *m* for the Lord.

38 Whosoever shall *a* make like unto that, to *a* smell thereto, shall even be *a* cut off from his people.

C H A P. XXXI.

1 Bezaleel and Aboliab are called, and made meet for the work of the tabernacle. 12 The observance of the sabbath is again commanded. 18 Moses receiveth the two tables.

AND the Lord spake unto Moses, saying,

2 See, I have *a* called by name, Bezaleel the son of *b* Uri, the son of Hur, of the tribe of Judah:

3 And I have filled him with *c* the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.

4 To *d* devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones *e* to set them, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given *f* with him Aboliab the son of Ahisamach of the tribe of Dan; and in the hearts of all that are *g* wise-hearted I have put wisdom; that they may make all that I have commanded thee:

7 The tabernacle of the congregation and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the tabernacle,

8 And the table and his furniture, and the pure candlestick, with all his furniture, and the altar of incense,

9 And the altar of burnt-offering, with all his furniture, and the laver and his foot,

10 And the *†* clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priests office,

11 And the anointing oyl, and sweet incense for the holy place: according to all that I have commanded thee, shall they do.

12 ¶ And the Lord spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you, throughout your

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a Ver. 33.
b Ver. 32.
c Lev. 26.
d 31.
e Ver. 33.

f Chap. 37.
g 30. 6.
h Matt. 9. 38.
i Heb. 5. 4.
j 5. 1.

k 1 Chron.
2. 19. 20.
l Chap. 37.
m 35. 11.

n Acts 2. 4.
o 1 Cor. 12.
p 4. 8. Eph.
4. 8. 9.

q Chap. 37.
r 31. 1 Cor.
12. 4.

s Chap. 28.
t 11. & 35.
u 33.

v Chap. 4.
w 14. 15.
x Matt. 10.
y 2. 3.

z Luke 10. 1.
aa Acts 13. 2.

ab Chap. 35.
ac 10. & 36. 1.
ad Chap. 25.
ae 31.

af Chap. 26.
ag 1. 6. &
ah 35. 19.
ai & 36. 8.
aj Ex. Num.
ak 4. 5. 6.

Sweet calamus :] A spicy root, belonging to a particular flag or iris.

24. *And of cassia*.] There have been various conjectures what this cassia was; for the drug now known by that name is not aromatic. It probably was that aromatic plant which the ancients called *costus*; the best sort grew in Arabia, and was sometimes burnt on the heathen altars; as appears from Propertius, *lib. 4. eleg. 6.*

32. *Upon man's flesh* :] Except those whom God himself, the author of this law, excepts, to wit, the high priests.

34. *Stacte, and onycha, and galbanum*.] The Jews themselves are not agreed what these were, and it concerns not Christians much to know. It is evident they were each of them sweet spices, and therefore this galbanum was not of the common kind, which gives a very bad scent.

Frankincense :] An odoriferous gum, which distils from a tree common in some parts of Arabia.

A N N O T A T I O N S ON CHAP. XXXI.

Ver. 3. *In wisdom, &c.*] These clauses being explicatory of the former, shewing what gifts of the Spirit God had filled him with.

8. *The pure candlestick* :] Because always kept bright and clean, or because made of pure gold.

13. *My sabbaths ye shall keep*.] This precept seems here to be repeated, to restrain the time for the doing of the forementioned works, *q. d.* Though the work of the tabernacle and utensils be holy, and for an holy use, yet I will not have it done upon my holy day.

Before CHRIST 1491. generations; * that ye may know that I am the LORD that doth sanctifie you.

14 Ye shall keep the sabbath therefore: for it is holy unto you. Every one that defileth it, shall surely be put to death: for whosoever doth any work therein, that soul shall be cut off from amongst his people.

15 Six days may work be done, but in the seventh is the sabbath of rest, † holy to the LORD: whosoever doth any work in the sabbath-day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

CHAP. XXXII.

11 The people, in the absence of Moses, cause Aaron to make a calf. 7 God is angry thereby. 11 At the intreaty of Moses he is appeased. 15 Moses cometh down with the tables: 19 He breaketh them: 20 He destroyeth the calf. 22 Aarons excuse for himself. 25 Moses causeth the idolaters to be slain: 30 He prayeth for the people.

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what he is become of him.

2 And Aaron said unto them, Break off the golden ear-rings which are in the ears of your

wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron.

4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar before it, and Aaron made proclamation, and said, To-morrow is a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, Go, get thee down: for thy people which thou broughtest out of the land of Egypt, have corrupted themselves.

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee out up of the land of Egypt.

9 And the LORD said unto Moses, I have seen this people, and behold, it is a stiff-necked people.

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak and say, For mischief did he bring them out, to

Isa. 64. 12. Num. 14. 13. Josh. 7. 9.

13. That doth sanctifie you;] That selecteth you out of all people, and consecrate you to myself, and to my service and worship, a great part whereof is the observation of the sabbath.

17. Was refreshed.] Which denotes the pleasure or delight God took in reflecting upon his works, beholding that every thing he had made was very good, Gen. 1. 31.

18. With the finger of God;] By God's own powerful operation, and not by the art of man; or by the express command and direction of God, and by the ministration of an angel.

ANNOTATIONS on CHAP. XXXII.

Ver. 1. The people;] i. e. Most, or some of the people, as it is expressed, 1 Cor. 10. 7.

Make us gods;] i. e. Images or representations of God, whom, after the manner of idolaters, they call by God's name. For it is ridiculous to think that the body of the Israelites, who were now lately instructed by the mouth, and words, and miraculous works of the eternal God, should be so senseless as to think that was the true

God which themselves had made, and that out of their own ear-rings; much more, that that was the God that brought them out of Egypt, as they say, ver. 4.

Which shall go before us.] They wanted to get back again into Egypt, Acts 7. 39.

4. These be thy gods;] i. e. This is thy god, the plural number being put for the singular, as it is usual in this case. The meaning is, This is the sign, or symbol, or image of thy God.

5. To the LORD.] Hebrew, To Jehovah. Which title being peculiar to the true God, and being here given by Aaron to the calf, with the approbation of the people, makes it more than probable that the people designed to worship the true God in this calf, which they made only as a visible token of God's presence with them, and an image by which they might convey their worship to God.

6. To eat and to drink.] For the sacrifices were accompanied with feasting, both among the worshippers of the true God, and among idolaters. See Exod. 18. 12. and 24. 11.

To play;] By shouting, and singing, and dancing, as appears from ver. 17, 18, 19.

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slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and ²repent of this evil against thy people.

13 ¹Remember Abraham, Isaac, and Israel thy servants, to whom thou swarest ²by thine own self, and saidst unto them, I will ³multiply your seed as the stars of heaven, and all this land that I have spoken of, will I give unto your seed, and they shall inherit it for ever.

14 And the ^bLORD repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned and went down from ^cthe mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and ^don the other were they written.

16 And the tables were the ^ework of God, and the writing was the writing of God graven upon the tables.

17 And when ^fJoshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.*

18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing, do I hear.*

19 ¶ And it came to pass as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses ^ganger waxed hot, and he cast the tables out of his hands, and ^hbrake them beneath the mount.

20 And he took the calf which they had made, and burnt it in the fire, and ⁱground it to powder, and strawed it ^kupon the water, and made the children of Israel ^ldrink of it.

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people that they ^mare set on mischief.

23 For they said unto me, Make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break it off: So they gave it me: then I cast it into the fire, and there ⁿcame out this calf.

25 ¶ And when Moses saw that the people were ^onaked (for Aaron had made them naked ^punto their shame, amongst ^qtheir enemies.)

26 Then Moses ^rstood in the gate of the camp, and said, ^sWho is on the LORDS side? let him come unto me. And all the ^tsons of Levi gathered themselves unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and ^uslay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about ^vthree thousand men.

29 For Moses had said, ^wConsecrate yourselves to day to the LORD, even every man upon his ^xson, and upon his brother; that he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now ^yI will go up unto the LORD; ^zperadventure I shall make an ^aatonement for your sin.

31 And Moses returned ^bunto the LORD, and said, Oh, this people have sinned ^ca great sin: and have made them gods of gold.

32 Yet now, ^dif thou wilt forgive their sin, and if not blot me, I pray thee, out of thy ^ebook which thou hast written.

33 And

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1. Ver. 4.
2. Gen. 3.
3. 10. 2 Chro.
4. 28. 19.
5. Rev. 3. 18.
6. 2. 16. 15.
7. Rom. 6.
8. 21.
9. Heb. those that rose up against them.
10. Gen. 19. 7.
11. 2 Kings 9. 32.
12. Deut. 9.
13. 10. & 32. 7.
14. Deut. 33. 9.
15. 2 Chron. 25. 13.
16. 2 Sam. 15. 18, 21.
17. Prov. 21. 3.
18. Deut. 13. 6. & 33. 9.
19. Zech. 13. 3.
20. 2 Sam. 12. 23.
21. 2 Sam. 14. 6.
22. 2 Sam. 16.
23. Amos 2. 15.
24. Num. 25. 8.
25. Deut. 9. 18.
26. Gen. 24. 42. & 28.
27. Luke 20. 13. 9.
28. Rom. 9. 1, 2, 3.
29. Luke 10. 20. Phil. 4. 3. Rev. 5. & 13. 8.
30. & 20. 12.

14. Repented.] See on Gen. 6. 6.

19. Brake them;] Not through rash anger, but by divine instinct, partly to punish their idolatry with so great a loss, and partly to shew that the covenant made between God and them was by their sin broken, and now of none effect, and not to be renewed but by bitter repentance.

20. Burnt it in the fire;] Melted it down, and so destroyed its form and external shape.

Made the children of Israel to drink of it.] This he did, doubtless, to convince them how much they had debased themselves in worshipping so vile an idol; and at the same time to make the Israelites give a signal and public testimony of their condemning the practice of idolatry, by swallowing the dust of their idol with their drink.

22. They are set on mischief.] Heb. are in evil, i. e. are altogether wicked, addicted to, or bent upon wickedness, so that it was impossible for me to stop or divert their course.

24. I cast it into the fire, and there came out this calf.] We read, ver. 4. that Aaron made it: and therefore what he says here is to be understood as proceeding from a desire to soften and extenuate his guilt as far as he could consistently with truth.

25. Naked;] i. e. That they were stripped both of their ornament, which was not so much the jewels of their ears, as the innocence of their minds and lives; and of their defence, to wit, of the favour and protection of God, by which alone they were secured from the Egyptians, and were to be defended against those many and mighty enemies towards whom they were about to march.

26. All the sons of Levi;] i. e. The most of that tribe, as that universal particle is oft understood; for some of them it is probable were guilty.

27. Slay every man his brother.] The meaning is, Slay every principal offender whom you meet with, without any indulgence or exception, though brother or companion, or neighbour.

29. Consecrate yourselves.] This passage is better rendered, Consecrate yourselves unto the Lord, because every man hath been against his son, &c. i. e. Let this terrible example of severity excite you to cleanse yourselves from all pollutions, especially from idolatry, as you have been both the witnesses and executioners.

32. Blot me, I pray thee, out of thy book.] Let me die, says he, rather than live to see the evils that are coming upon this people, if thou shalt think fit to punish them as they deserve. For those

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f Rev. 3. 5.
g Isa. 59.
1. 2.

b Ver. 8.
2 Sam. 12.
9. Acts 7.
41.

a Gen.
12. 7.

b Chap. 23.
20, 23. &
32. 34.
c Gen. 10.
15, 61.
Deut. 7. 1.
d Chap.
3. 8.
e Ver. 5.
f Chap. 32.
9. Deut.
9. 13.
g Ver. 5.
Amos 3.
33, 14.
h 2 Sam.
14. 2.
Dan. 20. 2,
3.

33 And the LORD said unto Moses, Whosoever hath sinned against me, ^chim will I blot out of my book.

34 Therefore now ^ago, lead the people unto the place of which I have spoken unto thee: Behold, mine angel shall go before thee: Nevertheless, in the day when I visit, I will visit their sin upon them.

35 And the LORD plagued the people, because ^bthey made the calf, which Aaron made.

CHAP XXXIII.

1 The Lord refuseth to go, as he had promised, with the people: 4 The people mourn thereat. 7 The tabernacle is removed out of the camp. 9 The Lord talketh familiarly with Moses. 12 Moses desireth to see the glory of God.

AND the LORD said unto Moses, Depart, and go up hence, thou, and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy ^aseed will I give it:

2 And I will send ^ban angel before thee, and I will drive out the ^cCanaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with ^dmilk and hony: for I will ^enot go up in the mids of thee; for thou art ^fa stiff-necked people: lest I ^gconsume thee in the way.

4 ¶ And when the people heard these evil tidings, they ^hmourned: and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now

I put off thy ornaments from thee, that ⁱI may know what to do unto thee.

6 And the children of Israel strip themselves of their ornaments, by the ^jmount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar ^koff from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD, went unto the tabernacle of the congregation, which was without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man ^lat his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and ^mthe LORD talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle-door: and all the people rose up and ⁿworshipped, every man in his tent-door.

11 And the LORD spake unto Moses, ^oface to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, ^pthou sayst unto me, Bring up this people, and thou hast not let me know whom thou wilt send with me. Yet thou hast said, ^qI know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now ^rthy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is ^sthy people.

14 And he said, ^tMy presence shall go with thee, and I will give thee rest.

15 And he said unto him, If ^uthy presence go not with me, carry us not up hence.

those who understand Moses's words, as if he wished to be excluded from eternal life for the sake of his brethren, make him talk a language quite unnatural, and inconsistent with that desire of self-happiness which is the first law of nature.

34. Mine angel:] A created angel, as appears by comparing this with Exod. 33. 2, 3, 12.

I will visit their sin upon them.] When I shall punish them for their other sins, I will remember and punish this also.

ANNOTATIONS ON CHAP. XXXIII.

Ver. 3. I will not go up in the mids of thee:] By my own special and gracious presence, as hitherto I have done, but I will depart from thee. In pursuance hereof God removes his tabernacle without the camp, ver. 7.

5. That I may know what to do unto thee.] That I may either inflict my judgments, or suspend them, as thou art penitent or impenitent.

7. The tabernacle.] The sacred tabernacle was not yet made; and therefore this must refer to some other tent, probably that of Moses himself.

11. The Lord spake unto Moses face to face.] He spake with him freely and familiarly, and immediately, not by an angel in a dream or vision, as he did to other prophets. See Deut. 34. 10.

A young man.] The word we so translate signifies a minister or servant, because service is usually performed by the younger sort. Joshua could not now be called a young man on account of his age; for he must have been at this time upwards of 50, as may be gathered from Josh. 24. 29. compared with Deut. 34. 7.

12. I know thee by name:] i. e. Distinctly and familiarly, as one whom I have much converse with, and great kindness for. And knowing here denotes approbation and affection, as Psal. 1. 6. Matth. 7. 23. compare Jer. 1. 5.

13. Shew me now thy way:] Particularly thy purpose and will concerning me and thy people, and the method which thou wilt chuse for the fulfilling of thy promise, and the course which thou wouldst have me take, and the way by which I shall conduct thy people to the promised land.

15. If thy presence go not with me, carry us not up hence.] Let us rather live and die in the wilderness with thy presence and favour, than go into Canaan without it.

18. Shew

Before
Chap. 8.
1491.

16 For wherein shall it be known here, that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee, and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the LORD said, Behold, there is a place by me; and thou shalt stand upon a rock.

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock; and will cover thee with my hand while I pass by.

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

C H A P. XXXIV.

1 The tables are renewed. 5 The name of the LORD proclaimed. 8 Moses intreateth God to go with them. 10 God maketh a covenant with them, repeating certain duties of the first table. 28 Moses, after forty days in the mount, cometh down with the tables. 29 His face shineth, and he covereth it with a veil.

AND the LORD said unto Moses, Hew thee two tables of stone like unto the first, and I will write upon these tables the words that were in the first tables which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me, in the top of the mount.

3 And no man shall come up with thee, neither let any man be seen throughout all the mount: neither let the flocks nor herds feed before that mount.

18. *Show me thy glory;* i. e. Thy glorious Majesty, the brightness of thy countenance, some such manifestation of thyself as becomes thy excellency, and such as shall be seen in the other life.

19. *I will make all my goodness pass before thee;* i. e. I will display such degrees of my glory before thee as will not hurt thee, but be delightful to thee: for it is impossible for a mortal to behold the height of Divine Majesty, without being dissolved and destroyed by its piercing brightness.

I will proclaim the name of the Lord before thee; I will give thee notice when I come, that thou mayst attend; I will not surprise thee, nor steal by thee.

23. *My back-parts;* A shadow or obscure delineation of my glory, as much as thou canst bear, though not as much as thou dost desire.

4 And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long suffering, and abundant in goodness and truth,

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth generation.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O LORD, let my Lord, I pray thee, go amongst us (for it is a stiff-necked people,) and pardon our iniquity and our sin, and take us for thine inheritance.

10 And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people amongst which thou art, shall see the work of the LORD: for it is a terrible thing that I will do with thee.

11 Observe thou that which I command thee this day: Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee.

13 But ye shall destroy their altars, break their images, and cut down their groves.

14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice:

21. 13. Psal. 73. 27. Ezek. 6. 9. & 23. 30. Hos. 4. 14. & 9. 1. Psal. 106. 39. James 4. 4. Num. 25. 1, 2. Prov. 9. 25.

Before
Chap. 8.
1492.

Ver. 6.
g Num. 14.
18. Prov.
14. 17.
Ecc. 8. 13.
Neh. 9.
17. Psal.
31. 19.
i Chap.
20. 6.
Psal. 37.
1, 2. Rom.
4. 6, 7.
Num. 12.
18.
John 4.
24.
Chap. 33.
14.
Psal. 33.
12. Zech.
2. 12.
Joh. 10.
12. 13. &
6. 10.
Psal. 78.
20. & 114.
3.
Psal.
45. 4.
Num. 14.
28. 29.
Joh. 1. 9.
i Chap. 23.
32. Deut.
7. 2.
i Chap. 23.
33. Deut.
7. 16.
Judg. 2. 3.
1 Sam. 18.
21.
Deut. 12.
3. Judg. 6.
25. 2 Kings
16. 4. & 23.
14.
i Chap.
20. 5.
2 Lev. 17.
7. & 20. 5.
6. Num.
15. 39.
Deut. 31.
16. Judg.
2. 17. & 8.
33. 2 Chro.
Psal. 106.
39.

• ANNOTATIONS ON CHAP. XXXIV.

Ver. 1. *Hew thee two tables of stone.* The first tables were made immediately by God: these tables must be made by Moses, in token of God's displeasure for their sin.

9. *For it is a stiff-necked people;* And therefore need thy glorious presence to rule them. Or rather, though it be a stiff-necked people, as thou saidst, yet forsake them not. The Hebrew particle, *chi*, oft signifies *though*, as *Exod. 5. 11. Isa. 54. 6.*

10. *With thee;* In the midst of thee, i. e. of thy people, as ver. 11. before thee, i. e. before thy people.

15. *Eat of his sacrifice.* Whereby thou wilt partake with him

Before
CHRIST
1491.
1 Kings
11. 2.
Ezra 9. 2.
Neh. 13.
25.
Chap.
13. 4.
d Chap. 13.
2, 12. & 22.
29, 30.
Ezek. 44.
30. Luke
2. 23.
e Chap. 13.
13.
f Chap. 23.
15. 1 Sam.
9. 7, 8.
2 Sam. 24.
24.
g Chap. 20.
9. & 23.
12. Lev.
23. 3.
Deut. 5. 13.
Luke 13. 14.
h Chap.
23. 16.
Lev. 23.
15. Deut.
16. 10.
i Chap. 23.
17. Deut.
16. 16.
k Prov. 16.
7. Acts
18. 10.
l Chap. 23.
18.
m Chap.
12. 10.
n Chap. 23.
19. Deut.
26. 2.
o Chap. 23.
19. Deut.
14. 21.
p Ver. 28.
Deut. 4. 13.
Exod. 17.
24.
q Besides
that,
Exod. 24.
28.
r Ver. 1.
Chap. 17.
14. Deut.
10. 2.
s Gal. 5.
14.

16 And thou take of ^b their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.
18 ¶ The feast of unleavened bread shalt thou keep: Seven days shalt thou eat unleavened bread, as I commanded thee in the time of the month ^c Abib: for in the month Abib thou camest out from Egypt.

19 All that ^d openeth the matrix is mine: and every firstling among thy cattle, *whether ox or sheep, that is male.*

20 But the firstling of an ass thou shalt redeem with ^e a lamb: and if thou redeem him not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem: and none shall appear before me ^f empty.

21 ¶ Six days thou shalt ^g work, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.

22 ¶ And thou shalt observe the feast ^h of weeks, of the first-fruits of wheat-harvest, and the feast of in-gathering at the years end.

23 ¶ Thrice in the year shall all your ⁱ men-children appear before the Lord God, the God of Israel.

24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man ^k desire thy land, when thou shalt go up to appear before the Lord thy God, thrice in the year.

25 Thou shalt not offer the blood of my sacrifice with ^l leaven, neither shall the sacrifice of the feast of passover be left unto the ^m morning.

26 The first of ⁿ the first-fruits of thy land thou shalt bring unto the house of the Lord thy God. Thou shalt not seethe ^o a kid in his mother's milk.

27 And the Lord said unto Moses, ^p Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the Lord ^q forty days and forty nights; he did neither eat bread nor drink water: and ^r he wrote upon the tables the words of the covenant, the ^s ten commandments.

29 ¶ And it came to pass when Moses came down from mount Sinai (*with the two tables of testimony in Moses hand, when he came down from the mount*) that Moses wist not that the

skin of his face ^t shone, while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were ^u afraid to come nigh him.

31 And Moses called ^v unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he ^w gave them in commandment all that the Lord had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put ^x a veil on his face.

34 But when Moses went in before the Lord to speak with him, he took the ^y veil off, until he came out. And he came out, and spake unto the children of Israel, *that which he was commanded.*

35 And the children of Israel saw the face of Moses, that the skin of Moses face shone: and Moses ^z put the veil upon his face again, until he went in to speak with him.

CHAP. XXXV.

1 *The sabbath.* 4 *The free gifts for the tabernacle.* 20 *The readiness of the people to offer.* 30 *Bazaleel and Aholiab are called to the work.*

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the Lord hath commanded that ye should ^a do them.

2 ^b Six days shall work be done, but on the seventh day there shall be to you ^c an holy day, a sabbath of ^d rest to the Lord: whosoever doth ^e work therein shall be put to death.

3 Ye shall ^f kindle no fire throughout your habitations upon the sabbath-day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the Lord commanded, saying,

5 Take ye from amongst you an offering unto the Lord: Whosoever *is* of a ^g willing heart let him bring it, ^h an offering of the Lord; gold, and silver, and brass,

6 And ⁱ blue, and purple, and scarlet, and fine linen, and goats *hair*,

7 And rams skins died red, and badgers skins, and shittim-wood,

8 And

him in an idolatrous worship; because such feasts were a part of the worship offered to the idol, and were accompanied with solemn benedictions and thanksgivings to the idol.

17. *No molten gods.*] Nor graven, nor any other. But he mentions molten, because their late idol was of that kind.

27. *These words.*] The ritual precepts mentioned here above.

28. *He wrote.*] Not Moses, but the Lord, as appears from ver. 1. and from Deut. 10.

29. *The skin of his face shone.*] The splendor of the Divine Majesty was so piercing, that it altered the very skin of his face, and made it luminous.

ANNOTATIONS on CHAP. XXXV.

Ver. 3. *Ye shall kindle no fire.*] See on Exod. 20. 10.

13. *The*

Before
CHRIST
1491.

1 Chap. 25.
6. & 27.

20.
1 Chap. 30.

23.
m Chap. 28.

9, 10.
n Chap. 26.

2, 6.
o Chap. 25.

10, 6.
p Chap.

26, 7.
q Chap. 25.

23, 6.
r Chap. 25.

30.
s Chap. 25.

31, Matt. 5.
14, 15.

1 Chap. 30.
1, 6.

Psal. 141.
2.

n Chap.
27, 1.

x Chap. 30.
18.

y Chap. 27.
9.

z Chap. 27.
19.

a Chap. 31.
20.

b Judg. 5.
9.

2 Sam. 7.
27.

Prov. 4. 23.
Matt. 22.

34.

c Chap.
32, 3.

d Heb. w.
und.

e 2 Cor. 8.
12.

f Luke 8.
2, 3.

g Gal. 3. 28.
f 2 Kings.

23, 7.
Prov. 32.

19, R. m.
26, 3, 6.

22, Phil.
4, 3.

8 And ^a oyl for the light, and spices for ¹ a-
nointing oyl and for the sweet incense,

9 And onyx-stones, and stones ^m to be set, for
the ephod, and for the breast-plate.

10 And every wise-hearted among you, shall
come and make all that the LORD hath command-
ed;

11 The ^a tabernacle, his tent and his covering,
his taches, and his boards, his bars, his pillars,
and his sockets,

12 The ^o ark and the staves thereof, *with* the
mercy-seat, and the vail of the ^p covering,

13 The ^q table and his staves, and all his ves-
sels, and the ^r shew-bread,

14 The candlestick also for the ^s light, and
his furniture, and his lamps, with the oyl for
the light,

15 And the ^t incense-altar, and his staves, and
the anointing oyl, and the sweet incense, and
the hanging for the door at the entering in of the
tabernacle,

16 The ^u altar of burnt-offering with his bra-
sen grate, his staves, and all his vessels, the laver
and his ^v foot,

17 The ^w hangings of the court, his pillars,
and their sockets, and the hanging for the door
of the court,

18 The pins of the tabernacle, and the ^x pins
of the court, and their cords,

19 The clothes of ^y service, to do service in the
holy *places*, the holy garments for Aaron the priest,
and the garments of his sons to minister in the
priests office.

20 ¶ And all the congregation of the children
of Israel departed from the presence of Moses.

21 And they came, every one whose heart ^b
stirred him up, and every one whom his spirit
made willing, *and* they brought the LORDS offer-
ing to the work of the tabernacle of the congre-
gation, and for all his service, and for the holy
garments.

22 And they came both men and women, as
many as were willing-hearted, *and* brought ^c
bracelets, and ear-rings, and rings, and tablets,
all jewels of gold: and every man that ^d offered,
offered an offering of gold unto the LORD.

23 And every man with whom was found blue,
and purple, and scarlet, and fine linen, and goats
hair, and red skins of rams, and badgers skins,
brought *them*.

24 Every one that did offer an offering of sil-
ver and brass, brought the LORDS offering: and
every man with whom ^e was found shittim-wood
for any work of the service, brought *it*.

25 And all the ^f women that were wise-heart-
ed, did ^g spin with their hands, and brought that
which they had spun, *both* of blue, and of purple,
and of scarlet, and of fine linen.

26 And all the women whose heart stirred them
up in wisdom, spun goats *hair*.

27 And the rulers brought onyx-stones, and
stones to be set, for the ephod, and for the breast-
plate:

28 And ^h spice, and oyl for the light, and for
the anointing oyl, and for the sweet incense.

29 The children of Israel brought a willing
offering unto the LORD, every man and woman,
whose heart made them ⁱ willing to bring for all
manner of work, ¹ which the LORD had com-
manded to be made, by the hand of Moses.

30 ¶ And Moses said unto the children of Is-
rael, See, the LORD hath called by name ^k Beza-
leel the son of Uri, the son of Hur, of the tribe
of Judah:

31 And ^l he hath filled him with the spirit of
God, in wisdom, in understanding, and in know-
ledge, and in all manner of workmanship;

32 And to devise curious works, to work in
gold, and in silver, and in brass,

33 And in the cutting of stones to set *them*,
and in carving of wood to make any manner of
cunning work.

34 And he hath put in his heart that he may
teach, *both* he and ^m Aholiab, the son of Ahisamach
of the tribe of Dan.

35 Them hath he filled with wisdom of heart,
to work all manner of work, of the engraver,
and of the ⁿ cunning workman, and of the em-
broiderer, in blue, and in purple, in scarlet, and
in fine linen, and of the weaver, *even* of them
that do any work, and of those that ^o devise cun-
ning work.

CHAP. XXXVI.

1 *The offerings are delivered to the workmen.* 5 *The
liberality of the people is restrained.* 8 *The cur-
tains with cherubims.* 14 *The curtains of goats-
hair:* 19 *The covering of skins.* 20 *The boards:
with their sockets.* 31 *The bars.* 35 *The vail.*
37 *The hanging for the door.*

THEN wrought Bezaleel and Aholiab, and e-
very wise-hearted man, in whom the LORD
put wisdom and understanding, to know how
to work ^a all manner of work for the service of
the sanctuary, according to ^b all that the LORD
had commanded.

2 And Moses called ^c Bezaleel and Aholiab,
and every wise-hearted man, in whose heart the
LORD had put wisdom, *even* every one whose
heart stirred him up to come unto the work to do
it.

3 And they received of Moses all the offering
which the children of Israel had brought, for the
work of the service of the sanctuary, to make *it*
withal. And they brought yet unto him free-
offerings every ^d morning.

4 And all ^e the wise men that wrought all the
work

Before
CHRIST
1490.

2 Chap. 30.
23.

b Judg. 5.
2, 9.

1 Chron.
19, 3, 6,

9, 10.
2 Cor. 9. 7.

1 Deut. 12.
9, 15. 8.

20. Matt.
28. 20.

2 Chap. 31.
2. 1 Kings

7. 13, 14.
1 Chron. 2.

20. 1 Cor.
3. 10.

1 15. 28.
26. 1 Cor.

12. 5.
James 1.

17.
m Chap.

31. 6.

n Chap. 38.
23. Song

7. 1.
o Chap.

32. 4.

p Chap. 35.
31. 35.

q Chap. 39.
1, 5, 7, 22,

29, 31, 32.
42, 43.

Psal. 119.
62. Matt.

28. 20.
Luke 1. 6.

r Acts 6. 3.
Col. 4. 17.

Heb. 5. 4.
d Psal. 5. 3.

& 102. 8.
15. 50. 4.

Jer. 21. 12.
e Ver. 1.

1 Cor. 3.
10.

Before
Chr. 137
1490.

7 a Cor. 2.
12. 3.

g Ver. 7.

h Heb. 9. 1.

i Chap. 26.
1. 6c.

j Chron.

15. 1.

k Chap. 15.

18. 1 Kings

6. 23.

l Chron. 3.

10. Ezek.

10. 1, 28.

m Chap. 26.

2.

n Chap.

26. 3.

o Chap. 26.

4.

p Chap. 26.

10.

q Chap. 33.

11.

r Chap. 26.

31.

s Chap. 26.

32.

t Heb. 11.

u Chap. 26.

32.

v Heb. 11.

w Chap. 26.

32.

x Heb. 11.

y Chap. 26.

32.

z Heb. 11.

32.

aa Heb. 11.

32.

ab Heb. 11.

32.

ac Heb. 11.

32.

ad Heb. 11.

32.

ae Heb. 11.

32.

af Heb. 11.

32.

ag Heb. 11.

32.

ah Heb. 11.

32.

ai Heb. 11.

32.

aj Heb. 11.

32.

ak Heb. 11.

32.

al Heb. 11.

32.

am Heb. 11.

32.

an Heb. 11.

32.

ao Heb. 11.

32.

ap Heb. 11.

32.

aq Heb. 11.

32.

ar Heb. 11.

32.

as Heb. 11.

32.

work of the sanctuary, came every man from his work which they made.

5 ¶ And they spake unto Moses, saying, The people bring much more than enough for the service of the work which the Lord commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ And every wise-hearted man among them, that wrought the work of the tabernacle, made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them.

9 The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size.

10 And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.

14 ¶ And he made curtains of goats hair, for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain, which completh the second.

18 And he made fifty taches of brass to couple the tent together, that it might be one.

19 And he made a covering for the tent, of rams skins died red, and a covering of badgers skins above that.

20 ¶ And he made boards for the tabernacle of shittim-wood, standing up.

21 The length of a board was ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the south side, south-ward.

24 And forty sockets of silver he made under

the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle which is toward the north corner, he made twenty boards,

26 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle toward, he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards, and their sockets were sixteen sockets of silver, under every board two sockets.

31 ¶ And he made bars of shittim-wood: five for the boards of the one side of the tabernacle.

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides west-ward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made the rings of gold to be places for the bars, and overlaid the bars with gold.

35 ¶ And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work.

36 And he made thereunto four pillars of shittim-wood, and overlaid them with gold: their hooks were of gold, and he cast for them four sockets of silver.

37 ¶ And he made an hanging for the tabernacle-door, of blue, and purple, and scarlet, and fine twined linen, of needle-work,

38 And the five pillars of it with their hooks: and he overlaid their chapiters, and their fillets with gold: but their five sockets were of brass.

CHAP XXXVII.

1 The ark. 6 The mercy-seat with cherubims. 10 The table with his vessels. 17 The candlestick with his lamps and instruments. 25 The altar of incense. 29 The anointing oyl, and sweet incense.

AND Bezaleel made the ark of shittim-wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, to be set by the four corners of it: even two rings upon the one side of it, and two rings upon the other side of it.

4 And

Before
Chr. 137
1490.

† Heb. 32.
word.
Chap. 26.
22.

† Heb.
rained.
Chap. 26.
22. Phil.
12. 3.

• Heb. two
sockets two
sockets under
one board.
Chap. 26.
23.

• Heb. two
sockets two
sockets under
one board.
Chap. 26.
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one board.
Chap. 26.
23.

Before CHRIST 1490. 4 And he made staves of shittim-wood, and overlaid them with gold.

5 And he put the 6 staves into the rings, by the sides of the ark, to bear the ark.

6 ¶ And he made the mercy-seat of pure gold: two cubits and a half was the length thereof, and one cubit and an half the breadth thereof.

7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat:

8 One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out their wings on high, and covered with their wings over the mercy-seat; with their faces one to another; even to the mercy-seat-ward were the faces of the cherubims.

10 ¶ And he made the table of shittim-wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand-breadth, round about: and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves of shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

17 ¶ And he made the candlestick of pure gold: of beaten work made he the candlestick, his shaft and his branch, his bowls, his knops, and his flowers were of the same.

18 And six branches going out of the sides thereof: three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof.

19 Three bowls made after the fashion of almonds, in one branch a knop and a flower; and three bowls made like almonds, in another branch, a knop and a flower: so throughout the six branches, going out of the candlestick.

20 And in the candlestick were four bowls made like almonds, his knops and his flowers.

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it was one beaten work of pure gold.

23 And he made his seven lamps and his snuffers, and his snuff-dishes, of pure gold:

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the incense-altar of shittim-wood: the length of it was a cubit, and the breadth of it a cubit (it was four-square) and two cubits was the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim-wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oyl, and the pure incense of sweet spices, according to the work of the apothecary.

CHAP. XXXVIII.

1 The altar of burnt-offering. 8 The laver of brass.

9 The court: 21 The sum of that the people offered.

AND he made the altar of burnt-offering of shittim-wood: five cubits was the length thereof, and five cubits the breadth thereof (it was four-square) and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it: the horns thereof were of the same, and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the flesh-hooks, and the fire-pans: all the vessels thereof made he of brass.

4 And he made for the altar a brazen grate of net-work, under the compass thereof, beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.

6 And he made the staves of shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver of brass and the foot of it, of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

9 ¶ And he made the court, on the south-

Before CHRIST 1490.

Chap. 25.

37. Num.

8. 2. Zech.

4. 2. Rev.

4. 5.

Chap. 30.

1. 2. Chro.

26. 26.

Luke 1. 11.

Chap. 25.

31.

Chap. 25.

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Chap. 25.

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Chap. 25.

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ANNOTATIONS ON CHAP. XXXVIII.

Ver. 8. Looking-glasses,] Which antiently were made of polished brass.

Before CHRIST 1490. side south-ward, the hangings of the court were of fine twined linen, an hundred cubits.

10 Their pillars were twenty, and their brasen sockets twenty: the hooks of the pillars, and their fillets were of silver.

11 And for the north-side, the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty: the hooks of the pillars, and their fillets, of silver.

12 And for the west-side were hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars, and their fillets, of silver.

13 And for the east-side east-ward, fifty cubits.

14 The hangings of the one side of the gate were fifteen cubits, their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand and that hand, were hangings of fifteen cubits, their pillars three, and their sockets three.

16 All the hangings of the court round about, were of fine twined linen.

17 And the sockets for the pillars were of brass; the hooks of the pillars, and their fillets, of silver, and the overlaying of their chapiters of silver: and all the pillars of the court were filleted with silver.

18 And the hanging for the gate of the court was needle-work, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

19 And their pillars were four, and their sockets of brass four, their hooks of silver, and the overlaying of their chapiters, and their fillets, of silver.

20 And all the pins of the tabernacle, and of the court round about, were of brass.

21 ¶ This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation, was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary.

26 * Abekah for † every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.

27 And of the hundred talents of silver, were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five shekels, he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

1 The clothes of service and holy garments. 2 The ephod. 8 The breast-plate. 22 The robe of the ephod. 27 The coats, mitre, and girdle of fine linen. 30 The plate of the holy crown. 32 All is viewed and approved by Moses.

AND of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.

2 And he made the ephod, of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut it into wires; to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.

4 They made shoulder-pieces for it, to couple

18. And the height in the breadth:] An Hebrew idiom, signifying the height of the hanging; its breadth, when it lay along, being its height when hung up.

24. Twenty and nine talents, and seven hundred and thirty shekels.] This sum, according to the computation of Bp Cumberland, amounts to upwards of L. 150,000 sterling.

25. And the silver of them that were numbered, &c.] There being 603,550 men who offered each of them half a shekel, as the next verse tells us, the total sum is 301,775 shekels, which, at

2 s. 4 d. to a shekel of silver, amount to L. 35,207 sterling.

That it may not seem unaccountable that so great treasures should be found among the Israelites in the desert, it is to be remembered, that their ancestors were very great men, and had gathered great riches before they had come into Egypt; that they were further enriched, first by the spoils of the Egyptians, and then of the Amalukites: besides, it is probable that they traded with the neighbouring nations, who bordered on the wilderness, while they continued in it.

Before **CHRIST** 1490. it together: by the two edges was it coupled together.

5 And the curious girdle of his ephod that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ¶ And they wrought onyx-stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ And he made the breast-plate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square, they made the breast-plate double: a span was the length thereof, and a span the breadth thereof, being doubled.

10 And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings.

14 And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breast-plate chains, at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings: and put the two rings in the two ends of the breast-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put them on the two ends of the breast-plate upon the border of it which was on the side of the ephod inward.

20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breast-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate

might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made the robe of the ephod of woven work, all of blue.

23 And there was a hole in the midst of the robe, as the hole of an harbergeon, with a band round about the hole, that it should not rent.

24 And they made upon the hems of the robe, pomegranates of blue, and purple, and scarlet, and twined linen.

25 And they made bells of pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the hem of the robe to minister in; as the LORD commanded Moses.

27 ¶ And they made coats of fine linen, of woven work, for Aaron and for his sons.

28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen.

29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needle-work, as the LORD commanded Moses.

30 ¶ And they made the plate of the holy crown, of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

33 ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his tables, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams skins died red, and the covering of badgers skins, and the vail of the covering,

35 The ark of the testimony, and the staves thereof, and the mercy-seat,

36 The table, and all the vessels thereof, and the shew-bread,

37 The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oyl for light,

38 And the golden altar, and the anointing oyl, and the sweet incense, and the hanging for the tabernacle-door,

39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 The clothes of service to do service in the

Before **CHRIST** 1490.

Ver. 5.

Chap. 28.

33.

Chap. 28.

33.

Chap. 28.

34. Song 4.

13. & 6. 7.

Chap. 28.

40.

Chap. 28.

40.

Chap. 28.

39.

Chap. 28.

36. & 29.

6.

Chap. 28.

36.

Ver. 5.

Chap. 40.

32.

2 Tim.

5. 21. &

6. 13. 14.

Heb. 3. 2.

& 8. 5.

Chap. 35.

11.

Chap.

25. 5.

Chap. 25.

17. Heb.

9. 5. 8.

Chap. 35.

13. Neh.

10. 33.

1 Kings 7.

48.

Chap.

27. 21.

Matt. 5.

14. 15. 16.

Phil. 2. 15.

Chap. 30.

30.

1 Kings 8.

64.

Chap. 27.

19.

holy

Before **CHRIST** 1490. Before holy place, and the ^a holy garments for Aaron the priest, and his sons garments to minister in the priests office.

42 ^a According to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses did ^a look upon all the work, and behold, they had done it as the LORD had commanded, even so had they done it: And Moses ^a blessed them.

CHAP. XL.

1 The tabernacle is commanded to be reared, ^a and anointed. 2 Aaron and his sons to be sanctified.

16 Moses performeth all things accordingly.

34 A cloud covereth the tabernacle.

AND the LORD spake unto Moses, saying, 2 On the first day of the first ^a month shalt thou set up the tabernacle of the tent of the ^b congregation:

3 And thou shalt put therein the ark of the testimony, and ^c cover the ark with the vail.

4 And thou shalt bring in the ^d table, and ^e set in order the things that are to be set in order upon it, and thou shalt bring in the ^f candlestick, and light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the ^g hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-offering, before the door of the ^h tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water ⁱ therein.

8 And thou shalt set up the court round about, and hang up the ^j hanging at the court gate.

9 And thou shalt take the anointing ^k oil, and anoint the tabernacle and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar ^l most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priests office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priests office: for their anointing shall surely be an ^m everlasting priesthood, throughout their generations.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 ⁿ And it came to pass, in the first month, in the ^o second year, on the first day of the month, that the tabernacle was reared up.

18 And Moses reared up the ^p tabernacle, and ^q fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the ^r tent over the tabernacle, and put the ^s covering of the tent above upon it; as the LORD commanded Moses.

20 ^t And he took and put the ^u testimony into the ark, and set the ^v stones on the ark, and put the ^w mercy-seat above upon the ark.

21 And he brought the ark into the tabernacle, and set up the vail of the covering, and ^x covered the ark of the testimony; as the LORD commanded Moses.

22 ^y And he put the table in the tent of the congregation, upon the side of the tabernacle north-ward, without the vail.

23 And he set the ^z bread in order upon it, before the LORD; as the LORD had commanded Moses.

24 ^{aa} And he put the ^{ab} candlestick in the tent of the congregation, over against the table, on the side of the tabernacle south-ward.

25 And he ^{ac} lighted the lamps before the LORD, as the LORD commanded Moses.

26 ^{ad} And he put the ^{ae} golden altar in the tent of the congregation, before the vail.

27 And he burnt sweet incense thereon, as the LORD commanded Moses.

28 ^{af} And he set up the hanging, at the ^{ag} door of the tabernacle.

29 And he put the ^{ah} altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the ^{ai} meat-offering; as the LORD commanded Moses.

30 ^{aj} And he set the ^{ak} laver between the tent of the congregation and the altar, and put water there, to wash ^{al} withal.

31 And Moses, and Aaron, and his sons, ^{am} washed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the ^{an} court round about

ceeding priests, they should not need to be anointed again, except the successive high-priests. See *Exod.* 29. 7, 29. *Lev.* 4. 3, and 16. 32. and 21. 10.

17. In the second year,] After their coming out of Egypt, *Numb.* 7. 1.

35. *Deu.* 10.

ANNOTATIONS ON CHAP. XL.

Ver. 15. Their anointing shall surely be an everlasting priesthood. He signifies that this unction should be sufficient for all suc-

Before the tabernacle and the altar, and set up the hanging of the court-gate: so Moses finished the work. **CHRIST 1490.**

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

10, 11. 2 Chron. 5. 14. & 7. 2. Rev. 21. 11. m Num. 9. 17, —23. Neh. 9. 19.

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

35. *Because the cloud abode thereon, and the glory of the Lord filled the tabernacle.* The cloud and the glory are one and the same, as were the pillar of cloud and of fire.

Before **CHRIST 1490.**

11. Num. 9. 15. Psal. 78. 14. & 105. 39.

The Third Book of MOSES,

C A L L E D

L E V I T I C U S.

Before **CHRIST 1490.**

Before **CHRIST 1490.**

CHAP. I.

1 The burnt-offerings, 3 of the herd, 10 of the flocks, 14 of the fowls.

AND the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock.

3 If his offering be a burnt-sacrifice of the herd,

ANNOTATIONS ON CHAP. I.

THE book of *Leviticus* is so called, because it principally consists of rules and laws to be observed by the Levites and priests in the divine service. It contains, first, the laws concerning sacrifices and offerings, concerning the leprosy, and the several ceremonies which were to be observed by the Israelites. After this, are set down several other laws relating to religious worship, and the conduct and behaviour of the Israelites. When we read these laws, we should remember that they were peculiar to the children of Israel; and that they were very wisely appointed, not only to instruct them in the principal duties of religion, but also to keep them at a distance from idolatry. Farther, we are to consider, that since we have in Jesus Christ the substance of what was represented in the legal ceremonies, we are under an indispenfible obligation to pay to God that spiritual worship and reasonable service required of us in the gospel.

Ver. 2. *If any man of you bring an offering.* There are divers kinds of sacrifices here prescribed, some by way of acknowledgment to God for mercies either desired or received; others by way of satisfaction to God for mens sins; others were mere exercises of piety and devotion. And the reason why there are so many kinds of them was, partly, respect to the childish estate of the Jews, who by the custom of nations and their own natural inclinations, were much addicted to outward rites and ceremonies, that they might have full employment of that kind in God's service, and thereby be kept from temptations to idolatry; and partly to represent, as well

the several perfections of Christ, the true sacrifice, and the various benefits of his death, as the several duties which men owe to their Creator and Redeemer, all which could not be so well expressed by one sort of sacrifices.

Of the herd and of the flock. The only living creatures which were permitted to be offered upon the Jewish altar, were out of the herd, the bullock only; and out of the flock, the sheep and the goat; and from among the fowls, the turtle-dove, or the young pigeon. Now God chose these kinds of creatures for his sacrifices, either, 1. In opposition to the Egyptian idolatry, to which divers of the Israelites had been used, and were still in danger of revolting to again, that the frequent destruction of these creatures might bring such silly deities into contempt. Or, 2. Because these are the fittest representations both of Christ and of true Christians, as being gentle, and harmless, and patient, and most useful to men: Or, 3. As the best and most profitable creatures, with which it is fit God should be served, and which we should be ready to part with, when God requires us to do so. Or, 4. As things most common and obvious, that men might never want a sacrifice when they needed, or God required it.

3. *A burnt sacrifice.* Strictly so called, such as was to be all burnt, the skin excepted, *Lev. 7. 8.* See *Gen. 8. 20.* and *1 Kings 3. 15.* For otherwise every sacrifice was burnt, more or less. This sacrifice did partly signify, that the whole man, in whose stead the sacrifice was offered, was to be intirely and unreservedly offered or devoted to God's service; and that the whole man did deserve to be utterly consumed, if God should deal severely with him.

Before **CHRIST** 1490. **herd, let him offer a male without blemish: he shall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the LORD.**

f Exod. 12. 4 And he shall put his hand upon the head of the burnt-offering: and it shall be accepted for him to make atonement for him.

2 Cor. 9. 5 And he shall kill the bullock before the LORD: and the priests Aarons sons shall bring the blood, and sprinkle the blood round about upon the altar, that is by the door of the tabernacle of the congregation.

6 And he shall slay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

8 And the priests Aarons sons shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar.

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10 And if his offering be of the flocks, namely of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar north ward before the LORD: and the priests Aarons sons shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar.

13 But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt-sacrifice,

an offering made by fire, of a sweet savour unto the LORD.

14 And if the burnt-sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar: and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east-part, by the place of the ashes.

17 And he shall cleave it, with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

CHAP. II.

1 The meat-offering of flour with oyl and incense, 4 either baked in the oven, 3 or on a plate, 7 or in a frying-pan; 12 or of the first-fruits in the ear. 13 The salt of the meat-offering.

AND when any will offer a meat-offering unto the LORD, his offering shall be of fine flour; and he shall pour oyl upon it, and put frankincense thereon.

2 And he shall bring it to Aarons sons the priests: and he shall take thereout his handful of the flour thereof, and of the oyl thereof, with all the frankincense thereof: and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD.

3 And the remnant of the meat-offering shall

A male,] As being more perfect than the female.

Without blemish,] To signify that God should be served with the best of every kind.

Of his own voluntary will,] This ought undoubtedly to be rendered, for good-will, or acceptance, as it is ver. 4. and it is so understood here by the 70 and most other versions.

He shall put his hand, &c.] See on Exod. 29. 10.

To make atonement for him;] To wit, ceremonially and sacramentally: as directing his faith and thoughts to that true propitiatory Sacrifice which in time was to be offered up for him.

Cut it into his pieces;] To wit, The head; and fat, and inwards, and legs, ver. 8, 9.

Put fire;] Or, dispose the fire, i. e. blow it up, and put it together, so as it might be fit for the present work. For the fire there used and allowed came down from heaven, Lev. 9. 24. and was to be carefully preserved there, and all other fire was forbidden, Lev. 10. 1, &c.

But his inwards and his legs shall be washed in water,] These parts were not to be burnt upon the altar, till they were well cleansed by washing them in water.

Of a sweet savour, &c.] See Gen. 8. 21.

14. And if the burnt sacrifice be of fowls,] Those who were

not able to go to the charge of a sheep or goat might offer a bird: nay, he who was not able to be at this expence was accepted if he offered bread; or, if even this was too great a burden, he might worship God by bringing only an offering of flour, as appears in the next chapter.

15. Shall—wring off his head,] Yet so as not to be quite separated from the body of the fowl, chap. 5. 18.

16. On the east-part;] viz. Of the tabernacle. Here the filth was cast, because this was the remotest place from the Holy of Holies, which was in the west-end.

ANNOTATIONS ON CHAP. II.

Ver. 1. A meat-offering,] This was of two kinds, the one joined with other offerings, Numb. 15. 4, 7, 10. which was prescribed, together with the measure or proportion of it: the other, of which this place speaks, was a distinct and separate offering, and was left to the offerer's good-will both for the thing, and for the quantity. And the matter of this offering was things without life, as meal, corn, cakes, &c.

2. The memorial of it;] A portion of it, as a testimony or memorial that the whole sacrifice was dedicated to God.

3. May

Before CHRIST 1490. *be* Aarons and his sons: *it is a thing* most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat-offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oyl, or unleavened wafers anointed with oyl.

5 ¶ And if thy oblation *be* a meat-offering baken in a pan, it shall be of fine flour unleavened mingled with oyl.

6 Thou shalt part it in pieces, and pour oyl thereon: *it is a meat-offering.*

7 ¶ And if thy oblation *be* a meat-offering baken in the frying-pan, it shall be made of fine flour with oyl.

8 And thou shalt bring the meat-offering, that is made of these things, unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial thereof, and shall burn it upon the altar: *it is an offering made by fire of a sweet savour unto the LORD.*

10 And that which is left of the meat-offering, *shall be* Aarons and his sons: *it is a thing* most holy, of the offerings of the LORD made by fire.

11 No meat-offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the first-fruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

13 And every oblation of thy meat-offering shalt thou season with salt: neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

14 And if thou offer a meat-offering of thy first-fruits unto the LORD, thou shalt offer, for the meat-offering of thy first-fruits, green ears of corn dried by the fire, even corn beaten out of full ears.

15 And thou shalt put oyl upon it, and lay frankincense thereon: *it is a meat-offering.*

16 And the priest shall burn the memorial of it, part of the beaten corn thereof, and part

of the oyl thereof, with all the frankincense thereof: *it is an offering made by fire unto the LORD.*

C H A P. III.

1 The peace-offering of the herd, 6 of the flock, 7 either a lamb, 12 or a goat.

AND if his oblation *be* a sacrifice of peace-offering, if he offer it of the herd, whether it be a male or female; he shall offer it without blemish before the LORD:

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aarons sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the LORD: the fat that covereth the inwards, and all the fat that is upon the inwards.

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aarons sons shall burn it on the altar upon the burnt-sacrifice, which is upon the wood that is on the fire: *it is an offering made by fire of a sweet savour unto the LORD.*

6 ¶ And if his offering, for a sacrifice of peace-offering unto the LORD, be of the flock, male or female; he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aarons sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the LORD: the fat thereof and the whole lump, it shall he take off hard by the back-bone: and the fat that covereth the inwards, and all the fat that is upon the inwards.

10 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul

3. *Most holy;* i. e. Such as were to be eaten only by the priests, and that only in the holy place near the altar.

6. *Thou shalt part it in pieces.* Because part of it was offered to God, and part given to the priest.

11. *No meat-offering;* To wit, which is offered of free will; for in other offerings it might be used, Lev. 7. 13. and 23. 17.

Shall be made with leaven. This was forbidden, partly to mind them of their deliverance out of Egypt, when they were forced through haste to bring away their meal or dough unleavened; and partly in opposition to the custom of the heathens in such cases, who made their sacrificial bread of the lightest and sweetest kind possible.

13. *Every oblation of thy meat-offering shalt thou season with salt.* This Maimonides says was in opposition to the custom of the early heathens, who used no salt, but honey and other sweets.

meats, to season their sacrifices. We are likewise warranted by the New Testament, to consider this circumstance in a moral light; that it denoted integrity and uncorruptedness of heart, which renders both the persons of men and their services acceptable to God. It might also signify stedfastness in covenanting with God; and hence a perpetual covenant is called a covenant of salt, Numb. 18. 19.

14. *If thou offer a meat-offering of thy first fruits;* To wit, of thine own free will; for there were other first fruits, and that of several sorts, which were prescribed, and the time, quality and proportion of them appointed by God. See Lev. 23. 10.

A N N O T A T I O N S. ON CHAP. III.

Ver. 1. *A male or female;* Which were allowed here, though not in burnt-offerings.

Before CHRIST 1490. Above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

12 ¶ And if his offering be a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards.

15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire, for a sweet savour. All the ^o fat is the LORDS.

17 *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor ^p blood.

CHAP. IV.

^a Num. 15.

24. Psal.

19. 13.

Gal. 6. 7.

Heb. 5. 3.

3. & 9. 7.

& 10. 26.

1 Kings

2. 43.

Ver. 16.

Chap. 6.

20.

† Heb. 10.

make the peo-

ple guilty.

Chap. 1.

3. & 9. 2.

† Heb. sin.

2 Cor. 5.

21.

1 *The sin-offering of ignorance,* 3 *for the priest,* 13 *for the congregation;* 22 *for the ruler,* 27 *for any of the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through ^a ignorance against ^b any of the commandments of the LORD (*concerning things* which ought not to be done) and shall do against any of them:

3 If the priest that is ^c anointed, do sin [†] according to the sin of the people: then let him bring, for his sin which he hath sinned, a young bullock ^d without blemish, unto the LORD for [†] a sin-offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation, before the LORD; and shall ^e lay his hand upon the bullocks head, and kill the bullock before the LORD.

5 And the priest that is ^f anointed shall take of the bullocks blood, and bring it to the tabernacle of the congregation.

6 And the priest shall dip his finger in the blood, and ^g sprinkle of the blood ^h seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood upon the horns of the altar of ⁱ sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin-offering; the ^k fat that covereth the inwards, and all the fat that is upon the inwards.

9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11 And the ^l skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth without the camp, unto a clean place, ^m where the ashes are poured out, and burn him on the wood with fire; where the ashes are poured out, shall he be burnt.

13 ¶ And if the ^o whole congregation of Israel sin through ^p ignorance, and the thing be ^q hid from the eyes of the assembly, and they have done *somehow* against any of the command-

11. *The food.*] It is called food, Hebrew *bread*, to note God's acceptance of it, and delight in it, as men delight in their food.

16. *The fat.*] That kind of fat which is easily separable from the flesh; for the fat which was here and there mixed with the flesh they might eat, *Deut.* 32. 14. *Neb.* 8. 10.

17. *Neither fat.*] This was forbidden, to preserve the reverence of the holy rites and sacrifices.

Blood.] This was forbidden, partly to maintain reverence to God and his worship; partly out of opposition to idolaters, who used to drink the blood of their sacrifices.

ANNOTATIONS ON CHAP. IV.

Ver. 2. *Sin through ignorance.*] This must necessarily be understood of more than common sins, and daily infirmities; for if every such sin had required an offering, it had not been possible either for most sinners to bear such a charge, or for the altar to receive so many sacrifices, or for the priest to manage so infinite a work. And for ordinary sins, they were ceremonially expiated by the dai-

ly offering, and by that on the great day of atonement, *Lev.* 16. 30. *And shall do against any of them.*] Then he shall offer according to his quality, which is here to be understood out of the following verses.

3. *According to the sin of the people.*] In the same manner as any of the people do. But the words may be rendered, *to the sin* or guilt of the people, which may be mentioned as a reason of the law, and an aggravation of his sin, that by it he commonly brings sin, and guilt, and punishment upon the people, who are infected or scandalized by his example.

12. *The whole bullock shall he carry forth.*] No part of this was to be eaten by the priest, as it was in other sin-offerings, *Lev.* 6. 26. The reason is plain, because the offerer might not eat of his own sin-offering, and the priest was the offerer in this case, as also in the sin-offering for the whole congregation below, *ver.* 21. of which the priest himself was a member.

13. *The whole congregation.*] Who by this expression are plainly distinguished from the elders of the people, *ver.* 15. which doubtless implies their judges and governors; and therefore this sin must be under-

Before the LORD, concerning things which should not be done, and are guilty:

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 And the priest that is anointed, shall bring of the bullocks blood to the tabernacle of the congregation.

17 And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the veil.

18 And he shall put some of the blood upon the horns of the altar, which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn it upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin-offering for the congregation.

22 ¶ When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God, concerning things which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge: he shall bring his offering, a kid of the goats, a male without blemish.

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD: it is a sin-offering.

25 And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if any one of the common people sin through ignorance, while he doth somewhat against any of the commandments of the LORD, concerning things which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar, for a sweet savour unto the LORD: and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin-offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering, in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings: and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

CHAP. V.

1 He that sinneth in concealing his knowledge, 2 in touching an unclean thing, 4 or in making an oath:

6 His trespass-offering, of the flock, 7 of fowls, 11 or of stur. 14 The trespass-offering in sacrifice, 17 and in sins of ignorance.

AND if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

understood as a sin committed by the whole body of the community, or the church, including priests and people.

26. It shall be forgiven him.] Both ceremonially and judicially, as to all ecclesiastical censures or civil punishments.

28. A female.] Because the sin of one of those was less than the sin of the ruler, for whom a male was required, ver. 21.

ANNOTATIONS ON CHAP. V.

Ver. 1. The voice of swearing.] Either, 1. Of adjuration upon oath, when the judge adjures a witness to speak the whole truth;

of which see *Matth.* 26. 63. Or, 2. Of false swearing before a judge. Or rather, 3. Of cursing, or blasphemy, or execration, as the word commonly signifies, and that either, 1. Against one's neighbour, as 2 *Sam.* 16. 7. or 2. Against God, as *Lev.* 24. 10, 11, which may seem to be principally intended here, because the crime here spoken of is of so high a nature, that he who heard it was obliged to reveal it, and prosecute the guilty.

Known.] By sufficient information from others.

His iniquity;] i. e. The punishment of it; as that word is often used, as *Gen.* 19. 15, *Numb.* 18. 1.

R. 4.

21. Unclean.

Before
CHRIST
1490.

c Num. 19
8, &c.
d Chap. 11:
8, 31.
e 2 Cor. 6:
17. 1 Tim.
5, 12.
f Chap.
22, 5.
g Acts 13:
11.

b Num. 5:
7. Prov.
28, 13.
i Chap. 6:
17. 16.
51, 10.
k Chap. 4:
31. & 13.
l Gal. 3, 28.

† Heb. his
hand cannot
reach to the
sufficiency of
a lamb.
l Chap. 14:
23. & 1.
14.

m Chap. 1:
15.

n Chap.
2, 5.

o Chap. 7:
4. Rom.
5, 11.
p John 2:
2, 2.

q Num. 5:
25.

r Chap. 2:
2.

2 Or if a soul touch any ^c unclean thing, whether it be a ^d carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be ^e unclean, and guilty.

3 Or if he touch the uncleanness of man, ^f whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him: when he knoweth of it, then he shall be guilty.

4 Or if a soul swear, pronouncing with his lips ^g to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these things, that he shall ^h confess that he hath sinned in that thing.

6 And he shall bring his ⁱ trespass-offering unto the LORD for his sin which he hath sinned, ^a a female from the flock, a lamb or a kid of the goats, for a sin-offering: and the priest shall make an atonement for him concerning his sin.

7 And if he be ^j not able to bring a lamb, then he shall bring for his trespass which he hath committed, two turtle-doves, or two ^k young pigeons, unto the LORD; one for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer ^l that which is for the sin-offering first, and ^m wring off his head from his neck, but shall not divide it asunder.

9 And he shall sprinkle of the blood of the sin-offering ⁿ upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin-offering.

10 And he shall offer the second for a burnt-offering, according to the manner: and the priest shall make ^o an atonement for him, for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering: he shall put ^p no oyl upon it, neither shall he put any frankincense thereon: for it is a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, even ^q a memorial thereof, and burn it on the altar, ac-

cording to the offerings ^r made by fire unto the LORD: it is a sin-offering.

13 And the ^s priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priests, as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin ^t through ignorance, in the ^u holy things of the LORD; then he shall bring for ^v his trespass unto the LORD, a ram ^w without blemish out of the flocks, with ^x thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering.

16 And he shall make amends for the harm that he hath done in the ^y holy thing, and shall add the ^z fifth part thereto, and give it unto the ^a priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he ^b wist it not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make an atonement for him concerning his ^c ignorance wherein he erred and wist it not; and it shall be forgiven him.

19 It is ^d a trespass-offering: he hath certainly trespassed against the LORD.

CHAP. VI.

1 The trespass offering for sins done wittingly.

8 The law of the burnt-offering, 14 and of the meat-offering. 19 The offering at the consecration of a priest. 24 The law of the sin-offering.

AND the LORD spake unto Moses, saying,

2 If a soul sin, and commit a ^e trespass ^f against the LORD, and ^g lie unto his neighbour in that which was ^h delivered him to keep, or in fellowship, or in a thing taken away ⁱ by violence, or hath ^j deceived his neighbour;

2. *Unclean thing;*] To wit, ceremonially. Of which see chap. 11, 24, &c. and Deut. 14.

3. *If he touch the uncleanness of a man, &c.;*] i. e. If he touched or conversed with any person that was legally unclean; whereof see chap. 12; 13, 14.

4. *Swear;*] To wit, rashly, without consideration either of God's law, or his own power or right, as David did, 1 Sam. 25, 22. *In one of these;*] Either in the good, or evil which he swore to do.

6. *He shall bring his trespass-offering, &c.;*] Interpreters much dispute what the difference is betwixt sin-offerings and trespass-offerings. The most probable opinion is, that the sin-offering had respect to offences against God only; but the trespass-offering to offences

so committed against God, that their neighbours were also injured by them. And yet this distinction does not always hold; for in this very passage the same sacrifice is called a trespass offering and a sin-offering.

ANNOTATIONS ON CHAP. VI.

Ver. 2. *Against the Lord.*] This sin, though directly committed against man only, is here emphatically said to be done against the Lord, because it was a secret sin, of which God alone was the witness and judge, and because God's name was abused in it by perjury, ver. 3.

3. *Swear*

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3 Or have found that which was ¹lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doth, sinning therein:

4 Then it shall be, because he hath sinned and is guilty, that he shall ²restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found.

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the ³fifth part more thereto, and give it unto him to whom it appertaineth, ⁴in the day of his trespass-offering.

6 And he shall bring his ⁵trespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest.

7 And the priest shall make ⁶an atonement for him, before the LORD: and it shall be forgiven him, for any thing of all that he hath done, in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This ⁷is the law of the burnt-offering: (it is the burnt-offering, because of the burning upon the altar ⁸all night unto the morning, and the fire of the altar shall be burning in it.)

10 And the priest shall put on his ⁹linen garment, and his linen breeches shall he put upon ¹⁰his flesh, and take up the ashes which the fire hath ¹¹consumed with the burnt-offering on the altar, and he shall put them besides the altar.

11 And he shall put off his garments, and put ¹²on other garments, and carry forth the ashes ¹³without the camp, unto a clean place.

12 And the fire upon the altar shall be burning in it, it shall ¹⁴not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it, and he shall burn thereon the fat of the peace-offerings.

13 The fire shall ¹⁵ever be burning upon the altar; it shall never go out.

14 ¶ And this is the law of the ¹⁶meat-offering: the sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oyl thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar, for ¹⁷a sweet savour, even the memorial of it, unto the LORD.

16 And the ¹⁸remainder thereof shall Aaron and ¹⁹his sons eat: with ²⁰unleavened bread shall it be eaten in ²¹the holy place: in the court of the tabernacle of the congregation they shall eat it.

17 It shall ²²not be baken with leaven: I have given it unto them for their portion of my offerings made by fire: it is ²³most holy, as is the sin-offering, and as the trespass-offering.

18 All the males among the children of Aaron shall eat of it: ²⁴It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them ²⁵shall be holy.

19 ¶ And the LORD spake unto Moses, saying,

20 This is the offering of Aaron, and of his sons, which they shall offer unto the LORD, in the day when he is ²⁶anointed; the tenth part of of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oyl, and when it is baken, thou shalt bring it in: and the baken pieces of the meat-offering shalt thou offer for a sweet savour unto the LORD.

22 And the priest of his sons that is anointed in his stead, shall offer it: ²⁷It is a statute for ever unto the LORD, it shall be ²⁸wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This is the law of the sin-offering: In the place where the burnt-offering is ²⁹killed, shall the sin-offering be killed before the LORD: it is ³⁰most holy.

26 The priest that ³¹offereth it for sin, shall eat it: in the holy place shall it be eaten, in the

3. *Sweareth falsely.*] His oath being required, seeing there was no other way of discovery left.

4. *Is guilty.*] This guilt of his being manifested, either by his refusing to swear when called to it, as in some of the cases alledged; or by his voluntary confession upon remorse, whereby he repaeth this benefit, that he only restores the principal with the addition of a fifth part; whereas, if he were convicted of his fault, he was to pay double, *Exod. 22. 9.*

9. *Because of the burning upon the altar all night unto the morning.*] The meaning is, the evening burnt-offering was to be so managed and laid on piece after piece, that the fire might be constantly maintained by it. It is to be understood, that the morning burnt-offerings were to be kept burning all the day from morning to night also; but he mentions not that, because there was so great a number, and such a constant succession of sacrifices in the day-time,

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that there needed no law for feeding and keeping in the fire then.

10. *The ashes which the fire hath consumed.*] The ashes are said to be consumed, improperly, when the wood is consumed into ashes.

11. *He shall put off his garments, &c.*] Because this was no sacred, but a common work.

16. *With unleavened bread.*] Or rather, *unleavened*, for with is not in the Hebrew, and it disturbs the sense; for since the meat-offering itself was fine flour, *Lev. 2. 1.* it is not likely that they eat it with unleavened bread.

18. *Shall be holy;* i. e. Having no uncleanness upon them; for in that case even the priests themselves might not touch them.

23. *It shall not be eaten.*] To signify the imperfection of the Levitical priests, who could not bear their own iniquity.

26. *The priest that offereth it for sin.*] For the sins of the rulers,

* S

Before court of the tabernacle of the congregation.

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1 Exod. 29.
36, 37.
m Chap.

25. 17.
n Chap. 12.
32. 2 Cor.
7. 1.
o Chap. 8.
21.

p Chap. 4.
5, 16.

q Chap. 10.
27.

27 Whatsoever shall touch the flesh thereof shall be ¹ holy: and when there is sprinkled of the ² blood thereof upon any garment, thou ³ shalt wash that whereon it was sprinkled, in the holy place.

28 But the earthen vessel, wherein it is sodden, shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed ^o in water.

29 All the males among the priests shall eat thereof: it is most holy.

30 And no ^p sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy place, shall be eaten: it shall be ^q burnt in the fire.

CHAP. VII.

1 The law of the trespass-offering, 11 of the peace-offerings, 12 whether for a thanksgiving, 16 or a vow, or a free-will-offering. 32 The fat, 26 and the blood are forbidden. 27 The priests portion in the peace-offerings.

a Chap.
5. 6.

b Chap.

c 3.

e Chap. 6.

25.

d Chap. 7.

5. & 3.

2, 8.

e Psal. 51.

6. Jer. 4.

14.

f Chap.

3. 4.

LIKEWISE this is the law of ^a the trespass-offering: it is ^b most holy.

2 In the ^c place where they kill the burnt-offering, shall they kill the trespass-offering: and the blood thereof shall he ^d sprinkle round about upon the altar.

3 And he shall offer of it, all the fat thereof, the rump, and the fat that covereth the ^e inwards,

4 And the two kidneys, and the fat that is ^f on them; which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away.

5 And the priest shall burn them upon the altar, for an offering made by fire unto the LORD: it is a trespass-offering.

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.

† Heb. sin.
Chap. 4. 3.

7 As the [†] sin-offering is, so is the trespass-offering: there is one law for them: the priest that maketh atonement therewith, shall have it.

8 And the priest that offereth any mans burnt-offering, even the priest shall have to himself the ^g skin of the burnt-offering which he hath offered.

2 Chap. 4.
11. Exod.
29. 14.

or of the people, or any of them, but not for the sins of the priests; for then its blood was brought into the tabernacle, and therefore it might not be eaten.

27. *Thou shalt wash it in the holy place.*] Out of reverence to the blood of sacrifices, which hereby was kept from a profane or common touch.

28. *The earthen vessel—shall be broken;*] Because, being full of pores, the liquor in which it was sodden might easily sink into it, whereby it was ceremonially holy, and therefore was broken, lest afterwards it should be abused to profane or common uses; whereas brass vessels might be cleansed by scouring.

9 And all the meat-offering that is baken in the oven, and all that is dressed in the frying ^h pan, and in the pan, ⁱ shall be the priests that offereth it.

10 And every meat-offering mingled ^k with oyl, and dry, shall all the sons of Aaron have, one as much as another.

11 And this is the law of the sacrifice of ^l peace-offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the ^m sacrifice of thanksgiving unleavened cakes mingled with oyl, and ⁿ unleavened wafers anointed with oyl, and cakes mingled with oyl, of fine flour ^o fried.

13 Besides the cakes, he shall offer for his offering ^p leavened bread, with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation, for an ^q heave-offering unto the LORD, and it shall be the priests that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall ^r be eaten the same day that it is offered: he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a ^s vow, or a ^t voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten.

17 But the remainder of the flesh of the sacrifice on the ^u third day, shall be burnt with fire.

18 And if any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall ^x not be accepted, neither shall it be imputed unto him that offereth it: it shall be an ^y abomination, and the soul that eateth of it, shall ^z bear his iniquity.

19 And the flesh that ^a toucheth any unclean thing, shall not be eaten, it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth of the flesh of the sacrifice of peace-offerings, that ^b pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover, the soul that shall touch any unclean thing, as the uncleanness of ^c man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of

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b Chap. 2.
5. 6.

i Ver. 14.

34. Chap.

22. 14.

k Chap. 5.

21.

l Chap. 3.

1. Gen.

28. 20.

m Chap.

22. 29.

2 Chron.

29. 37. &

33. 16.

Psal. 50. 14.

n Chap.

2. 4.

o Chap. 2.

7. & 6. 11.

p Amos

4. 5.

q Exod. 29.

27.

r Chap. 22.

30.

s Num.

30. 2.

t Chap. 22.

23.

u Chap. 19.

6. 7.

x Num. 18.

27.

y Chap. 19.

7.

z Chap. 5.

1. 17.

a Chap. 15.

27.

ANNOTATIONS ON CHAP. VII.

Ver. 10. *Dry;*] i. e. Without oil, or drink-offering, as those Lev. 5. 11. Num. 5. 15.

16. *If the sacrifice—be a vow;*] Offered in performance of vow.

19, 20, 21. *And the flesh that toucheth, &c.*] If any part of the sacrifices should touch any thing or person legally unclean, as it might do in carrying from the altar to the place where they intended

Before CHRIST 1490. ^a peace-offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no ^a manner fat, of ox, or of sheep, or of goat.

24 And the fat of the ^a beast that dieth of it self, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it, shall be cut off from his people.

26 Moreover, ye shall eat no manner of ^a blood, whether it be of fowl or of beast, in any of your dwellings.

27 Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the LORD, shall bring his oblation unto the LORD, of the sacrifice of his peace-offerings.

30 ^a His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be ^a waved for a wave-offering before the LORD.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aarons and his sons.

32 And the right shoulder shall ye give unto the priest for ^a an heave-offering, of the sacrifices of your peace-offerings.

33 He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have ^a the right shoulder for his part.

34 For the wave-breast and the heave-shoulder have I taken of the children of Israel, from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute ^a for ever, from among the children of Israel.

35 ¶ This is the portion of the ^a anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priests office:

36 Which the LORD commanded to be given them of the children of Israel, in the day that

he anointed them, by a statute for ever, throughout their generations.

37 This is the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the ^a consecrations, and of the sacrifice of the peace-offerings:

38 Which the LORD commanded Moses in ^a mount Sinai, in the day that he commanded the children of Israel to offer their ^a oblations unto the LORD, in the wilderness of Sinai.

CHAP. VIII.

1 Moses consecrateth Aaron and his sons: 14 Their sin-offering: 18 Their burnt-offering. 22 The ram of consecrations. 31 The place and time of their consecration.

AND the LORD spake unto Moses, saying,

1 Take ^a Aaron and his sons with him, and the garments and the ^a anointing oyl, and a bullock for the ^a sin-offering, and two rams, and a basket of unleavened bread.

2 And gather thou all the congregation together unto the ^a door of the tabernacle of the congregation.

3 And Moses did ^a as the LORD commanded him, and the assembly was gathered together unto the door of the tabernacle of the congregation.

4 And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

5 And Moses brought Aaron and his sons, and washed them with ^a water.

6 And he put upon him the ^a coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

7 And he put the ^a breast-plate upon him: also he put in the breast-plate the ^a Urim and Thummim.

8 And he put the mitre upon his head; also upon the mitre, even upon his ^a fore-front did he put the golden plate, the ^a holy crown; as the LORD commanded Moses.

9 And Moses took the ^a anointing oyl, and anointed the tabernacle and all that was therein, and sanctified them.

10 And he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels,

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^a Exod. 29. 9. & 28. 41.

^a Kings 13. 33.

^a Exod. 19. 23. Gal. 4. 24.

^a Ezek. 44. 30.

^a Exod. 29. 9. & 28. 41.

^a Kings 13. 33.

^a Exod. 19. 23. Gal. 4. 24.

^a Ezek. 44. 30.

^a Exod. 29. 9. & 28. 41.

^a Kings 13. 33.

^a Exod. 19. 23. Gal. 4. 24.

^a Ezek. 44. 30.

^a Exod. 29. 9. & 28. 41.

^a Kings 13. 33.

^a Exod. 19. 23. Gal. 4. 24.

^a Ezek. 44. 30.

^a Exod. 29. 9. & 28. 41.

^a Kings 13. 33.

^a Exod. 19. 23. Gal. 4. 24.

^a Ezek. 44. 30.

^a Exod. 29. 9. & 28. 41.

^a Kings 13. 33.

^a Exod. 19. 23. Gal. 4. 24.

^a Ezek. 44. 30.

^a Exod. 29. 9. & 28. 41.

^a Kings 13. 33.

^a Exod. 19. 23. Gal. 4. 24.

^a Ezek. 44. 30.

^a Exod. 29. 9. & 28. 41.

^a Kings 13. 33.

^a Exod. 19. 23. Gal. 4. 24.

^a Ezek. 44. 30.

^a Exod. 29. 9. & 28. 41.

^a Kings 13. 33.

^a Exod. 19. 23. Gal. 4. 24.

^a Ezek. 44. 30.

^a Exod. 29. 9. & 28. 41.

^a Kings 13. 33.

^a Exod. 19. 23. Gal. 4. 24.

^a Ezek. 44. 30.

^a Exod. 29. 9. & 28. 41.

^a Kings 13. 33.

^a Exod. 19. 23. Gal. 4. 24.

to feast upon it; in that case it was enjoined, that the offerer should forthwith burn it, and not dare to eat the least bit of it: and whoever under any legal desilement should presume willingly to eat of that which was dedicated to God, was to be cut off, that is, excluded from all the privileges of an Israelite. The intention of all these precepts was for preserving the greater reverence and regard to sacred things.

33. In mount Sinai.] This should rather be rendered by mount

Sinai; for Moses received these commands from the tabernacle, which was then pitched in the wilderness of Sinai.

ANNOTATIONS ON CHAP. VIII.

3. All the congregation;] The elders, which represented all, and as many of the people as would, and could get thither.

Before vessels, * both the laver and his foot, to sanctify them.

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12 And he poured of the anointing oyl upon Aarons head, and anointed him to sanctify him.

13 And Moses brought Aarons sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

14 And he brought the bullock for the ^d sin-offering: and Aaron and his sons laid ^a their hands upon the head of the bullock for the ^d sin-offering.

15 And he ^f slew it, and Moses took the blood, and put it upon the ^a horns of the altar round about with his finger, and [†] purified the altar; and poured the blood at the bottom of the altar, and [†] sanctified it, to make reconciliation upon it.

16 And he took all the ^a fat that was upon the inwards, and the ^a caul above the liver, and the two kidneys, and their fat, and Moses burnt it upon the altar.

17 But the bullock and his hide, his flesh and his dung, he burnt with fire [†] without the camp; as the LORD commanded Moses.

18 ¶ And he brought the ram for the ^a burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he ^a killed it, and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces, and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt-sacrifice for ^a sweet savour, and an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And he brought the other ^a ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he ^f slew it, and Moses took of the blood of it, and put it upon the tip of Aarons right ear, and upon the thumb of his right hand, and upon the great toe of his right ^a foot.

24 And he brought Aarons sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the ^a rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys and their fat, and the right shoulder.

26 And out of the basket of unleavened bread, that was before the LORD, he took one unleaven-

ed cake, and a cake of ^a oyled bread, and one ^a wafer, and put them on the fat, and upon the right shoulder.

27 And he put all upon Aarons hands, and upon his sons hands, and ^b waved them for a wave-offering before the LORD.

28 And Moses took them from off their hands, and burnt them on the altar, upon the burnt-offering: they were consecrations for a sweet savour: it is an offering made by fire unto the LORD.

29 And ^b Moses took the breast, and waved it for a wave-offering before the LORD: for of the ram of consecration it was Moses ^b part; as the LORD commanded Moses.

30 And Moses took of the ^b anointing oyl and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons garments with him: and sanctified Aaron, and his garments, and his sons, and his sons garments with him.

31 ¶ And Moses said unto Aarod, and to his sons, Boil the flesh ^m at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as ^a I commanded, saying, Aaron and his sons shall eat it.

32 And that which ^a remaineth of the flesh and of the bread, shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation ^m in ^a seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

34 As he hath done this day, so the LORD hath commanded to do, to make an atonement ^a for you.

35 Therefore shall ye ^a abide at the door of the tabernacle of the congregation day and night, seven days, and keep ^a the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did ^a all things which the LORD commanded by the hand of Moses.

CHAP. IX.

1 The first-offerings of Aaron for himself and the people. 8 The sin-offering, 12 and the burnt-offering for himself. 15 The offerings for the people. 23 Moses and Aaron bless the people. 24 Fire cometh from the Lord upon the altar.

AND it came to pass ^a on the eighth day, that Moses called Aaron and his sons, and the ^b elders of Israel;

2 And he said unto Aaron, Take thee a young calf for a sin-offering, and ^a a ram for a burnt-offering.

17. The bullock, and his hide,] Which in the offerings for the people was not burnt, but given to the priest.

29. It was Moses part,] As at this time administering the priest's office.

33. And ye shall not go out of the door of the tabernacle, &c.]

This should have been rendered, Ye shall not go from the door of the tabernacle; for the consecration was not performed in, but at the door of the tabernacle, ver. 3, 31, 35. nor were they permitted to enter the sanctuary till the ceremony was completed.

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Chap. 1. 3.

Chap. 2. 1.

Ver. 6.

24. 1. John

3. 2, 3.

Exod. 24.

16. & 40.

34. 35.

Esck.

43. 2.

Chap. 8.

14. Heb.

5. 4.

Chap. 8.

34. Heb.

5. 1. & 7.

27. 28. &

9. 7.

Chap. 4.

6. 7. 17.

25.

Chap. 4.

8. 9. 10.

16. 4. 4.

Chap. 4.

11. 12.

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offering, without blemish, and ⁴ offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats, for a sin-offering; and a calf, and a lamb, *both* of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram, for peace-offerings, to sacrifice before the LORD; and ² a meat-offering mingled with oyl: for to day the LORD will ¹ appear unto you.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded, that ye should do: and the ² glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, ¹ Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement ¹ for thyself and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 Aaron therefore went unto the altar, and slew the calf of the sin-offering, which *was* for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the ¹ horns of the altar, and poured out the blood at the bottom of the altar:

10 But the ¹ fat and the kidneys, and the caul *above* the liver of the sin-offering he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the ² hide he burnt with fire, without the camp.

12 And he slew the burnt-offering; and Aarons sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering un-

to him, with the ² pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did ² wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the peoples offering, and took the goat which *was* the sin-offering for the people, and slew it, and offered *it* ² for sin, as the first.

16 And he brought the burnt-offering, and offered it according to the ² manner.

17 And he brought the meat-offering, and ¹ took an handful thereof, and burnt *it* upon the altar, beside the burnt-sacrifice of the ¹ morning.

18 He slew also the bullock and the ram, for a sacrifice of peace-offerings, which *was* for the people: and Aarons sons presented unto him the blood (which he ¹ sprinkled upon the altar round about)

19 And the fat of the bullock, and of the ram the ² rump, and that which covereth *the* inwards, and the kidneys, and the caul *above* the liver:

20 And they put the ² fat upon the breasts, and he burnt the fat upon the altar.

21 And the breasts and the right shoulder Aaron waved *for* ² a wave-offering before the LORD: as Moses commanded.

22 And Aaron lift ² up his hand towards the people, and ¹ blessed them; and ² came down ¹ from offering of the sin-offering, and the burnt-offering, and peace-offerings.

23 And Moses and Aaron ¹ went into the tabernacle of the congregation, and came out, and ¹ blessed the people: and the ¹ glory of the LORD appeared unto all the people.

24 And there came a fire out from before ¹ the LORD, and ² consumed upon the altar the burnt-offering.

ing into his office, and therefore must prepare and sanctify himself by this offering upon the brazen altar in the court, before he can be admitted into the holy place where the altar of incense was. And the like is to be said for the difference between the sin-offering for the people here, and Lev. 4. 17, 18.

15. *At the first;*] To wit, in like manner as he did that for the priest, ver. 8. and consequently burnt this, as he did the other, ver. 11. for which Moses reproves him, Lev. 10. 17.

22. *And came down,*] To wit, from the altar; which is supposed to have stood upon raised ground. Compare Exod. 20. 26.

23. *Moses,*] Who went in with Aaron to direct him, and to see him perform those parts of his office which were to be done in the holy place.

24. *And there came a fire out from before the Lord,*] That glory which now appeared unto them sent out flashes of fire, which burnt up the sacrifice. This celestial fire the priests are ordered to keep always burning upon the altar, Lev. 6. 13. and it is said to have lasted till the time of Solomon, when God sent fire anew from heaven, to consume the sacrifices which were offered at the dedication of the temple: and that again is said to have been preserved till the destruction of the first temple. This public testimony of the divine approbation, by a miracle, sufficiently established the authority of Aaron.

ANNOTATIONS ON CHAP. IX.

Ver. 3. *For a sin-offering,*] For the people, as it is expressed here ver. 15. for whose sin a young bullock was required, Lev. 4. 15, but that was for some particular sin, whereas this was more general and indefinite for all their sins.

4. *To-day the Lord will appear unto you,*] See the fulfilling of this promise, ver. 24. Hebrew, *bath appeared*.

7. *For thyself and for the people,*] The order is very observable, first for thyself, otherwise thou art unfit to do it for the people. Hereby God would teach us, both the deficiency of this priesthood, and the absolute necessity of an higher and better priest, Heb. 7. 26, 27.

9. *The horns of the altar,*] To wit, of burnt-offerings, of which alone he speaks both in the foregoing and following words; and the blood was poured out at the bottom of this altar only, not of the altar of incense, as appears from Lev. 4. 7. where indeed there is mention of putting some of the blood upon the horns of the altar of incense, in this case of the priest's sacrificing for his own sins. But there seems to be a double difference: 1. *That* sacrifice was offered for some particular sin, *this* for his sins indefinitely. 2. *There* he is supposed to be compleat in his office, and *here* he is but enter-

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Chap. 1.

6. 8.

Chap. 1.

9.

2 Cor. 5.

21.

Chap. 1.

10.

Chap. 1.

2. 2.

Exod. 29.

38. 39.

Chap. 1.

3. 2.

Chap. 1.

3. 9.

Chap. 1.

4. 8.

Chap. 7.

30. Exod.

29. 24.

2. 11. 49.

22.

Num. 6.

23. 27.

Deut. 10.

8. 1. Chro.

23. 13.

Exod. 20.

26.

Ver. 7.

Exod. 5.

1. & 7. 10.

Plal 118.

26.

Exod. 16.

30.

Kings 8.

10. 12.

Chap. 1.

10. 2.

Gen. 4.

4. 1. Kings

18. 38.

2. Chron.

7. 2.

Before offering, and the fat: *which* when all the people saw, they ¹ shouted, and fell on their faces.

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2 Chron. 7. 3.

CHAP. X.

1 *Nadab and Abihu, for offering of strange fire, are burnt by fire: 6 Aaron and his sons are forbidden to mourn for them. 8 The priests are forbidden wine when they are to go into the tabernacle. 12 The law of eating the holy things. 16 Aaron's excuse for transgressing thereof.*

Exod. 5. 23. Num. 3. 4. & 26. 61. 1 Chron. 24. 2. Exod. 27. 26. 17. Chap. 1. 7. & 19. 5. Rev. 8. 5. Chap. 9. 24. Num. 16. 31. Deut. 4. 24. Heb. 12. 29. 1 Chron. 13. 20. Exod. 19. 22. Isa. 5. 16. Ezek. 20. 41. & 39. 9. Ezek. 27. 17. Exod. 6. 18. 20. m Luke 7. 12.

AND ^a Nadab and Abihu, the sons of Aaron, took either of them his ^b censer, and put fire therein, and put incense thereon, and ^c offered strange fire before the LORD, which he commanded them not.

2 And there went ^d out fire from the LORD and ^e devoured them, and they died ^f before the LORD.

3 Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be ^g sanctified in them that come ^h nigh me, and before all the people I will be ⁱ glorified. And Aaron ^k held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the ^l uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary ^m out of the camp.

28. 23. & Exod. 19. 22. Ezek. 43. 13, 14. Isa. 29. 13. i Isa. 49. 39. 9. Ezek. 27. 17. Exod. 6. 18, 20. m Luke 7. 12.

They shouted, and fell on their faces:] They lifted up their voices to God in exalted notes of praise, and prostrated themselves before him with awful veneration.

ANNOTATIONS ON CHAP. X.

Ver. 1. *Strange fire;]* Fire not taken from the altar, as it ought, but from some common fire.

Which he commanded them not.] For seeing Moses himself neither did, nor might do any thing in God's worship without God's command, which is oft noted of him; for these to do it, was a more unpardonable and inexcusable presumption. Besides, *not commanding* may be here put for *forbidding*, as it is, Jer. 32. 35. Now as this was forbidden implicitly, Lev. 6. 12. especially when God himself made a comment upon that text, and by sending fire from heaven declared of what fire he there spake; so it is more than probable it was forbidden expressly, though that be not here mentioned, nor was it necessary it should.

2. *Devoured them;]* Destroyed their lives; for their bodies and garments were not consumed, as it appears from ver. 4, 5. Thus lightning many times kills persons, without making any impression on their bodies or garments.

3. *This is it that the Lord spake.]* Though the express words be not recorded in scripture, yet it is probable they were uttered by Moses in God's name; and the sense and substance of them is in many places. See Exod. 19. 22. and 29. 43. Lev. 8. 35.

Aaron held his peace:] Partly through excessive grief, which is sometimes signified by silence, as Isa. 47. 5. Lam. 2. 10. and principally in acknowledgment of God's justice, and of his submission to it. Compare Psal. 39. 10. Ezek. 24. 17. He murmured not, nor replied against God, nor against Moses; wisely considering, that their

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar his sons; ^a Uncover not your heads, neither rend your clothes; lest you die, and lest wrath come upon ^b all the people; but let your brethren, the whole house of Israel, bewail the ^c burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest you die: for the ^d anointing oyl of the LORD is upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong ^e drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation; lest ye die: *It shall be a statute* for ever throughout your generations:

10 And that ye may ^f put difference between holy and unholy, and between unclean and clean:

11 And that ye may teach the children of Israel ^g all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar his sons that were left, Take the ^h meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy.

13 And ye shall eat it in the holy place, because it is thy due and thy sons due of the sacri-

fin was directly against God, and in that which is most dear and honourable in God's account, to wit, in his worship; and that God's honour ought to be dearer to him than his sons; and that this being the first violation of the law newly given, and committed by those who should have been the strictest observers and assertors of it, did deserve a very severe punishment.

4. *Moses called the sons of Uzziel;]* For Aaron and his sons had scarce finished their consecration-work, and were employed in their holy ministrations, from which they were not to be called for funeral solemnities.

Your brethren;] i. e. Kinsmen, as that word is oft used.

5. *Their coats;]* In the holy garments wherein they ministered; which being polluted both by their sin, and by the touch of their dead bodies, God would not have any more used in his service.

6. *Uncover not your heads, neither rend your clothes.]* Give no signification of your sorrow; mourn not for them; partly lest you should seem to justify and approve of your brethren, and tacitely reflect upon God as too severe in his proceedings with them; and partly lest thereby you should be diverted from or disturbed in your present service, which God expects should be done cheerfully.

9. *Do not drink wine nor strong drink.]* This is here added, either because Nadab and Abihu had been led to their error by drinking too much, which might easily fall out when they were feasting and full of joy for their entrance into so honourable and profitable an employment; or at least because others might thereby be drawn to commit the same miscarriages, which they might now commit from other causes. Drunkenness is so odious a sin in itself, especially in a minister, and most of all in the time of his administration of sacred things, that God saw fit to prevent all occasions of it.

Before CHRIST 1490. fices of the LORD made by fire: for so I am commanded.

14 And the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be thy due*, and thy sons due, *which are given out of the sacrifices of peace-offerings of the children of Israel.*

15 The heave-shoulder, and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave it for a wave-offering before the LORD, and it shall be thine, and thy sons with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin-offering, and behold it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron, *which were left alive*, saying,

17 Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in, within the holy place: ye should indeed have eaten it in the holy place, as I commanded.

19 And Aaron said unto Moses, Behold, this day have they offered their sin-offering, and their burnt-offering before the LORD; and such things have befallen me: and if I had eaten the sin-offering to day, should it have been accepted in the sight of the LORD?

20 And when Moses heard that, he was content.

CHAP. XI.

1 What beasts may, and what may not be eaten :

9 What fishes: 13 What fowls. 29 The creeping things which are unclean.

AND the LORD spake unto Moses, and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth.

3 Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud among the beasts, that shall ye eat.

4 Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

5 And the cony, because he cheweth the cud, but divideth not the hoof: he is unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof: he is unclean unto you.

7 And the swine, though he divide the hoof, and be cloven-footed; yet he cheweth not the cud: he is unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch: they are unclean to you.

9 ¶ These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers; them shall ye eat.

10 And all that have not fins nor scales in the seas, and in the rivers, of all that move in the waters, and of any living thing, which is in the waters; they shall be an abomination unto you.

11 They shall be even an abomination unto you:

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a Num. 9. 6. 2 Chro. 29. 5. b Psal. 147. 29. 30. c Deut. 14. 4. 6. d Acts 10. 13. 14. e 115. 11. 6. f Deut. 14. 6. g Deut. 14. 7. h Deut. 14. 7.

i Deut. 14. 7. j Deut. 14. 8. k 115. 65. 4. & 66. 3. 17.

l Ver. 24. Deut. 14. 8. 2 Cor. 6. 17. m Deut. 14. 9.

n Deut. 14. 10.

16. And behold, it was burnt.] This justifies Moses' suspicion, that some mistake might be committed in the holy things; for, upon enquiring, he found that the priests had burnt upon the altar those parts of the people's sin-offering which they ought to have eaten themselves, chap. 6. 26, 29.

19. Have they offered their sin-offering:] They have done the substance of the thing, though they have mistaken this one circumstance.

Such things have befallen me:] Whereby, having been oppressed with grief, and almost bereft of my reason, it is not strange nor unpardonable if I have mistaken.

Should it have been accepted in the sight of the Lord:] Because it was not to be eaten with sorrow, but with rejoicing and thanksgiving, as appears from Deut. 12. 7. and 26. 14. Hof. 9. 4.

ANNOTATIONS ON CHAP. XI.

Ver. 2. These are the beasts which ye shall eat.] Various reasons have been given for making this distinction among beasts; but it is agreed by all, that the general purpose and intention of the ceremonial institutions which were prescribed to the Jews, was to keep them a separate people, lest, by contracting too familiar intercourse with the Gentiles, they might be drawn in to imitate their superstitions and idolatries. Maimonides is of opinion, that the

creatures here called unclean were all forbidden to be eaten by the Jews, because they were unwholesome food. And accordingly several authors have shewn, that the flesh of the animals prohibited by Moses are of an alkalescent nature, and therefore very subject to produce putrefaction, and consequently productive of various distempers, especially in so hot a climate as that inhabited by the Israelites. Another reason for making a distinction between clean and unclean beasts, was to raise in the Jews an high opinion of their peculiar dignity and pre-eminence above all other nations. But this matter they carried to a much greater height than their legislator intended. It was not his design to prevent their having any intercourse with the Gentiles in the common offices of humanity, but their having any fellowship with them in their impieties and superstitions.

5. The cony.] It is doubted whether we translate the word right; most interpreters think it signifies a large species of rat, common both in Egypt and Palestine.

7. And the swine.] The swine, as Dr James observes, is the only animal in the creation subject to the leprosy, and also something very like what we call the king's evil, called in Latin *scrofula*, from *scrofa* a sow. The measles is another contagious distemper which this animal is subject to: and for these reasons it was probably prohibited.

10. All that have not fins nor scales, &c.] Fish without scales soonest of all incline to putrefaction. See James's Med. Dict.

Before you: ye shall not eat of their flesh, but you shall have their carcases in abomination.

1490. 12 Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

13 ¶ And these are they which ye shall have in abomination among the fowls: they shall not be eaten, they are an abomination: the eagle, and the osprey, and the osprey.

14 And the vulture, and the kite, after his kind:

15 Every raven after his kind:

16 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon all four, shall be an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth:

22 Even these of them ye may eat: the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all other flying creeping things, which have four feet, shall be an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them, shall be unclean until the even.

25 And whosoever beareth ought of the carcase of them, shall wash his clothes, and be unclean until the even.

26 The carcases of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them, shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts, that go on all four, those are unclean unto you: whoso toucheth their carcase, shall be unclean until the even.

28 And he that beareth the carcase of them, shall wash his clothes, and be unclean until the even.

29 And the carcase of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them, shall be unclean.

30 And he that beareth the carcase of them, shall wash his clothes, and be unclean until the even.

31 And the carcase of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them, shall be unclean.

32 And he that beareth the carcase of them, shall wash his clothes, and be unclean until the even.

33 And the carcase of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them, shall be unclean.

34 And he that beareth the carcase of them, shall wash his clothes, and be unclean until the even.

35 And the carcase of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them, shall be unclean.

36 And he that beareth the carcase of them, shall wash his clothes, and be unclean until the even.

37 And the carcase of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them, shall be unclean.

38 And he that beareth the carcase of them, shall wash his clothes, and be unclean until the even.

39 And the carcase of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them, shall be unclean.

40 And he that beareth the carcase of them, shall wash his clothes, and be unclean until the even.

41 And the carcase of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them, shall be unclean.

42 And he that beareth the carcase of them, shall wash his clothes, and be unclean until the even.

43 And the carcase of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them, shall be unclean.

44 And he that beareth the carcase of them, shall wash his clothes, and be unclean until the even.

28 And he that beareth the carcase of them, shall wash his clothes, and be unclean until the even: they are unclean unto you.

29 ¶ These also shall be unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These are unclean to you among all that creep: whosoever doth touch them when they be dead, shall be unclean until the even.

32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it.

34 Of all meat which may be eaten, that on which such water cometh, shall be unclean: and all drink that may be drunk in every such vessel, shall be unclean.

35 And every thing, whereupon any part of their carcase falleth, shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you.

36 Nevertheless, a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcase, shall be unclean.

37 And if any part of their carcase fall upon any sowing seed which is to be sown; it shall be clean.

38 But if any water be put upon the seed, and any part of their carcase fall thereon; it shall be unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof, shall be unclean until the even.

40 And he that eateth of the carcase of it, shall wash his clothes, and be unclean until the

13. *The osprey.*] This is a species of eagle, called from the Latin *os*, a bone, and *frango*, to break, because it breaks the bones of its prey.

The osprey.] This is another species of eagle. Bochart thinks it is the melanaetus, or black-eagle, mentioned by Homer as the strongest and swiftest of birds. Iliad xxi. 252.

16. *And the night-hawk.*] Bochart is of opinion, that the bird here meant is the male-ostrich, the Hebrew word implying *impious* or *unnatural*, which very well agrees to the ostrich, infamously unnatural to her eggs and young. But it may be observed, that the flesh of that bird is so hard, that there was no need to forbid the eating of it.

And the cuckow.] Some interpreters render it a didapper, or sea-mew.

17. *And the little owl.*] Bochart and Le Clerc render it the bittern; but the seventy, more properly, the night-raven.

18. *And the gier-eagle.*] Or the vulture-eagle, *gier* being an old English word for vulture.

20. *All fowls that creep;*] Read, *All flying things that go upon four*; such as bats, and several kinds of flies.

29. *Among the creeping things that creep.*] That is, those creeping things whose legs are so short that they seem to creep.

30. *And the ferret.*] Dr James is of opinion that it signifies a frog. The Hebrew word literally signifies the *crier*, which may naturally allude to the croaking of this reptile. Dr James observes, that all these reptiles are extremely subject to putrefaction; that the smell of them, when putrefied, is very offensive; whence we must conclude, that their juices are greatly alkaliescent.

35. *Ranges for pots.*] This might be better rendered by the single word *pots*; for as the oven was for bread, so the pots were for flesh; and under these two are comprehended all vessels wherein they either baked or boiled.

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m Prov. 1. 11.

n 1 Sam. 5. 6. Isa. 66. 17.

o Ver. 31. † Heb. *anhab*, that is, *growing*. No where else.

Some think it to be a *bede-log*, others a *weasel* most.

† Eph. 4. 14.

g Psal. 58. 8.

r Ezech. 16. 25. Heb. 9. 13, 14.

f Chap. 26. 26.

1 John 11. 24. 1 Cor. 15. 36.

u Isa. 51. 11. 2 Cor. 6. 17.

x Ver. 24. y Ver. 25. z 8. Chap. 15. 5.

Before even: he also that beareth the carcase of it, shall wash his clothes, and be unclean until the

even. *And every creeping thing that creepeth upon the earth, shall be an abomination: it shall not be eaten.*

42 Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth; them ye shall not eat, for they are an abomination.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten, and the beast that may not be eaten.

CHAP. XII.

1 The purification of a woman after child-birth: 6 Her offerings for her purifying.

AND the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man-child: then she shall be unclean seven days; according to the days of the separation

44. *Sanctify yourselves.*] As the Jews were peculiarly devoted to God, so they were to be distinguished by a peculiarity of diet, which, by reminding them of their particular relation to God, served emblematically to put them in mind of their obligation to study moral purity.

ANNOTATIONS ON CHAP. XII.

Ver. 3. *In the eighth day, &c.*] Which law is here repeated, because the woman's uncleanness lasting for seven days, was one, though not the only reason why the child's circumcision was put off till the eighth day.

4. *Three and thirty days.*] This law was not only designed to represent the inward reverence and respect wherewith the public worship of God is to be attended, but likewise was a good political institution; since the natural weakness of women during this time required quiet and little company; and the temper of their blood in those hotter climates made a longer separation necessary than in these colder countries.

5. *And she shall continue in the blood of her purifying three-*

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for her infirmity shall she be unclean.

3 And in the eighth day, the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 And when the days of her purifying are fulfilled, for a son, or for a daughter; she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the Lord, and make an atonement for her, and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female.

8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

CHAP. XIII.

The laws and tokens whereby the priest is to be guided in discerning the leprosy.

AND the Lord spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh, a rising, a scab, or a bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

3 And the priest shall look on the plague in

score and six days.] The time in both particulars is double to the former; not so much from natural causes, because the purifications in female births are longer and slower, which if it were true, yet doth not extend to any such time as here is mentioned; as for moral reasons; either to be as a blot upon that sex for being the first in man's transgression, 1 Tim. 2. 14. or to put an honour upon the sacrament of circumcision, which being administered to the males, did put an end to that pollution sooner than otherwise had been; or to shew the privilege of the man above the woman, and that the women were to be purified, sanctified, and saved by one of the other sex, even by the man Christ Jesus, without whom they should have still continued in their impurity.

ANNOTATIONS ON CHAP. XIII.

Ver. 2. *Leprosy.*] A distemper most frequent in Egypt and Syria, &c. known also among the Greeks, who note that it was not so properly a disease, as a defilement or distemper in the skin, whence Christ is not said to heal, but to cleanse the Lepers that came to him. And this distemper is here provided against, not because it

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the skin of the flesh: and when the hair in the plague is turned ^a white, and the plague in sight be ^a deeper than the skin of his flesh; it is a plague of leprosy: and the priest shall look on him, and [†] pronounce him unclean.

^a Ver. 20.
[†] Ver. 25.
[†] Heb. pol-
lute him.

4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up ^a him that hath the plague, seven days.

5 And the priest shall look on him the seventh day: and behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more.

6 And the priest shall look on him again the seventh day: and behold, if the plague be somewhat dark, and the plague spread not in the skin; the priest shall pronounce him clean: it is but a scab: and he shall ^a wash his clothes, and be clean.

^b Ezech. 30.
25. John
13. 10.
2 Cor. 7.
1. Heb.
10. 22.
ⁱ Ver. 27.
35. 2 Tim.
2. 17.
^k Ver. 7.
ⁱ Ver. 3.

7 But if the scab [†] spread much abroad in the skin, after that he hath been seen of the priest for his cleansing; he shall be seen of the priest again.

8 And if the priest see, that behold, the scab, ^a spreadeth in the skin; then the priest shall [†] pronounce him unclean; it is a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest:

10 And the priest shall see him: and behold, if the rising be white in the skin, and it have turned the hair white, and there be ^a quick raw flesh in the rising;

^m Ver. 24.
Num. 12.
22.

11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.

ⁿ Ver. 4.
13. 17.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin ^a of him that hath the plague, from his head even to his foot, wheresoever the priest looketh;

[†] Heb.
make clean
the plague.
Ver. 6, 13.

13 Then the priest shall consider: and behold, if the leprosy hath covered all his flesh, he shall [†] pronounce him clean that hath the plague: it is all turned white: he is clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is ^a a leprosy.

16 Or if the raw flesh turn again, and be changed unto white; he shall come unto the priest:

17 And the priest shall see him: and behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.

18 ¶ The flesh also, in which, even in the skin thereof, was ^a a bile, and ^b is healed,

19 And in the place of the bile there be a white rising, or a bright spot white and somewhat reddish, and it be shewed to the priest;

20 And if when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy ^a broken out of the bile.

21 But if the priest look on it, and behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days.

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean; it is a plague.

23 But if the bright spot stay in his place, and spread not, it is a burning bile; and the priest shall pronounce him clean.

24 ¶ Or if there be any flesh, in the skin whereof there is ^a a hot [†] burning, and the quick flesh that burneth have ^a white bright spot, somewhat reddish, or white;

25 Then the priest shall [†] look upon it: and behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.

26 But if the priest look on it, and behold, there be no white hair on the bright spot, and it

was worse than others, but because it was externally and visibly filthy, and because of its infectious nature.—The leprosy appeared in one of these three forms; either as a tumour or swelling, or as a scab, or a bright spot in the skin. Now, as these marks might sometimes be upon the skin when there was no leprosy, rules are laid down whereby the priests might discern between a plague of leprosy and the resemblance of it, that accordingly they might pronounce the person clean or unclean.

3. When the hair in the plague is turned white.] When the leprosy came to its height, not the hair only, but also the skin was turned white, as Exod. 4. 6. Numb. 12. 10. And this change of colour was an evidence both of the abundance of excrementitious humours, and of the weakness of nature.

Deeper than the skin of his flesh.] For the leprosy did consume both the skin and the flesh, as appears from 2 Kings 5. 14.

10. There be quick raw flesh.] Which shewed that this leprosy

had eaten into the very flesh.

13. The leprosy;] i. e. The sign or appearance of the leprosy; or the scab is called a leprosy, because at first view it seemed to be so to the priest; and to other beholders.

Covered all his flesh.] When it appeared in some one part, it discovered the ill humour which lurked within, and withal the inability of nature to expel it; but when it overspread all, it manifested the strength of nature conquering the distemper, and purging out the ill humours into the outward parts.

16. If the raw flesh be changed unto white.] As it is usual with sores when they begin to be healed, the skin, which is white, coming upon the flesh.

24. Or if there be any flesh, in the skin whereof, &c.] Read the verse thus: Again, if in the skin of the flesh there shall have been a burning of fire, and the burning, when healed, shall leave a white brightness, intensely shining or white.

31. There

Before he no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days.

27 And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosie.

28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

29 ¶ If a man or woman hath a plague upon the head or the beard;

30 Then the priest shall see the plague: and behold, if it be in sight deeper than the skin, and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall, seven days.

32 And in the seventh day the priest shall look on the plague: and behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not have: and the priest shall shut up him that hath the scall, seven days more.

34 And in the seventh day the priest shall look on the scall: and behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean.

37 But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

38 If a man also or a woman have in the skin of their flesh bright spots, even white bright spots;

39 Then the priest shall look: and behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin; he is clean.

40 And the man whose hair is fallen off his head, he is bald; yet is he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald: yet is he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosie sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosie appeareth in the skin of the flesh;

44 He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean, his plague is in his head.

45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

46 All the days wherein the plague shall be in him, he shall be defiled; he is unclean: he shall dwell alone, without the camp shall his habitation be.

47 ¶ The garment also that the plague of leprosie is in, whether it be a woollen garment, or a linen garment,

48 Whether it be in the warp, or woof, of linen, or of woollen, whether in a skin, or in any thing made of skin:

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest.

50 And the priest shall look upon the plague, and shut up it that hath the plague, seven days.

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more.

55 And the priest shall look on the plague after that it is washed: and behold, if the plague have not changed his colour, and the plague be not spread; it is unclean, thou shalt burn it in the fire; it is fret inward, whether it be bare within or without.

56 And if the priest look, and behold, the plague be somewhat dark after the washing of

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Ver. 43.

Chap. 19.

6.

Gen. 41.

14.

Num. 5.

18.

Ezek. 24.

17. Micah

3. 7.

Lam. 4.

15. Isa. 52.

11. & 64.

6.

Num. 5.

2. & 12.

14.

1 Kings 7.

31. & 15. 5.

Luke 17.

12. 1 Cor.

5. 11. 13.

2 Thes. 3.

14. Lam.

3. 1. 18.

Chap. 14.

44.

Deut. 7.

25. Isa.

30. 12.

Acts 19. 19.

Jude 23.

Heb. his

eye.

Num. 11.

7. Ezek.

1. 16. &

8. 1.

Heb. the

fore-baldness,

or, the hin-

der-baldness

thereof.

31. There is no black hair in it.] For had that appeared, it had ended the doubt, the black hair being a sign of soundness and strength of nature, ver. 37. as the yellow hair was a sign of unsoundness.

47. The garment also that the plague of leprosy is in.] Leprosy in garments and houses is unknown in these times and places, which is not strange, there being some diseases or distempers peculiar to some ages and countries, as the learned have noted.

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it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them; then it shall be washed the second time, and shall be clean.

59 This is the law of the plague of leprosie in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIV.

1 The rites and sacrifices in cleansing of the leper.
33 The signs of leprosy in an house: 48 The cleansing of that house.

AND the LORD spake unto Moses saying,
2 This shall be the law of the leper, in the day of his cleansing: He shall be brought unto the priest:

3 And the priest shall go forth out of the camp: and the priest shall look, and behold, if the plague of leprosie be healed in the leper:

4 Then shall the priest command to take for him that is to be cleansed, two birds alive, and clean, and cedar-wood, and scarlet, and hyssop.

5 And the priest shall command that one of the birds be killed in an earthen vessel, over running water.

6 As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them, and the living bird, in the blood of the bird that was killed over the running water.

7 And he shall sprinkle upon him that is to be cleansed from the leprosie, seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard

and his eye-brows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he-lambs without blemish, and one ew-lamb of the first year, without blemish, and three tenths of fine flour for a meat-offering, mingled with oyl, and one log of oyl.

11 And the priest that maketh him clean, shall present the man that is to be made clean, and those things before the LORD, at the door of the tabernacle of the congregation:

12 And the priest shall take one he-lamb, and offer him for a trespass-offering, and the log of oyl, and wave them for a wave-offering before the LORD.

13 And he shall slay the lamb in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for as the sin-offering is the priests, so is the trespass-offering: it is most holy.

14 And the priest shall take some of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take some of the log of oyl, and pour it into the palm of his own left hand:

16 And the priest shall dip his right finger in the oyl that is in his left hand, and shall sprinkle of the oyl, with his finger, seven times before the LORD.

17 And of the rest of the oyl that is in his hand, shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering.

18 And the remnant of the oyl that is in the priests hand, he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness, and afterward he shall kill the burnt-offering.

20 And the priest shall offer the burnt-offering, and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And if he be poor, and cannot get so much; then he shall take one lamb for a trespass-offering to be waved, to make an atonement for

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1 John
3. 3.
9 Chap.
1. 3.
Exod.
12. 5.
1 Cor. 1.
21, 22.
Eph. 5.
26, 27.

Chap. 5.
6. 11a. 53.
10.

Chap. 1.

Chap. 6.
26, 27. &
7. 7.

1 Cor. 9.
13.

Chap. 8.
24. Exod.
29. 20.

Ver. 14.
18.

2 Cor. 1.

21. 1 John

2. 20.

Exod. 39.

16. 1 John

2. 1. 2.

11a. 53.

10.

Chap. 1.

3. Rom.

12. 1. Heb.

20. 8. 9.

Chap.

2. 1.

Ver. 24.

30. Chap.

5. 7. & 27.

8.

Exod. 29.

24. Ver.

22, 24.

ANNOTATIONS ON CHAP. XIV.

Ver. 4. Two birds alive and clean, and cedar-wood, and scarlet and hyssop.] The hyssop, bound with scarlet round a stick of cedar-wood, served for an instrument to sprinkle the blood and water. The juice or resin of cedar, together with hyssop, were reckoned medicinal for diseases in the skin. Many moral and meta-

physical reasons are given for the use of these particulars, which, as they are conjectural, shall be passed over.

7. And shall let the living bird loose:] Signifying the taking off that restraint which was laid upon the leper, and the liberty which the leper now had to return to his former habitation and conversation with other men.

12. And the priest shall offer him for a trespass-offering.] To teach them, that sin was the cause of leprosy and of all diseases.

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him, and one tenth deal of fine flour mingled with oyl, for a meat-offering, and a log of oyl :
22 And two turtle-doves, or two young pigeons, such as he is able to get ; and the one shall be a sin-offering, and the other a burnt-offering.

23 And he shall bring them on the eighth day, for his cleansing, unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass-offering, and the log of oyl, and the priest shall wave them for a wave-offering before the LORD.

25 And he shall kill the lamb of the trespass-offering, and the priest shall take some of the blood of the trespass-offering, and put it upon the tip of the ^r right ear of him that is to be cleansed, and upon the thumb of his right ^r hand, and upon the great toe of his right ^r foot.

26 And the priest shall pour of the oyl into the palm of his own left hand.

27 And the priest shall ^r sprinkle with his right finger, some of the oyl that is in his left hand, ^r seven times before ^r the LORD.

28 And the priest shall put of the oyl that is in his hand, upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot ; upon the place of ^r the blood of the trespass-offering.

29 And the rest of the oyl that is in the priests hand, he shall put upon the ^r head of him that is to be cleansed, to make an ^r atonement for him before the LORD.

30 And he shall offer the ^r one of the turtle-doves, or of the young pigeons, such as he can get.

31 Even such as he is able to get, the one for a sin-offering, and the other for a burnt-offering, with the meat-offering. And ^r the priest shall make an atonement for him that is to be cleansed, before the LORD.

32 This is the law of him in whom is the plague of leprosy, ^r whose hand is not able to get that which pertaineth to his cleansing.

33 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

34 When ye be come into the land of Canaan, which ^r I give to you for a possession, and I ^r put the plague of leprosie in a house of the land of your possession ;

35 And he that oweth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house :

36 Then the priest shall command that they empty the house, before the priest go into it to see the plague ; that all that is in the house ^r be not made unclean : and afterward the priest shall go in to see the house.

37 And he shall look on the plague, and behold, if the plague be in ^r the walls of the house,

with hollow strakes, greenish or reddish, which in sight are lower than the wall ;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

39 And the priest shall come again the seventh day, and shall look : and behold, if the plague be spread in the walls of the house ;

40 Then the priest shall command that they take away the stones, in which the plague is, and they shall cast them into an unclean place without the city.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off, without the city into an unclean place.

42 And they shall take other stones, and put them in the place of those stones ; and he shall take other mortar, and shall plaister the house.

43 And if the plague come again, and break out in the house after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered ;

44 Then the priest shall come and look, and behold, if the plague be spread in the house, it is a ^r fretting leprosy in the house : it is unclean.

45 And he shall ^r break down the house, the stones of it, and the timber thereof, and all the mortar of the house : and he shall carry them forth out of the city into an unclean place.

46 Moreover, he that ^r goeth into the house all the while that it is shut up, shall be unclean until the even.

47 And he that lieth in the house, shall wash his clothes : and he that ^r eateth in the house, shall wash his clothes.

48 And if the priest shall come in, and look upon it, and behold, the plague hath not spread in the house, after the house was plastered : then the priest shall ^r pronounce the house clean, because the plague is healed.

49 And he shall take to ^r cleanse the house two birds, and cedar-wood, and ^r scarlet, and hyssop.

50 And he shall kill the one of the birds in an earthen vessel, over running water.

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the ^r blood of the slain bird, and in the running water, and sprinkle the house seven times.

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet.

53 But he shall let go the living bird out of the city into the open fields, and make an ^r atonement for the house : and it shall be clean.

54 This is the law for ^r all manner plague of leprosie, and scall.

55 And for the leprosie of a garment, and of an house,

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c Chap. 13:
57.
d Isa. 39:
22.

c Prov. 5:
8.

f Num. 25:
2, 3.

g Chap. 13:
13.

b Ver. 55,
53. Chap.
8. 15.
i Ver. 6.
Heb. 9. 19.

f Act. 20:
28. Heb.
9. 14.

i John 1:
7. Rev. 7:
5. & 9. 9.
& 7. 14.

Exod. 29.

37.
m Chap.
13. 53.

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a 2 Tim.
3. 16.
† Heb. in
the day of
the unclean,
and in the day
of the clean.

a Chap. 11.
2. 2. &
13. 2.

b Gen. 17.
13. Chap.
22. 3.
Num. 5.
3.

c Ver. 3.

d Ver. 26.
Titus 1.
15.

e Ver. 13.
16. Chap.
11. 25.
Heb. 10.
22.

f Chap. 11.
24, 32.

g Num. 12.
14.

h Chap. 11.
25.

i 2 Cor. 7.
1. Heb. 10.
21. James
4. 8.
† Chap. 6.
28. & 11.
33.

56 And for a rising, and for a scab, and for a bright spot :
57 ^a To teach when it is unclean, and [†] when it is clean : this is the law of leprosie.

CHAP. XV.

1 The uncleanness of men in their issues : 13 The cleansing of them. 19 The uncleanness of women in their issues : 28 Their cleansing.

AND the LORD spake unto Moses, ^a and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath ^a ^b running issue out of his flesh, because of his ^c issue he is unclean.

3 And this shall be his uncleanness in his issue : whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

4 Every bed whereon he lieth that hath the issue, is unclean : and ^d every thing whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed, shall ^e wash his clothes, and bathe *himself* in water, and be unclean ^f until the even.

6 And he that sitteth on ^g any thing whereon he sat that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue ^h spit upon him that is clean ; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon, that hath the issue, shall be unclean.

10 And whosoever toucheth any thing that was under him, shall be unclean until the even : and he that ⁱ beareth any of those things, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue (and hath not rinsed his hands in water) he shall wash his clothes, and ⁱ bathe *himself* in water, and be unclean until the even.

12 And the ^j vessel of earth, that he toucheth which hath the issue, shall be broken : and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue, is cleansed of his issue ; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him two turtle-doves, or ^k two young pigeons, and come before the LORD, unto the door of the tabernacle of the congregation, and give them unto the priest.

15 And the priest shall offer them, the one for a sin-offering, and the other for a burnt-offering ; and the priest shall make an atonement for him before the LORD, for his ^l issue.

16 And if any mans seed of copulation ^m go out from him, then he shall wash all his flesh in water, and be unclean ⁿ until the even.

17 And every garment, and every ^o skin whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie with seed of copulation, they shall ^p both bathe *themselves* in water, and be unclean until the even.

19 ¶ And if a woman have an issue, and her issue in her flesh be blood, she shall be ^q put apart ^r seven days : and whosoever ^s toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation, shall be unclean : every thing also that she sitteth upon, shall be unclean.

21 And whosoever toucheth her bed, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it ; he shall be unclean until the even.

24 And if any man ^t ly with her at all, and her flowers be upon him, he shall be unclean seven days : and all the bed whereon he lieth, shall be unclean.

25 And if a woman have an issue of her blood ^u many days out of the time of her separation, or if it run beyond the time of her separation ; all the days of the issue of her uncleanness shall be as the days of her separation : she shall be unclean.

26 Every bed whereon she lieth all the days of her issue, shall be unto her as the bed of her separation : and ^v whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in ^w water, and be unclean until the even.

28 But if she be cleansed of her issue, then she

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1 Ver. 29.
Chap. 12.
6, 8. & 14.
22, 23.

m Ver. 30.
2 Sam. 3.
29.
n Chap. 12.
4. Deut.
23. 10.
o Chap. 11.
24. 32.
p Chap. 11.
32.

q Ver. 27.

r Chap. 20.
18. Ezek.
36. 17.

s Lam. 1.
8, 9.
t Chap. 11.
1, 2.
u 2 Cor. 6.
17.

v Chap. 14.
18. Ezek.
22. 10.
w Rev. 2. 11.

x Mark 5.
28, 29.

y Ver. 28.

z Ver. 6.
Chap. 17.
15. Ezek.
36. 25.

ANNOTATIONS on CHAP. XV.

Ver. 15. *And the priest shall make an atonement for him.* Not as if this was in itself a sin, as it might proceed from acciden-

tal causes : though oft-times it was sinful, as being the fruit of a man's intemperance and immoderate lust. See chap. 14. 12.

24. *He shall be unclean seven days.* If he did this unwittingly, but if the man and woman did this knowingly, they were both punished with death, Lev. 20. 18.

ANNO-

Before CHRIST 1490. she shall number to herself ^a seven days, and after that she shall be ^b clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the ^c door of the tabernacle of the congregation.

30 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make ^d an atonement for her before the LORD, for the issue of her uncleanness.

31 Thus shall ye ^e separate the children of Israel from their uncleanness: that they die not in their uncleanness, when they defile ^f my tabernacle that is among them.

32 This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith:

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her which is unclean.

C H A P. XVI.

1 How the high priest must enter into the holy place. 11 The sin-offering for himself. 15 The sin-offering for the people. 20 The scape-goat. 29 The yearly feast of the expiations.

AND the LORD spake unto Moses, ^a after the death of the two sons of Aaron, when they offered before the LORD, and died:

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he ^b come not at all times into the ^c holy place within the vail, ^d before the mercy-seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat.

3 Thus shall Aaron come into the holy place: ^e with a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall put on the ^f holy linen coat, and he shall have the linen breeches upon his ^g flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he ^h wash his flesh in water, and so put them on.

5 And he shall take of the congregation of the children of Israel, two kids of the goats for a ⁱ sin-offering, and one ram for ^k a burnt-offering.

6 And Aaron shall offer his bullock of the sin-offering, which ^l is for himself, and make an atonement for himself, ^m and for his house.

7 And he shall take the two goats, and present them before the LORD, at ⁿ the door of the tabernacle of the congregation.

8 And Aaron shall ^o cast lots upon the two goats; one lot for the LORD, and the other lot for the scape-goat.

9 And Aaron shall bring the goat upon which the LORDS lot ^p fell, and offer him for a sin-offering.

10 But the goat on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to make ^q an atonement with him, and to let him go for a scape-goat into the wilderness.

11 And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself:

12 And he shall take ^r a censer full of ^s burning coals of fire from off the altar before the LORD, and his hands full of sweet ^t incense beaten small, and bring it ^u within the vail.

13 And he shall put the incense upon the fire before the LORD, that the ^v cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not.

14 And he shall take of the ^w blood of the bullock, and ^x sprinkle it with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger ^y seven times.

15 ^z Then shall he kill the goat of the sin-offering that is ^{aa} for the people, and bring his blood ^{ab} within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

16 And he shall make an atonement ^{ac} for the holy place, because of the uncleanness of the chil-

Before CHRIST 1490.

1 a Cor. 5.

21.

3. Rom.

12. 2.

1 Acts 10.

28. Heb.

5. 1. 2. &c.

7. 28. &c.

9. 7.

m 1 Tim.

3. 4.

n Chap.

8. 3.

o Prov. 16.

33.

p Joh. 18.

11. Acts

1. 26.

q 1 John 2.

2. &c. 4. 10.

r Num. 16.

46.

s Isa. 6.

6. 7.

t Psal. 141.

2.

u Heb. 9.

3. 24.

x Rev. 8.

3. 4.

y Heb. 9.

7. 13. &c.

z Heb. 9.

27. 23.

a Chap. 4.

6. 1. Pet.

1. 3.

b Heb.

9. 7.

c Heb. 6.

19. 20. &c.

d Ver. 19.

10. 19.

e Ver. 19.

20. Chap.

8. 15. &c.

f 14. 49. 15.

53. Exod.

29. 36.

A N N O T A T I O N S. ON CHAP. XVI.

Ver. 2. *At all times.*] Not whensoever he pleaseth, but only when I shall appoint him, to wit, to take down the parts and furniture of it upon every removal, and to minister unto me once in the year, Exod. 30. 10.

In the cloud.] Either in a bright and glorious cloud, which used to be over the mercy-seat, or rather in the cloud of incense mentioned afterward, ver. 13.

3. *With a young bullock.*] i. e. with the blood of it, as it is explained ver. 14. For as for the body of it, that was to be killed, and offered without upon the altar of burnt-offerings.

4. *He shall put on the holy linen coat.*] It is observable that the high-priest did not now use his peculiar and glorious robes, but only his linen garments, which were common to him with the ordinary priests. The reason whereof was, because this was a day of mourning and humiliation, at which times people were to lay aside their ornaments, Exod. 33. 5.

8. *And Aaron shall cast lots upon the two goats.*] The form of which was this: there was an urn brought to the high-priest, into which he threw two wooden lots, upon one of which were written the words *for Jehovah*, and on the other *for Azazel*: after shaking them, he put both his hands into the urn, and brought up the lots, the one in his right hand, and the other in his left; and as the goats stood on each side of him, their fate was determined by the lot that came up in the hand next them. The import of the word *Azazel* is matter of dispute.

9. *Upon which the Lord's lot fell.*] Went up out of the vessel, into which the lots were put, and out of which they were brought up.

12. *Within the vail.*] i. e. Into the holy of holies, ver. 2.

14. *Before the mercy-seat.*] On the ground.

16. *He shall make an atonement for the holy place.*] This was intended as an annual acknowledgment, that the Jewish place of worship was, by the sins committed the preceeding year by the priests.

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1. 1st. 53.
6. Luke
1. 10.
Acts 4. 13.
Col. 1. 10.
Heb. 1. 3.
1 Pet. 2.
24.

f Exod. 30.
10.

g Chap. 1.
4.
h Prov. 28.
13.
i 1st. 53.
6. 2 Cor.
5. 21.
† Heb. a
man of op-
portunity.
k 1st. 53.
6.

l Jer. 6. 8.
m Psa.
103. 12.
Ezek. 20.
35.
n Ezek. 44.
19.
o Exod. 30.
19. 20.
p 1st. 9. 10.
& 10. 22.
q Chap. 6.
16.
r Chap. 3.
3. Exod.
29. 13.

r Chap. 15.
5. 8.
Num. 19.
6.

dren of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them, in the midst of their uncleanness.

17 And there shall be ^e no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and ^f put it upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall ^g lay both his hands upon the head of the live goat, and ^h confess over him all the iniquities of the children of Israel and all their transgressions in all their sins, ⁱ putting them upon the head of the goat, and shall send him away by the hand of a [†] fit man into the wilderness.

22 And the goat shall bear upon him ^k all their iniquities unto a land ^l not inhabited: and he shall let go the goat in the ^m wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall ⁿ leave them there.

24 And he shall ^o wash his flesh with water in the ^p holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25 And the ^q fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat, shall wash his clothes, and bathe ^r his flesh

in water, and afterward come into the camp.

27 And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, shall ^s one carry forth ^t without the camp, and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them, shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And this shall be a statute for ever unto you: that in the ^u seventh month, on the ^v tenth day of the month, ye shall ^w afflict your souls, and do ^x no work at all, *whether it be one of your own country, or a stranger that sojourneth among you*.

30 For on that day shall ^y the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

31 It shall be a sabbath of ^z rest unto you, and ye shall afflict your souls by a statute for ever.

32 And the priest whom he shall anoint, and whom he shall ^{aa} consecrate to minister in the priests office in his fathers stead, shall make the atonement, and shall put on the linen clothes, even the holy garments.

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, ^{ab} for all their sins, ^{ac} once a year. And he did as the LORD commanded Moses.

CHAP. XVII.

1. The blood of all slain beasts must be offered to the Lord, at the door of the tabernacle. 7 They must not offer to devils. 10 All eating of blood is forbidden. 15 and all that dieth alone, or is torn.

AND the LORD spake unto Moses, saying,
2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto

priests and people, rendered an unworthy habitation for the divine presence.

18. The altar that is before the Lord:] i. e. The altar of burnt-offering which was in the outer court, and is said to be before the Lord, because it stood before the tabernacle, the symbol of the divine presence. Others understand it of the altar of incense: but that is included in the 16th verse, under the general name of the tabernacle of the congregation, i. e. the tabernacle with all its vessels and utensils.

21. Into the wilderness.] Which signified the removal of their sins far away both from the people, and out of God's sight, or from the place of his presence.

24. And put on his garments,] Not his ordinary priestly linen garments, for he was to leave them in the tabernacle, ver. 23. but the high-priestly garments, called his garments properly and peculiarly, and by way of distinction from the former garments, which are called holy garments, ver. 4. and the linen garments, ver. 23.

but never his garments as these are. And this change of his garments was not without cause. For the common priestly garments were more proper and fit for him in the former part of his ministration, both because he was to appear before the Lord in the most holy place to humble himself and make atonement for his own and for the peoples sins, and therefore his humblest and meanest attire was most fit, and because he was to lay his hands upon that goat on which all their sins were put, by which touch both he and his garments would be in some sort defiled.

29. The seventh month.] Answering, part to our September, and part to our October; when they had gathered in all their fruits, and were most at leisure for God's service.

On the tenth day.] Obj. It was on the ninth day, Lev. 23. 32. Anf. It began in the evening of the ninth day, and continued till the evening of the tenth day, as is there sufficiently implied.

31. A sabbath of rest:] i. e. Observed as a sabbath day.

32. Whom he shall anoint:] Or, who shall be anointed.

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Before them, This is the thing which the LORD hath commanded, saying,

3 What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat in the camp, or that killeth it out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man, he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation unto the priest, and offer them for peace-offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD, at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.

7 And they shall no more offer their sacrifices unto devils, after whom they have gone: a whoring: This shall be a statute for ever unto them throughout their generations.

8 And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh is in the blood,

and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

12 ¶ Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you, eat blood.

13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

14 For it is the life of all flesh, the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

15 And every soul that eateth that which died of itself, or that which was torn with beasts (whether it be one of your own country, or a stranger) he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.

16 But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

CHAP. XVIII.

1 Unlawful marriages. 19 Unlawful lusts.

AND the LORD spake unto Moses, saying, 1 Speak unto the children of Israel, and say unto them, I am the LORD your God.

3 After the doings of the land of Egypt wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan whither I bring you shall ye not do: neither shall ye walk in their ordinances.

4 Ye

ANNOTATIONS ON CHAP. XVII.

3. That killeth,] Not for common use or eating, for such beasts might be killed by any person or in any place, but for sacrifice, as manifestly appears, both from ver. 4. where that is expressed, and from the reason of this law, which is peculiar to sacrifices, ver. 5. and from Deut. 12. 5, 15, 21.

4. And bringeth it not, &c.] This law, like all the rest, must be understood with this exception, unless the Lawgiver himself shall think fit to dispense with it occasionally; for, in after times, the prophets were permitted, upon extraordinary occasions, to sacrifice in other places besides the tabernacle or temple, as appears from 1 Sam. 7. 9. and 9. 13. and 11. 15. and 16. 2. 2 Sam. 24. 18. 1 Kings 18. 23.

Blood shall be imputed unto that man.] He shall be esteemed and punished as a murderer both by God and by men.

5. Which they offer in the open field.] Before the erecting of the sanctuary, the Israelites sacrificed any where, in the fields, high places and mountains.

7. They shall no more offer their sacrifices unto devils.] So they did, not directly or intentionally, but by construction and con-

sequence, because the devil is the author of idolatry, and is eminently served, pleased and honoured by it. And as the Egyptians were notorious for their idolatry, as appears by the testimony of scripture, and of all ancient writers, so the Israelites were infected with their leaven, Jof. 24. 14. Ezek. 20. 7. and 23. 2, 3. And the name of devils is commonly given in scripture to idols, yea even to those which seemed most innocent, as to Jeroboam's calves, 2 Chron. 11. 15. by which he and the people designed and professed to worship the true God, as is manifest from the nature of the thing, and from many places of scripture, and the worshippers of idols are esteemed and called worshippers of devils. See Deut. 32. 17. Psal. 106. 37. 1 Cor. 10. 20. Rev. 9. 20. The Hebrew word rendered devils signifies goats, either because goats were eminently worshipped by the Egyptians, as Herodotus, Strabo, and others note, and slivers of the idols of the heathens were of that or a like form or because the heathens imagined the devil did often appear in the shape, as their own authors note.

15. That eateth;] To wit, through ignorance or inadvertency. A stranger,] Either the proselytes of the gate, who were obliged to observe the precepts of Noah, whereof this was one, the proselytes of righteousness, or converts to the Jewish religion for other strangers were allowed to eat such things, Deut. 14. 2.

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4 Ye shall do ⁵ my judgments, and keep mine ordinances: to walk therein: I am the LORD your God.

5 Ye shall therefore keep my statutes and my judgments: which if a man do, he shall ⁶ live in them: I am the LORD.

6 ¶ None of you shall approach to any that is near of kin to him, to uncover ⁷ *their* nakedness: I am the LORD.

7 The nakedness of thy ¹ father, or the nakedness of thy mother, shalt thou not uncover: she ² *is* thy mother, thou shalt not uncover her nakedness.

8 The nakedness of thy fathers ³ wife shalt thou not uncover: it ⁴ *is* thy fathers nakedness.

9 The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, ⁵ *whether she be* born at home, or born abroad, ⁶ *even* their nakedness thou shalt not uncover.

10 The nakedness of thy sons daughter, or of thy daughters daughter, ⁷ *even* their nakedness thou shalt not uncover: for theirs ⁸ *is* thine own nakedness.

11 The nakedness of thy fathers wives daughter, begotten of thy father, (she ⁹ *is* thy sister) thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy fathers sister: she ¹⁰ *is* thy fathers near kinswoman.

13 Thou shalt not uncover the nakedness of thy mothers sister; for she ¹¹ *is* thy mothers near kinswoman.

14 Thou shalt not uncover the nakedness of thy fathers brother, thou shalt not approach to his wife: she ¹² *is* thine aunt.

15 Thou shalt not uncover the nakedness of thy ¹³ daughter in law: she ¹⁴ *is* thy sons wife, thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy ¹⁵ brothers wife: it ¹⁶ *is* thy brothers nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her sons daughter, or her daughters daughter, to uncover her nakedness; for they ¹⁷ *are* her near kinswomen: it ¹⁸ *is* wickedness.

18 Neither shalt thou take a wife ¹⁹ *to* her sister, to ²⁰ *vex her*, to uncover her nakedness ²¹ *besides* the other in her life-time.

19 Also thou shalt ²² not approach unto a woman to uncover her nakedness, as long as she ²³ *is* put apart for her uncleanness.

20 Moreover, thou shalt not ²⁴ lie carnally with thy neighbours wife, to defile thyself with her.

21 And thou shalt not let any of thy ²⁵ seed pass through ²⁶ *the fire* to ²⁷ Molech, neither shalt thou ²⁸ profane the name of thy God: I am the LORD.

22 Thou shalt not ²⁹ lie with mankind, as with womankind: it ³⁰ *is* abomination.

23 Neither shalt thou ³¹ lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to ³² ly down thereto: it ³³ *is* confusion.

24 Defile not you yourselves in any of these things: for in all these the nations are defiled, which I cast out before you.

25 And the land is defiled: therefore I do ³⁴ visit the iniquity thereof upon it, and the land itself ³⁵ vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit ³⁶ any of these abominations; ³⁷ *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which ³⁸ *were* before you, and the land is defiled)

28 That the land ³⁹ spue not you out also, when ye defile it, as it ⁴⁰ spued out the nations that ⁴¹ *were* before you.

29 For whosoever shall commit any of these things, I will visit him, and will cut him off from his people.

ANNOTATIONS ON CHAP. XVIII.

Ver. 5. *He shall live in them.*] Not only happily here, but also eternally hereafter, as it is expounded, *Mat. 19. 17. Rom. 10. 5.*

7. *Thou shalt not uncover her nakedness.*] Besides other arguments against such unnatural conjunctions as are prohibited in this chapter, it may be observed, that they serve to confound relation, and introduce a repugnance and contrariety of relative duties: for, in this instance, how could a man both maintain the superiority of a husband, and at the same time act in the inferior capacity of a son, towards one and the same person? If he has an unalienable right to rule over her as a wife, she has an equal right to his filial awe and obedience as a parent.

8. *Thy father's wife.*] i. e. Thy step-mother.
9. *The nakedness of thy sister.*] It is for the interest of society, not to allow families to marry within themselves, but to diffuse the obligations of social love, by joining in alliance with such as were not related to them before. Indeed, in the beginning, when God had created only one man and one woman, such marriages were ne-

cessary; but now there is great reason why they should be prohibited.

16. *Thou shalt not uncover the nakedness of thy brother's wife.*] Unless he died childless, for then the next brother was obliged to marry her, *Deut. 25. 5.*

17. *Her daughter.*] To wit, thy step-daughter.

18. *A wife to her sister.*] The most obvious meaning of which seems to be, that no man should marry two sisters at the same time; and so it is understood by the Jewish doctors.

21. *Thou shalt not let any of thy seed pass through the fire to Molech.*] Molech, which literally signifies king, was the idol of the Ammonites. The Rabbins assure us, that this idol was of brass, and placed on a throne of the same metal: his head, which resembled that of a calf, was adorned with a royal crown, and his arms were extended as if to embrace any that approached him. When they intended to offer any children to him, they heated the statue with a great fire made within it; and, when it was burning hot, they placed the miserable victim within his arms, by which means it was destroyed by the violence of the heat: and that the cries of the children, thus barbarously tormented, might not be heard, they made a great noise with drums and other instruments.

Before CHRIST 1490. abominations, even the souls that commit them, shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.

CHAP. XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.

3 Ye shall fear every man his mother and his father, and keep my sabbaths: I am the LORD your God.

4 Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.

5 And if ye offer a sacrifice of peace-offerings unto the LORD; ye shall offer it, at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

11 Ye shall not steal, neither deal falsely, neither lie one to another.

12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired, shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: I am the LORD.

15 Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down as a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbour: I am the LORD.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

19 Ye shall keep my statutes: Thou shalt not let thy cattle gender with a divers kind: Thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

20 And whosoever lieth carnally with a woman that is a bond-maid betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged: they shall not be put to death, because she was not free.

21 And he shall bring his trespass-offering un-

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Ad. 5. 3.

Chap. 6.

Exod. 20. 7.

Deut. 5. 11.

James 3. 12.

Mat. 23. 34.

Ps. 62. 10.

Isa. 5. 14.

Jer. 22. 3.

Luke 3. 14.

Thess. 4. 6.

Deut. 24. 14.

Mal. 3. 5.

James 5. 4.

Rom. 12. 14.

Deut. 27. 18.

Rom. 12. 13.

1 Cor. 8. 9.

Rev. 2. 14.

Ver. 35.

Deut. 16. 19.

25. 16.

Ps. 22. 2.

Exod. 23. 3.

Deut. 1. 17.

Prov. 24. 23.

Rom. 3. 11.

James 2. 9.

2 Exod. 21. 1.

Prov. 11. 13.

20.

Jer. 6. 28.

9. 4.

John 2. 11.

1 Sam. 2. 12.

Prov. 20. 22.

Deut. 22. 17.

Deut. 22. 24.

Ezek. 22. 9. 1 Tim. 3. 11. 2 Tim. 3. 3. Ezek. 22. 9. b 1 John 2. 11. & 3. 15. Or. that thou bear not sin for him. c 1 Sam. 2. 9. d 1 Prov. 20. 22. Jer. 17. 13. Rom. 12. 19. d 2 Sim. 23. 22. e Deut. 22. 9. f Deut. 22. 17. g Chap. 18. 22. h Deut. 22. 24.

ANNOTATIONS on CHAP. XIX.

Ver. 10. *I am the Lord your God,*] Who gave you all these things with a reservation of my authority over you, and right in them, and with a charge of giving part of them to the poor.

13. *The wages of him that is hired shall not abide with thee all night.*] Thou shalt pay him his wages when he has done his work, if he require them.

14. *Thou shalt not curse the deaf, nor put a stumbling block before the blind.*] Under these two particulars are manifestly and especially forbidden all injuries done to such as are unable to right or defend themselves.

16. *Neither shalt thou stand against the blood of thy neighbour;*] To wit, in judgment as a false accuser or false witness: for accusers and witnesses used to stand, whilst the judges sat, in courts of judicature.

17. *Thy brother;*] The same with neighbour, as it follows, *i. e.* every man, *Mat. 5. 44.* for it is manifest, that God's law commanded them to love strangers no less than Israelites.

Thou shalt in any wise rebuke thy neighbour.] If thy brother hath done thee or others any injury, thou shalt neither divulge it to others as a tale-bearer, nor hate him, and smother that hatred by sullen silence, as 2 Sam. 13. 22. nor justify and flatter and encourage him therein, but shalt freely and in love, not with hatred, tell him of his fault.

18. *Thou shalt not avenge, &c.*] To avenge one's self in a private way, by returning evil for evil, or to take satisfaction for injuries of one's own accord, is the thing here forbidden, as also Rom. 12. 19. which is not inconsistent with suing to the civil magistrate for legal redress, in case of grievous injuries sustained in one's person, estate and reputation; which is agreeable to the Jewish law of retaliation, *Exod. 21. 22, &c.*

19. *Thou shalt not let thy cattle gender with a divers kind.*] This was prohibited, partly because such a conjunction would tend to destroy the great law of nature; partly that by the restraints here laid even upon brute creatures men might be taught to abhor all unnatural and unlawful lusts: partly to teach the Israelites to avoid mixtures with other nations, either in marriage or in religion: which also may be signified by the following prohibitions.

Before CHRIST 1490.
 i Deut. 12. 17, 18.
 f Chap. 26. 3, 4. Prov. 3, 9, 10.
 Eccles. 11. 1, 2.
 1 Gen. 9. 4.
 m 2 Kings 17. 17. & 21. 6.
 n Deut. 18. 10.
 o Chap. 21. 5.
 p Isa. 35. 2.
 Jer. 48. 37. Ezek. 44. 20.
 q Deut. 14. 1. Jer. 16. 6.
 r 1 Theff. 4. 13.
 s 1 Kings 18. 28.
 t Cor. 6. 25.
 u Chap. 21. 7.
 v Gen. 28. 16, 17.
 w Eccl. 5. 1.
 x John 2. 15, 16.
 y Chap. 10. 6, 17.
 z Deut. 18. 11. 1 Sam. 28. 7.
 1 Chron. 10. 13.
 Acts 16. 16. y 2 Chron. 33. 6. 1 Sam. 28. 3. Isa. 8. 19. & 19. 3. z Prov. 10. 29.

Before the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering. 22 And the priest shall make an atonement for him with the ram of the trespass-offering, before the LORD, for his sin which he hath done: and the sin which he hath done, shall be forgiven him. 23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food; then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. 24 But in the fourth year all the fruit thereof shall be ^h holy to praise the LORD *withal*. 25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the ^h increase thereof: I am the LORD your God. 26 ¶ Ye shall not eat *any thing* ^h with the blood, neither shall ye use ^h incantment, nor ^h observe times. 27 Ye shall not ^h round the corners of your head, neither shalt thou ^h mar the corners of thy beard. 28 Ye shall not make any ^h cuttings in your flesh for the ^h dead, nor ^h print any marks upon you: I am the LORD. 29 ¶ Do not prostitute thy daughter, to cause her to be ^h a whore, lest the land fall to whoredom, and the land become full of wickedness. 30 ¶ Ye shall keep my sabbaths, and ^h reverence my sanctuary: I am the LORD. 31 ¶ Regard not them that have ^h familiar spirits, neither seek after ^h wizards, to be defiled by them: I am the LORD your God. 32 ¶ Thou shalt rise up before the ^h hoary

head, and honour the face of the ^h old man, and fear thy God: I am the LORD.

33 ¶ And if ^h a stranger sojourn with thee in your land, ye shall not vex him.

34 But the stranger that dwelleth with you, shall be unto you ^h as one born amongst you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt; I am the LORD your God.

35 ¶ Ye shall do no unrighteousness in judgment, in ^h mete-yard, in weight, or in measure.

36 ^h Just balances, just weights, a just ephah, and a just hin shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

CHAP. XX.

1 Of him that giveth of his seed to Molech: 4 Of him that favoureth such an one. 6 Of going to wizards. 7 Of sanctification. 9 Of him that curseth his parents. 10 Of adultery. 11, 14, 17, 19 Of incest. 13 of sodomy. 15 Of beastiality. 18 Of uncleanness. 22 Obedience is required with holiness. 27 Wizards must be put to death.

AND the LORD spake unto Moses, saying,

2 Again thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the ^h strangers that sojourn in Israel, that giveth *any* of his seed unto ^h Molech; ^h he shall

23. And when ye shall come into the land, &c.] Several reasons are given for this law; but the most natural is this, that the fruit of the first three years growth being unconcocted, was not fit to be offered to God, to whom the best of every thing ought to be presented.

As uncircumcised;] *i. e.* As unclean.

26. Observe times;] To wit, superstitiously, by the observation of the clouds, or stars, or otherwise, by esteeming some days lucky, others unlucky. See Deut. 18. 10, 11. Esth. 3. 7.

27. Ye shall not round the corners of your heads,] *i. e.* Your temples: ye shall not cut off the hair of your heads round about your temples. This the Gentiles did, either for the worship of devils or idols, to whom young men used to consecrate their hair, being cut off from their heads, as Homer, Plutarch, and many others write; or in funerals or immoderate mournings, as appears from Isa. 15. 2. Jer. 48. 37. And the like is to be thought concerning the beard or the hair in the corner, *i. e.* corners of the beard. The reason then of this prohibition is because God would not have his people agree with idolaters, neither in their idolatries, nor in their excessive sorrowing, no nor so much as in the appearances and outward significations or expressions thereof.

28. Ye shall not make any cuttings in your flesh,] Which the Gentiles commonly did both in the worship of their idols, and in their solemn mournings, Jer. 16. 6.

29. Do not prostitute thy daughter,] As the Gentiles frequently did for the honour of some of their idols, to whom divers women were consecrated, and publicly prostituted.

31. Regard not them that have familiar spirits,] *i. e.* Them that have a spirit or gift of divination. They were commonly believed to have familiar intercourse with some daemon, and to be actuated by a supernatural impulse in the delivery of their oracles; an opinion which seems confirmed by the sacred writings, 1 Sam. 28. 7, 8. Acts 16. 16. It is certain, that to hold intercourse with spirits, is no crime in itself; so far from it, that it is a privilege to be admitted to familiarity with superior intelligences. Therefore the reason of this prohibition must be, either that those familiar spirits, with whom they had commerce were of an impure, diabolical nature, and in order to obtain intercourse with them rites profane were used; or most of those who pretended to a familiarity with deamons were mere impostors, suborned by idolatrous priests and others, who, in order to support the credit of established polytheism and idolatry, pretended to the gift of prophecy or divination, and amused the credulous vulgar with dark and ambiguous predictions, which were capable of answering the event, whichever way it fell out.

Wizards,] The Hebrew word seems to import the same as those we call cunning men or fortune-tellers.

ANNOTATIONS ON CHAP. XX.

Ver. 1. And the Lord spake unto Moses, &c.] The principal laws in the two foregoing chapters are here repeated, and enforced with penalties; and therefore it will be unnecessary to repeat what has been already observed.

Before CHRIST 1490.
 1. Deut. 17.
 2. 7.
 3. Chap. 17.
 4. 10.
 5. Chap. 15.
 6. 31.
 7. Chap. 18.
 8. 21.
 9. 1 Kings.
 10. 20.
 11. 1 Pet. 3.
 12. 12.
 13. Exod.
 14. 20.
 15. 1 Jer. 32.
 16. 23, 29, 32.
 17. 34, 35, 36.
 18. m Exod.
 19. 34, 35.
 20. Hof. 1. 13.
 21. Chap. 19.
 22. 31.
 23. Chap. 19.
 24. 2. & 11.
 25. 44. 1 Pet.
 26. 1. 16.
 27. 1 Exod. 37.
 28. 14.
 29. Exod. 21.
 30. 17.
 31. Deut. 27.
 32. 16. Prov.
 33. 10, 20.
 34. Matt. 15.
 35. 4.
 36. Exod. 21.
 37. 15, 16.
 38. 1 Joh. 2.
 39. 19. Judg.
 40. 9, 24.
 41. 2 Sam. 1.
 42. 16.
 43. Ezek. 3.
 44. 18. Matt.
 45. 27, 15.
 46. 1 Deut. 22.
 47. 22. John
 48. 8, 4, 5.
 49. Chap.
 50. 18, 8.
 51. 2 Gen. 19.
 52. 33. Chap.
 53. 18, 15.
 54. Deut. 27.
 55. 23.
 56. 1 Chap. 18.
 57. 22.
 58. 2 Chap. 18.
 59. 27.
 60. 15. Ye shall slay the beast;] Partly to prevent monstrous births, partly to blot out the memory of so loathsome a crime.
 61. 17. In the sight of their people;] i. e. Publicly, for the terror and caution of others.
 62. 20. They shall die childless;] i. e. Either shall be speedily cut off ere they can have a child by that incestuous conjunction: or, if this seems a less crime than most of the former incestuous mixtures, because the relation is more remote, and therefore the magistrate shall forbear to punish it with death, yet they shall either have no children

and the beast: they shall surely be put to death; their blood shall be upon them.
 17 And if a man shall take his sister, his fathers daughter, or his mothers daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sisters nakedness, he shall bear his iniquity.
 18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.
 19 And thou shalt not uncover the nakedness of thy mothers sister, nor of thy fathers sister: for he uncovereth his near kin: they shall bear their iniquity.
 20 And if a man shall lie with his uncles wife, he hath uncovered his uncles nakedness: they shall bear their sin: they shall die childless.
 21 And if a man shall take his brothers wife, it is an unclean thing; he hath uncovered his brothers nakedness, they shall be childless.
 22 Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, I spue you not out.
 23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.
 24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, which have separated you from other people.
 25 Ye shall therefore put a difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.
 26 And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.
 27 ¶ A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

Before CHRIST 1490.
 1. a. Sum.
 2. 13, 12.
 3. Chap. 17.
 4. 2. & 15.
 5. 19. & 18.
 6. 29.
 7. Mark 5.
 8. 29.
 9. Luke 8.
 10. 44.
 11. Chap. 15.
 12. 31.
 13. Chap. 18.
 14. 24.
 15. Chap. 18.
 16. Deut.
 17. 24, 1.
 18. g Chap. 18.
 19. 25, -18.
 20. a simile
 21. taken from
 22. the flames,
 23. which casteth
 24. up the meat
 25. is brooketh
 26. not or lotheth.
 27. Prov. 13.
 28. 5. 1st. 1.
 29. 13, 14.
 30. Rev. 3. 16.
 31. b Exod. 3.
 32. 8.
 33. i Exod. 19.
 34. 5. Deut. 7.
 35. 6. 1 Kings.
 36. 8-53.
 37. 1 Chap.
 38. 11-2.
 39. 1. Deut. 14.
 40. 4. Rom.
 41. 14. 14.
 42. m Chap.
 43. 11-43.
 44. n Chap. 19.
 45. 2. Ver. 7.
 46. o Titus 2.
 47. 14.
 48. p Chap. 19.
 49. 31.
 50. C H A P.

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CHAP. XXI.

1 Of the priests mourning: 6 Of their holiness:
8 Of their estimation: 7, 13 Of their marriages:
16 The priests that have blemishes must not minister in the sanctuary.

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people.

2 But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband: for her may he be defiled.

4 But he shall not defile himself, being a chief man among his people, to profane himself.

5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, and the bread of their God they do offer: therefore they shall be holy.

7 They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

8 Thou shalt sanctify him therefore, for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD which sanctify you, am holy.

9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 And he that is the high priest among his brethren, upon whose head the anointing oyl was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rent his clothes:

Neither shall he go in to any dead body, nor defile himself for his father, nor for his mother:

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God: for the crown of the anointing oyl of his God is upon him: I am the LORD.

13 And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.

16 And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever he be of thy seed in their generations, that hath any blemish, let him not approach to offer the bread of his God:

18 For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or a crook-backed, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken:

21 No man that hath a blemish, of the seed of Aaron the priest, shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish, he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, both of the most holy, and of the holy.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish: that he profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

CHAP. XXII.

1 The priests in their uncleanness must abstain from the holy things: 6 How they shall be cleansed.

10 Who of the priests house may eat of the holy

ANNOTATIONS on CHAP. XXI.

Ver. 1. *There shall none be defiled for the dead;* To wit, by touching of the dead body, or abiding in the same house with it, or assisting at the funerals, or eating of the funeral feast. The reason of this law is evident, because by such pollution they were excluded from converse with men, to whom by their function they were to be serviceable upon all occasions, and from the handling of holy things, Numb. 6. 6. and 19. 11, 14, 16. Deut. 26. 14. Hosea 9. 4.

2. *But for his kin that is near unto him.* Here the case of very near relations is excepted, since it would have been hard to restrain them from paying the last duties of natural affection to a parent, a wife, a child or a brother.

9. *The daughter.* And by analogy his son also, and his wife, because the reason of the law here added concerns all. And nothing is more common than to name one kind for the rest of the same nature, as also is done, Lev. 18.

She profaneth her father; i. e. Expofeth his person and office, and consequently religion, to contempt.

12. *Neither shall he go out of the sanctuary.* To wit, to attend the funerals of any person: for upon other occasions he might and did commonly go out.

17. *Any blemish;* i. e. Any defect or excess of parts, any notorious deformity or imperfection in his body.

22. *He shall eat the bread of his God.* Which a priest having any uncleanness upon him might not do. Whereby God would shew the great difference between natural infirmities sent upon a man by God, and moral defilements which a man brought upon himself.

ANNO-

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things. 17 The sacrifices must be without blemish.
26 The age of the sacrifice. 29 The law of eating the sacrifice of thanksgiving.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and to his sons, that they ^a separate themselves from the holy things of the children of Israel, and that they profane not my ^b holy name, in those things which they ^c hallow unto me: I am the LORD.

3 Say unto them, Whosoever ^d be of all your feed among your generations, that goeth unto the ^e holy things, which the children of Israel hallow unto the LORD, having his ^f uncleanness upon him, that soul shall be cut off from my presence: I am the LORD.

4 What man soever of the seed of Aaron is a leper, or hath a ^g running issue; he shall not eat of the holy things, until he be clean. And who so toucheth any thing that is unclean by the dead, or a man whose ^h seed goeth from him:

5 Or whosoever toucheth any ⁱ creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath:

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he ^j wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things, because it is his ^k food.

8 That which dieth of itself, or is ^l torn with beasts, he shall not eat to defile himself therewith: I am the LORD.

9 They shall therefore keep mine ordinance, lest they bear ^m sin for it, and ⁿ die therefore, if they profane it: I the LORD do sanctify them.

10 There shall ^o no stranger eat of the holy thing: a sojourner of the priest, or an hired servant shall not eat of the holy thing.

11 But if the priest buy any ^p soul with his money, he shall ^q eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priests daughter also be married unto a stranger, she may not eat of an offering of the holy things.

13 But if the priests daughter be a ^r widow, or divorced, and ^s have no child, and is returned unto her fathers house, as in her ^t youth, she shall eat of her fathers meat; but there shall no stranger eat thereof.

14 ¶ And if a man eat of the holy thing unwittingly, then he shall put the ^u fifth part there-

of unto it, and shall give it unto the priest, with the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto LORD:

16 Or ^v suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever ^w be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his ^x vows, and for all his ^y free-will-offerings, which they will offer unto the LORD for a burnt-offering:

19 Ye shall offer ^z at your own will a ^a male without blemish of the beeves, of the sheep, or of the ^b goats.

20 But whatsoever hath a blemish, that shall ye not offer: for it shall not ^c be acceptable for you.

21 And whosoever offereth ^d a sacrifice of peace-offerings unto the LORD, to ^e accomplish his vow, or a free-will-offering in ^f beeves, or sheep, it shall be perfect to be accepted: there shall be ^g no blemish therein.

22 ^h Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye ⁱ shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock, or a lamb that hath any thing ^j superfluous or lacking in his parts, that mayst thou offer for ^k a free-will-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall you make any offering thereof in your land.

25 Neither from ^l a strangers hand shall ye offer ^m the bread of your God of any of these; because their corruption is in them, and blemishes be in them; they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat is brought forth, then it shall be ⁿ seven days under the dam; and from the eighth day and thenceforth, it shall be accepted for an offering made by fire unto the LORD.

28 And whether it be cow, or ew, ye shall not kill it and her young both in one day.

Of the holy thing:] Of these parts of the offerings which sell to the priests share.

14. And shall give it unto the priest, with the holy thing:] Or, and shall give unto the priest the holy thing, i. e. the worth of it, which the priest was either to take to himself or to offer to God, as the nature of the thing was.

28. Ye shall not kill—both in one day:] Because it favoured of cruelty.

ANNOTATIONS ON CHAP. XXII.

Ver. 2. Separate themselves:] To wit, when any uncleanness is upon them, as it appears from ver. 3, 4.

10. No stranger:] i. e. Of a strange family, who is not a priest, as ver. 12. compare *Matth. 12. 4*. But there is an exception to this rule, ver. 11.

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Chap. 7.

Chap. 7.

Chap. 18.

Chap. 21.

Chap. 10. 3.

John 17.

17. 1 Cor.

1. 2. & 6.

11.

a Num. 10.

8. 9.

b Col. 2.

16.

c Chap. 10.

3. Exod.

20. 9. &

21. 12. &

31. 13. &

34. 21.

Drut. 5. 13.

Lev. 13. 14.

a Exod. 16.

23. 16.

58. 13.

c Exod. 12.

16.

f Exod. 20.

10.

g Num. 35.

29.

h Exod. 12.

2. & 13. 3.

4. & 23.

15. & 34.

18.

Num. 9. 2.

& 28. 16.

Deut. 16. 1.

f Exod. 12.

11. 1 Cor.

5. 7. 8.

f Exod. 12.

25. & 13.

6. Num.

28. 17.

f Exod. 12.

16.

m Chap. 1.

9. Num.

28. 19.

29 And when ye will offer a sacrifice of ^a thanksgiving unto the LORD, offer it at your own will.
30 On the same day it shall be eaten up, ye shall leave none of it ^a until the morrow: I am the LORD.

31 Therefore shall ye keep my commandments, and do them: I am the LORD.

32 Neither shall ye ^a profane my holy name, but ^a I will be hallowed among the children of Israel: I am the LORD which ^a hallow you,

33 That brought you out of the land of Egypt, to be your God: I am the LORD.

CHAP. XXIII.

1 The feasts of the Lord. 3 The sabbath 4 The passover. 9 The sheaf of first-fruits. 15 The feast of pentecost. 22 Gleanings to be left for the poor. 23 The feast of trumpets. 26 The day of atonement. 33 The feast of tabernacles.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, concerning the feasts of the LORD, which ye shall ^a proclaim to be ^b holy convocations, even these are my feasts.

3 ^c Six days shall work be done, but the seventh day is the ^d sabbath of rest, an holy convocation; ye shall do ^e no work therein: it is the sabbath of ^f the LORD in all your ^g dwellings.

4 ¶ These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth day of the ^h first month at even, is the LORDS ⁱ passover.

6 And on the fifteenth day of the same month, is the feast of ^k unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy convocation: ye shall do no ^l servile work therein.

8 But ye shall offer an ^m offering made by fire unto the LORD seven days: in the seventh day is an holy convocation, ye shall do no servile work therein.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ⁿ ye shall bring a sheaf of the ^o first-fruits of ^p your harvest unto the priest:

11 And he shall wave the sheaf before the LORD, to be ^q accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf, an he-lamb without blemish, of ^r the first year, for a burnt-offering unto the LORD.

13 And the meat-offering thereof shall be two tenth-deals of ^s fine flour mingled with oyl, an offering made by fire unto the LORD for ^t a sweet savour: and the drink-offering thereof shall be of wine, the fourth part of an hin.

14 And ye shall ^u eat neither bread, nor parched corn, nor ^v green ears, until the self-same day that ye have brought an offering unto your God: It shall be a statute for ever throughout your generations, in all your dwellings.

15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the ^w wave-offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath, shall ye number ^x fifty days, and ye shall offer a ^y new meat-offering unto the LORD.

17 Ye shall bring out of your habitations two wave-loaves, of ^z two tenth-deals: they shall be of fine flour, they shall be baked with ^a leaven, they are the first-fruits unto the LORD.

18 And ye shall offer with the bread ^b seven lambs without blemish, of the ^c first year, and one young bullock and two rams: they shall be for a burnt-offering unto the LORD, with their meat-offering, and their ^d drink-offerings, even an offering made by fire of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats, for ^e a sin-offering, and two lambs of the first year, for a sacrifice of peace-offerings.

20 And the priest shall ^f wave them with the

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Chap. 14.

8. Prov. 1.

9. 10.

Ezek. 44.

30. Rom.

11. 16.

1 Cor. 15.

20.

Exod. 14.

25. Ruth

2. 23.

Gen. 4.

4. 5.

Exod. 12.

5.

Exod.

29. 2.

Exod. 29.

47.

Exod. 34.

22.

Chap. 2.

14.

Chap. 7.

30.

Acts 2.

1. 1 Cor.

16. 8.

Deut. 16.

10.

a Num. 18.

26.

Chap. 5.

11.

Chap. 7.

12. 13.

d Num. 12.

27.

e Exod.

12. 5.

f Num. 18.

5. 7.

Chap. 4.

14. 22. 28.

Exod. 29.

24.

ANNOTATIONS ON CHAP. XXIII.

Ver. 2. *The feasts of the Lord;*] Days for your assembling together to my worship and service in a special manner.

5. *At even;*] For all the Jewish festivals were kept from evening to evening; see ver. 32. for with the evening their day began.

8. *Ye shall offer an offering—seven days.*] The matter and manner whereof see Numb. 28. 18, &c.

10. *Reap;*] i. e. Begin to reap, as it is expounded, Deut. 16. 9. *The harvest thereof;*] To wit, barley harvest, which was before wheat harvest.

A sheaf.] They did not offer this corn in the ear, or by a sheaf or handful, but as Josephus affirms, and may be gathered from Lev. 2. 14, 15, 16. purged from the chaff, and dried, and beaten out.

11. *The morrow after the sabbath;*] i. e. After the first day of

the feast of unleavened bread, which was a sabbath or day of rest, as appears from ver. 7.

14. *Neither bread, &c.*] Made of new wheat, as the nature and reason of the law sheweth.

15. *From the morrow after the sabbath;*] i. e. From the sixteenth day of the month, and the second day of the feast of unleavened bread inclusively.

Seven days;] i. e. Weeks, which are so called, by a synecdoche, from the chief day of it.

16. *The morrow after the seventh sabbath;*] i. e. After seven weeks or forty nine days, the morrow after which was the fiftieth day, called also Pentecost.

17. *Baken with leaven.*] Because these were not offered to God, but wholly given to the priests for food.

18. *One young bullock, and two rams.*] In Numb. 28. 11, 19. it is two young bullocks and one ram. Perhaps it was left to their liberty to chuse which they would offer.

Before the LORD, with the two lambs: they shall be holy to the LORD for the priest:
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21 And ye shall proclaim on the self-same day, that it may be an holy convocation unto you; ye shall do no servile work therein: It shall be a statute for ever in all your dwellings throughout your generations.

22 ¶ And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 Also on the tenth day of this seventh month, there shall be a day of atonement, it shall be an holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul it be that doth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: It shall be a statute for ever throughout your generations in all your dwellings.

32 It shall be unto you a sabbath of rest, and ye shall afflict your souls in the ninth day of the month at even: from even unto even shall ye celebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

35 On the first day shall be an holy convocation: ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly, and ye shall do no servile work therein.

37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and be-

20. *They shall be holy to the Lord for the priest.*] The priests had to themselves not only the breast and shoulder, as in others, which belonged to the priest, but also the rest which belonged to the offerer; because the whole congregation being the offerers here, it could neither be distributed to them all, nor given to some without offence or injury to the rest.

21. *That it may be an holy convocation.*] This feast was partly commemorative of God's goodness in giving the law from mount Sinai, on the 50th day after their coming out of Egypt, and partly gratulatory for the fair prospect of completing their harvest.

24. *A memorial of blowing of trumpets;*] i. e. Solemnized with the blowing of trumpets by the priests, not in a common way, as they did every first day of every month, Numb. 11. 10. but in an extraordinary manner, not only in Jerusalem, but in all the cities of Israel. This seems to have been instituted, 1. To solemnize the beginning of the new year, whereof as to civil matters, and particularly as to the jubile, this was the first day; concerning which it was fit the people should be admonished, both to excite their thankfulness for God's blessings in the last year, and to direct them in the management of their civil affairs. 2. To put a special honour upon this month. For as the seventh day was the sabbath, and the seventh year was a sabbatical year, so God would have the seventh month to be a kind of sabbatical month, for the many sabbaths and solemn feasts which were observed in this more than in any other month. And by this sounding of the trumpets in its beginning God would quicken and prepare them for the following sabbaths, as well that of atonement and humiliation for their sins, as those of thanksgiving for God's mercies.

34. *The fifteenth day of the seventh month shall be the feast of tabernacles.*] This festival was instituted in thankful remembrance

of their having dwelt in booths or tabernacles forty years securely, under the Divine protection. Moses has given us a fuller description of this feast than of any other, probably because it was not to be celebrated till after they were settled in the promised land; but as to the particular trees, of which the booths, mentioned ver. 40. were made, and the manner of their structure, they are not so easily understood; nor are they agreed on by the Jews themselves. Indeed, all that is supposed to be meant was, that they should chuse such trees as yielded the most lasting and agreeable verdure and fragrant. The first day of this festival was ushered in by a general procession, in which the men carried in their hands branches of trees, mentioned ver. 40. waving them about to the four winds, and singing some psalms or hymns proper for the solemnity, and crying *Hosannah!* which word properly signifies *save, we beseech thee:* and from this word, the last day of the feast, and the ceremony of carrying palm-branches round the altar, which was performed seven times with great solemnity, was called *Hosannah-rabbah*, or the day of the great Hosannah. The hundred and eighteenth psalm is likewise supposed to have been sung on, if not composed on purpose for this festival; because there are not only several expressions in it that have a great affinity to this feast, but also, from the very analogy of the composition, with the ceremonies of it; such as the praying more particularly for the coming of the Messiah, for the prosperity of the next year, the fetching of water from the pool of Siloa, &c. This last ceremony, however, is thought to be of much later date, and to have been introduced but a little before our Saviour's time; though some of the Jews attribute the institution of it to the prophets Haggai and Zechariah. See *Univ. Hist.* vol. III. p. 27, octavo.

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Deut. 26.
10. 17.
2 Chron.
35. 7. 8.
Deut.
12. 6.
Exod. 23.
15.
Neh. 8.
25.
Neh. 8.
15.
Psal. 92.
12. Song
7. 7. 8.
Matt. 21.
8. John
12. 13.
Rev. 7. 9.
16. 41.
29. Zech.
2. 8.
16. 44. 4.
Deut. 16.
15. Zech.
14. 16.
1 Gen. 33.
17. Nch.
8. 16. Job
27. 18.
Exod.
12. 37.
Deut. 32.
20. 13.

side your ^b gifts, and beside all your ^c vows, and beside all your free-will-offerings which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the ^d fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be a sabbath*, and on the eighth day *shall be a sabbath*.

40 And ye shall take you on the first day the ^e boughs of ^f goodly trees, ^g branches of palm-trees and the ^h boughs of thick trees, ⁱ and willows of the brook; and ^k ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year: *It shall be a statute for ever in your generations, ye shall celebrate it in the seventh month.*

42 Ye shall ^l dwell in booths seven days; all that are Israelites born, shall dwell in booths:

43 That your generations ^m may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: *I am the LORD your God.*

44 And Moses declared unto the children of Israel the feasts of the LORD.

CHAP. XXIV.

1 The oyl for the lamps. 5 The shew-bread. 10 Shelomith's son blasphemeth. 13 The law of blasphemy. 17 Of murder. 18 Of damage. 23 The blasphemer is stoned.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they ^a bring unto thee pure oyl-olive, beaten, for the light, to cause ^b the lamps to burn ^c continually.

3 ^d Without the vail of the ^e testimony, in the tabernacle of the congregation, shall ^f Aaron order it from the evening unto the morning, before the LORD continually: *It shall be a statute for ever in your generations,*

4 He shall order the lamps upon the ^g pure candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake

twelve cakes thereof: two tenth-deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the ^h pure table before the LORD.

7 And thou shalt put pure frankincense upon *each row*, that it may be on the bread for ⁱ a memorial: *even an offering made by fire unto the LORD.*

8 ¶ Every sabbath he shall set it in order before the LORD continually, *being taken* ^j from the children of Israel by an ^k everlasting covenant.

9 And it shall be ^l Aarons and his sons, and they shall eat it in the holy place: for it is most holy unto him, of the offerings of the LORD made by fire, by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and this son of the Israelitish woman and a man of Israel strove together in the camp.

11 And the Israelitish womans son ^m blasphemed the Name ⁿ of the LORD, and cursed: and they ^o brought him unto Moses (and his mothers name was Shelomith, the daughter of Dibri, of the tribe of Dan)

12 And they put him in ward ^p that the mind of the LORD might be shewed them.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed, ^q without the camp, and let all that heard him, ^r lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God, shall ^s bear his sin.

16 And he that blasphemeth the ^t Name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the Name of the LORD, shall be put to death.

17 ¶ And he that ^u killeth any man, shall surely be put to death.

18 And he that killeth a beast, shall make it good: beast for beast.

19 And if a man cause a blemish in his neigh-

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Exod. 17.
30. Act.
26. 7.
Exod. 29.
2. 24.
Gen. 9.
24. 15. 16.
Chap. 2. 2.
Song. 2. 6.
1 Chron.
23. 28.
Neh. 10.
32. 33.
Chap. 3.
17.
Exod. 29.
33. Chap.
9. 31.
Sam. 21.
6. Matt.
23. 4.
1 Kings
21. 10.
Rev. 16. 9.
12. 11.
Rom. 2.
24.
Exod. 18.
22. 26.
Num. 15.
33.
1 Heb. 10
exposed with
them accord-
ing to the
mouth of the
Lord.
Num. 5.
2. 3.
Deut. 17.
9. & 17. 7.
Chap.
5. 1.
Exod. 21.
6. Num.
15. 30.
1 Heb. 10
with the life
of a man.
Gen. 9. 6.
Exod. 21.
12.

39. *The fruit.*] Not the corn, which was gathered long before, but the fruit of their trees, as vines, olives, &c. which completed the harvest, whence this is called the *feast of in-gathering*; Exod. 23. 16.

ANNOTATIONS ON CHAP. XXIV.

Ver. 10: *The son of an Israelitish woman, &c.*] The Jews tell us, this controversy was occasioned by the Egyptian's attempting to set up his tent among the children of Dan, in right of his mother, who was of that tribe; but being opposed by an Israelite, he came before the judges, who giving sentence against him, he, out of rage, uttered blasphemy against God, and cursed those judges who condemned him.

12. *That the mind of the Lord might be shewed them.*] For

God had only said in general, that *he would not hold such guiltless*, i. e. he would punish them, but had not declared how he would have them punished by men.

14. *Let all that heard him, lay their hands upon his head.*] Whereby they gave public testimony that they heard this person speak such words, and did, in their own and in all the peoples names, desire and demand justice to be executed upon him.

15. *Whosoever curseth his God.*] This seems to be a distinct precept from the following, and therefore Le Clerc understands it of cursing or reviling magistrates, as in Exod. 22. 28. of which this criminal had probably been guilty, as well as of blasphemy against Jehovah. Philo absurdly imagines, that Moses here delivers a general prohibition against reviling all that are called gods, even the gods of the nations, which he himself every where disparages and reviles as false and abominable.

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Exod. 21.
24. Num.
35. 31.
Matt. 7. 2.
Deut. 19.
21. Matt.
5. 38, 39.

hour; as he hath done, ^a so shall it be done unto him:

20 ^a Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God.

23 ¶ And Moses spake unto the children of Israel, that they should bring forth him that had cursed, out of the camp, and ^b stone him with stones: and the children of Israel did as the LORD commanded Moses.

CHAP. XXV.

1 The sabbath of the seventh year. 8 The jubile in the fiftieth year. 14 Of oppression. 18 A blessing of obedience. 23 The redemption of land, 29 of houses. 35 Compassion of the poor. 39 The usage of bond-men. 47 The redemption of servants.

AND the LORD spake unto Moses ^a in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into ^a the land which I give you, then shall the land keep a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vine-yard, and gather in the fruit thereof.

4 But in the seventh year shall be a ^b sabbath of rest unto the ^c land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for

thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof ^a be meat.

8 ¶ And thou shalt number ^a seven sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths of years shall be unto ^c thee forty and nine years.

9 Then shalt thou cause the trumpet of the jubile ^a to sound, on the ^b tenth day of the seventh month; in the day of atonement, shall ye make the trumpet sound throughout all your land.

10 And ye shall ^b hallow the fiftieth year, and ^a proclaim liberty throughout all the land, unto all the inhabitants thereof: it shall be ^a a jubile unto you, and ye shall return every man unto his possession, and ye shall return every man ^a unto his family.

11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubile, it shall be ^a holy unto you: ye shall eat the increase thereof ^a out of the field.

13 In the year of this jubile ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest ^a ought of thy neighbours hand; ye shall not ^b oppress one another.

15 ^a According to the number of years after the jubile, thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt ^a fear thy God: For I am the LORD your God.

18 ¶ Where-

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Ad. 2.

44.

Chap. 25.

15.

Ver. 11.

Luke 4.

23, 29.

Chap. 23.

27. Ezek.

42, 43.

Exod. 20.

11.

11a. 61. 26

& 63. 4.

Jer. 34. 8.

John

8. 34. 36.

Col. 2. 14.

16. 17.

Luke 4.

18.

Eph. 3.

15.

Luke 4.

18, 19.

Matt. 6.

31, 34.

Chap. 29.

33.

Ver. 16.

Ver. 43.

Deut. 25.

18. Mal. 3.

5. Prov.

16. 6.

ANNOTATIONS ON CHAP. XXV.

2. Shall the land keep a sabbath;] i. e. Enjoy rest and freedom from plowing, tilling, &c.

5. Thou shalt not reap:] i. e. As thy own peculiarly, but only so as others may reap it with thee, for present food.

6. The sabbath:] That fruit which groweth in the sabbatical year.

10. Ye shall hallow the fiftieth year.] By which it seems plain, that the year of jubile was not the fortieth and ninth year, as some learned men think, but precisely the fiftieth year.

Unto all the inhabitants thereof:] Such as were Israelites; principally to all servants, even to such as would not and did not go out at the seventh year, and to the poor, who now were acquitted from all their debts, and restored to their possessions.

Every man unto his possession,] Which had been sold or otherwise alienated from him. This law was not at all unjust, because all buyers and sellers had an eye to this condition in their bargains;

but it was necessary and expedient in many regards, as, 1. To mind them that God alone was the lord and owner and proprietor both of them and of their lands, and they only his tenants and farmers; a point which they were very apt to forget. 2. That hereby inheritances, families, and tribes, might be kept entire and clear until the coming of the Messias, who was to be known, as by other things, so by the tribe and family out of which he was to come. And this accordingly was down by the singular providence of God until the Lord Jesus did come; since which time those characters are miserably confounded: which is no small argument that the Messias is come. 3. To set bounds, both to the insatiable avarice of some, and the foolish prodigality of others, that the former might not wholly and finally swallow up the inheritances of their brethren, and the latter might not be able to undo themselves and their posterity for ever, which was a singular privilege of this law and people.

11. Ye shall not sow,] Though it come immediately after a seventh year, wherein also this was forbidden.

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f Chap. 16.
5. Deut.
12. 10. &
33. 12. 28.
Job 11. 18.
Psal. 4. 9.
& 68. 53.
Prov. 1. 33.
Ezek. 28.
26. & 34.
27. 28.
f Chap. 26.
3. 4. Psal.
67. 6. &
8. 11, 22,
23.
H Chap. 26.
5.
x Mat. 16.
21, 26, 33.
y Deut. 28.
4. Psal.
233-3.
z 1 Cor. 9.
8. 9. 10.
1 Tim. 4.
8.
a Exod. 19.
5. Psal. 24.
1. Hof. 9.
3. Rom. 8.
38. 39.
b 1 Chron.
29. 15.
Psal. 29. 12.
& 119. 19.
Heb. 11.
13. 14.
c 1 Pet. 2.
24.
d Psal. 130.
7. Luke
21. 28.
e Ruth 3.
9. Rom.
21. 26.
f Thess. 1.
20.
g Gal. 6. 1.
f Cuap. 7.
5.
h Eph. 1.
1. 11. 18.
Col. 1. 12.
23. & 3.
24.

18 ¶ Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat yet of old fruit, until the ninth year; until her fruits come in, ye shall eat of the old store.

23 ¶ The land shall not be sold for ever: for the land is mine, for ye are strangers and sojourners with me.

24 And in all the land of your possession, ye shall grant a redemption for the land.

25 ¶ If thy brother be waxen poor, and hath fold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and himself be able to redeem it:

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it, until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold: within a full year may he redeem it.

30 And if it be not redeemed within the space of a full year; then the house that is in the walled city, shall be established for ever to him that bought it, throughout his generations: it shall not go out in the jubile.

31 But the houses of the villages which have no walls round about them, shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile.

32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession shall go out in the year of jubile: for the houses of the cities of the Levites are their possession among the children of Israel.

34 But the field of the suburbs of their cities may not be sold, for it is their perpetual possession.

35 ¶ And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.

36 Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

39 ¶ And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond-servant:

40 But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile.

41 And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bond-men.

43 Thou shalt not rule over him with rigour, but shalt fear thy God.

44 Both thy bond-men, and thy bond-maids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.

45 Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.

21. For three years;] To wit, for that part of the sixth year which was between the beginning of harvest and the beginning of the seventh year, for the whole seventh year, and for that part of the eighth year which was before the harvest, which reached almost until the beginning of the ninth year.

27. The years of the sale thereof;] i. e. From the time of the sale to the jubile.

29. If a man sell a dwelling-house, &c.] Here we see that the law made a difference between houses in cities and those in the country; the former, if not redeemed within a year, were never more to return to their first owner, not even at the jubile; whereas the latter, being part of their estates and inheritance, were to be subject to the same law as their estates, to which they were appendages.

34. May not be sold;] Not sold at all, because these were no inclosures, but common fields, in which all the Levites that lived in such a city had an interest, and therefore no particular Levite could dispose of his part in it.

39. Thou shalt not compel him to serve as a bond-servant;] Neither for the time, for ever, nor for the manner, with the hardest and vilest kinds of service, rigorously and severely exacted from him. This is to be understood of that person who refused to accept of a release from service at the end of six years, and had his ear bored as a testimony of his engaging himself to be a perpetual servant, according to the law given, Exod. 21. 6.

Before 18 And if ye will not yet ² for all this hearken
CHRIST unto me, then I will punish you seven times more
1491. for your sins.

19 And I will break the ¹ pride of your power; and I will make your heaven as ² iron, and your earth as brass:

20 And your strength shall be spent^a in vain:
for your land shall not yield her^b increase, neither
shall the trees of the land yield their fruits.

Jer. 14. 17, 2. 21 ¶ And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins.

27. Hag.
1. 10. 22 I will also send ^a wild beasts among you,
p Ver. 18. which shall rob you of your children, and destroy
Jer. 5. 3. your cattle, and make you few in number, and
g Deut. 32. your *high-ways* shall be ^t desolate.

23 And if ye will not be reformed * by me
by these things, but will walk contrary unto
me:

24 Then will I also ^t walk contrary unto you,
and will punish you yet seven times for your
sins.

25 And I will bring a sword upon you, that
I shall avenge the quarrel of *my* covenant: and
when ye are gathered together within your cities,
I will fend the pestilence among you; and
ye shall be delivered into the hand of the enemy.

26 And when I have broken the " staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by ^x weight: and ye shall eat and ^y not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me:

28 Then I will walk contrary unto you also in
fury; and I, ^{even} I, will chastise you seven
times for your sins.

29 And ye shall eat the ^a flesh of your sons,
and the flesh of your daughters shall ye eat.

14. Hag.
1. 6.
2. 14. 43.
11.
• Deut. 28.

33. Lam. 4. 10. 31 And I will make your ^a cities waste, and
2 Kings 6. bring your sanctuaries unto desolation, and I

3. 10. & 2 Kings 23. 20. 2 Chron. 34. 5. Psal. 79. 1, 2. Jer. 8. 1, 2. & Jer. 14. 20. & Ver. 23. Neh. 2. 17. Jer. 9. 18.

will not smell the savour of your sweet odours.

32 And I will bring the land into ^e desolation: and your enemies, which dwell therein, shall be astonished at it.

33 And I will scatter you among the heathen, and will draw out a sword after you : and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate, it shall rest :
because it did not rest in your sabbaths when
ye dwelt upon it.

36 And upon them that are left *alive* of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them: and they shall flee, as fleeing from a sword: and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth; and ye shall have no power to stand before your enemies.

38 And ye shall ^{be} perished among the heathen,
and the land of your enemies shall eat you up.

39 And they that are left of you, shall ^a pine away in their iniquity in your enemies lands; and also in the iniquities of their ^o fathers shall they pine away with them.

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me:

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their ² uncircumcised hearts be ³ humbled, and they then accept of the punishment of their iniquity:

42 Then will I ^r remember my covenant ^s with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember ^u the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while the lieth desolate without them: and they shall accept of the punishment of their iniquity: ^x because, even be-

cause

19. *I will make your heaven as iron, and your earth as brass.*
The heavens shall yield you no rain, nor the earth fruits.

26. *Ten women*;] i. e. Ten or many families, for the women took care for the bread and food of all the family.

They shall deliver you your bread by weight.] This is a sign and consequence both of a famine, and of the baking of the bread of several families together in one oven, wherein each family took care to weigh their bread, and to receive the same proportion which they put in.

30. *Your high places,*] In which you will sacrifice after the manner of the heathens.

Your images;] Or, *your images of the sun*, made for the honour and worshipping of the sun, and having some resemblance to it. See 2 Chron. 34. 7. Under this one kind of idolatry, famous and frequent in those times and places, he contains all the rest.

31. *I will not smell:* ☐ i. e. Not own or accept.

33. *And will draw out a sword after you:]* The sword shall follow you into strange lands, and you shall have no rest there.

37. *They shall fall one upon another ;* As soldiers use to do when their ranks are broken, and they forced to fly away hastily from their pursuers.

40, 41. *If they shall confess, &c.*] But yet, however great and lasting any of these calamities might be, God would not have the succeeding generations utterly to despair: for, upon their sincere humiliation and unfeigned repentance, he would accept of them again for his church and people, and restore them to his favour, blessing and protection.

42. *Then wilt thou remember my covenant ;] To wit, so as to perform it, and make good all that I have promised in it.*

AS. I

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44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt, in the sight of the heathen, that I might be their God: I am the LORD.

46 These are the statutes, and judgments, and laws, which the LORD made between him and the children of Israel, in mount Sinai, by the hand of Moses.

C H A P. XXVII.

- 1 He that maketh a singular vow must be the Lord's. 2 The estimation of the person. 9 Of a beast given by vow. 14 Of a house. 16 Of a field, and the redemption thereof. 28 No devoted thing may be redeemed. 32 The tithe may not be changed.

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the LORD, by thy estimation.

3 And thy estimation shall be, of the male from twenty years old, even unto sixty years old; even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it be a female, then thy estimation shall be thirty shekels.

5 And if it be from five years old, even unto twenty years old; then thy estimation shall be, of the male twenty shekels, and for the female ten shekels.

45. I will for their sakes remember the covenant, &c.] It ought to be rendered, according to the Hebrew, I will remember towards them, or in favour of them. This is one of the passages of scripture from which the Jews derive great consolation, promising themselves from hence a sure deliverance from their national exile. But, now that the Mosaic dispensation is at an end, they can have no claim to such promises, unless upon the footing of their conversion to Christianity.

A N N O T A T I O N S ON CHAP. XXVII.

Ver. 2. A singular vow;] Or, an eminent or hard or wonderful vow, not concerning things, which was not strange, but customary, but concerning persons, as it here follows, which he vowed, or by vow devoted unto the Lord. There want not instances of such vows, and of persons which devoted either themselves or their children to the service of God, and that either more strictly and particularly, as the Nazarites, and the Levites. 1 Sam. 1. 11. and for these there was no redemption admitted, but they were in person to perform the service to which they were devoted: or more largely and generally, as some who were not Levites, nor intended themselves or their children should be Nazarites, might yet, through zeal to God and his service, devote themselves or their children to the

6 And if it be from a month old, even unto five years old; then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.

7 And if it be from sixty years old, and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation; then he shall present himself before the priest; and the priest shall value him: according to his ability that vowed, shall the priest value him.

9 And if it be a beast whereof men bring an offering unto the LORD; all that any man giveth of such unto the LORD, shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast; then it, and the exchange thereof shall be holy.

11 And if it be any unclean beast, of which they do not offer a sacrifice unto the LORD; then he shall present the beast before the priest;

12 And the priest shall value it, whether it be good or bad: as thou valuest it who art the priest, so shall it be.

13 But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house to be holy unto the LORD; then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it, will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD some part of a field of his possession; then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.

service of God and of the sanctuary, though not in such a way as the Levites, which they were forbidden to do: yet in some kind of subserviency to them. And because there might be too great a number of persons thus dedicated, which might be burdensome and chargeable to the sanctuary, therefore an exchange is allowed, and the priests are directed to impose and require a tax for their redemption.

10. Then it, and the exchange thereof shall be holy;] i.e. Both the thing first vowed, and the thing offered or given in exchange. This was inflicted upon him as a just penalty for his rashness and levity in such matters.

16. Some part of a field;] Because it was unlawful to vow away all his possessions, as thereby he had disabled himself from the performance of divers duties by way of sacrifice, almsgiving, &c., and made himself burdensome to his brethren.

An homer of barley seed shall be valued at fifty shekels.] That is, as much land as an homer of barley will sow, shall be rated at 50 shekels, or about L. 5, 17, 0. There is great difference between this measure and that which occurs Exod. 16. 16. this is written homer, and that ghomer: now the ghomer was but the tenth part of an ephah, Exod. 16. 36. whereas the homer, the measure here spoken of, was ten ephahs, or about ten bushels of our measure.

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b Num. 28. 16.

i Chap. 32. 7. & 14.

21. Mark. 14. 8.

2 Cor. 8. 12.

i Deut. 23. 18.

i Chap. 5. 16. & 6. 4.

5. & 22. 14.

m Gen. 2. 3.

n Act. 5. 4. Rom. 14. 6.

o That is, a measure containing ten ephahs, or bushels.

1 Kings 4. 22. 11. 5. 10.

Ezek. 45. 14. Hof. 3. 2.

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Chap. 25.
10.
Chap. 25.
10. Luke
4. 18.

Ver. 28,
29.

† Heb. a
field of devo-
tion.
Ver. 28,
29. Num.
18. 14. &
21. 3.

Ver. 12,
25.
Eph. 2.

13.
That is,
about two
pence three
farthings.
Exod. 30.
13. Num.
13. 47. &
18. 16.
Ezek. 45.
12.

17 If he sanctifie his field from ^a the year of jubile, according to thy estimation it shall stand.

18 But if he sanctifie his field after the jubile; then the priest shall reckon unto him the money according to the years that remain, even unto the year of the ^b jubile, and it shall be abated from thy estimation.

19 And if he that sanctified the field, will in any wise redeem it; then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man; it shall not be redeemed any more.

21 But the ^c field, when it goeth out in the jubile, shall be holy unto the LORD, as a field [†] devoted: the possession thereof shall be the priests.

22 And if a man sanctifie unto the LORD a field which he hath bought, which is not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of ^d thy estimation, even unto the year of the jubile: and he shall give thine estimation in that day, as a holy thing unto the LORD.

24 In the year of the jubile, the field ^e shall return unto him of whom it was bought, even to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: twenty ^f gerahs shall be the shekel.

26 ¶ Only the firstling of the beasts, which

should be the LORDS [†] firstling, no man shall sanctifie it; whether it be ox, or sheep: ^g it is the LORDS.

27 And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 Notwithstanding, no ^h devoted thing that a man shall devote unto the LORD, of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed; every devoted thing is ⁱ most holy unto the LORD.

29 ^j None devoted, which shall be devoted of men, shall be ^k redeemed: but shall surely be put to death.

30 And all ^l the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORDS: ^m it is ⁿ holy unto the LORD.

31 And if a man will ^o at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

32 And concerning the tithe of the herd, or of the flock, even of whatsoever ^p passeth under the rod; the ^q tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 These are the commandments which the LORD commanded Moses, for the children of Israel, in ^r mount Sinai.

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† Heb. a
burn.
Exod. 13.
2. & 12.
29.
† Exod.
13. 2.
† Josh. 6.
19.

z Chap. 1.
3.
Num. 11.
2. 3. Deut.
25. 19.
Josh. 6. 17.
1 Sim.

15. 3.
z Ver. 21.
That is,
the four parts.
a Deut. 11.
5. 6.

b Deut. 24.
13.
c Jer. 33.
13.
d Heb.
7. 4.

e Chap.
27. 1.

20. He.] The priest, or some in his name.
22. Which is not of the fields of his possession;] Which is not his patrimony or inheritance.

26. No man shall sanctifie it;] To wit, by vow; because it is not his own, but the Lord's already.

28. No devoted thing;] i. e. Nothing which is absolutely devoted to God, with a curse upon themselves or others, if they disposed not of it according to their vow; as the Hebrew word implies.

29. None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.] The true meaning of this passage, which has given rise to a great variety of disputes, is plainly this, Every thing which is devoted of men, shall not be redeemed, but shall surely die; that is, every person which is given in perpetuity, shall not be redeemed, but shall die in that devoted state: for though our version has it, he shall surely be put to death, in the original it is only, dying, he shall die; which must not be understood of being sacrificed, or put to any violent uncommon death; but he shall not be redeemed, he shall continue till death in a devoted state. Thus when God said to Adam, In the day thou eatest thereof, thou shalt surely die; or, as it is in the Hebrew,

dying, thou shalt die; it is not, thou shalt be put to death, but thou shalt die. From which, and several other passages of scripture, it appears, that the expression signifies simply to die. We have an example of the manner how persons were devoted, or given to the Lord, in the prophet Samuel; whose mother vowed a vow unto the Lord, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and give unto thine handmaid a manchild, then I will give him unto the Lord all the days of his life, 1 Sam. 1. 11. Accordingly, when the child was weaned, she brought him, that he might appear before the Lord, and there abide for ever, or for life; which shews both how a person was devoted, and yet not sacrificed, or made a victim to God. Thus all the difficulty of these words is removed, by interpreting them in a sense quite natural, and consistent with the whole tenor of scripture.

32. Whatsoever passeth under the rod,] Either 1. The tither's rod, it being the manner of the Jews in tithing to cause all their cattle to pass through some gate or narrow passage, where the tenth was marked by a person appointed for that purpose, and reserved for the priest. Or, 2. The shepherd's rod, under which the herds and flocks passed, and by which they were governed and numbered.

The Fourth Book of MOSES,

CALLED

NUMBERS.

CHAP. I.

1 God commandeth Moses to number the people. *5* The princes of the tribes. *17* The number of every tribe. *47* The Levites are exempted for the service of the Lord.

AND the LORD spake unto Moses in the wilderness of ^a Sinai, in the ^b tabernacle of the congregation, on the first day of the ^c second month, in the second year, ^d after they were come out of the land of Egypt, saying,

2 Take ye the ^e sum of all the congregation of the ^f children of Israel, after their ^g families, by the house of their fathers, with the number of ^h their names, every male by their poll :

3 From twenty years old and upward, all that are ⁱ able to go forth to war in Israel; thou and Aaron shall ^j number them by their armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 ¶ And these are the names of the men that shall stand with you : Of the tribe of Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zuri-shaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim, Elishama the son of Ammihud; of Manasseh, Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of ^k Gideon.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Elialaph the son of ^l Deuel.

15 Of ^m Naphtali; Ahira the son of Enan.

16 These were the ⁿ renowned of the congregation, ^o princes of the tribes of their fathers, ^p heads of ^q thousands in Israel.

17 ¶ And Moses and Aaron took these men, which are expressed by ^r their names.

18 And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their poll.

19 ¶ As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben Isaac's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their poll, every male from twenty years old and upward, all that were able to go forth to war;

21 Those

ANNOTATIONS ON CHAP. I.

THE book of *Numbers* has its name from the numbering of the children of Israel, which is the business of the first part of this book. It begins in the second month of the second year after their departure out of Egypt, and ends in the eleventh month of the fortieth year, taking in the space of thirty-nine years. This book contains likewise several laws which God gave to the Israelites, and an account of several remarkable events while they were in the wilderness.

VER. 1. *And the Lord spake unto Moses, &c.* It was now about thirteen months since the Israelites had left Egypt, almost twelve of which they had resided at mount Sinai, receiving all the foregoing laws and injunctions relating to their conduct in civil and religious concerns. Before they left this station, an order is given by God to Moses and Aaron, that a general muster be made, and an exact poll taken of all the Israelitish men, from the age of 20 and upwards, the Levites excepted, and a careful distinction observed in

the tribes, families and households, that every one might know, and deliver to his posterity a clear account, from what tribe he descended, and to what family he belonged: God hereby further providing for ascertaining the genealogy of the Messiah, who was to be born of this nation; and also shewing the Israelites how he had continued to make good the promise to Abraham of multiplying his seed; and at the same time to let them see what strength they had in case of any attack from their enemies. Besides these general reasons, the particular design of mustering the people at this time was in order to the better disposing of their camp about the tabernacle, which was now set up, and for their more regular march when they removed from mount Sinai, which they were to do shortly.

2. Of all the — children of Israel. So the strangers mixed with them were not numbered.

5. Of the tribe of Reuben. The tribes are here numbered according to the order or quality of their birth, first the children of Leah, then of Rachel, and then of the handmaids.

14. Deuel. Called Reuel, Numb. 2. 14. the Hebrew letters *Daleth* and *Resch* being very like and oft changed.

† Y

21. Those

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21 Those that were numbred of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbred of them, according to the number of the names by their polls, every ^a male from twenty years old and upward, all that were ⁱ able to go forth to war;

23 Those that were numbred of them, *even* of the tribe of ^s Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of ^t Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbred of them, *even* of the tribe of Gad, *were* forty and ^u five thousand six hundred and fifty.

26 ¶ Of the children of ^x Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbred of them, *even* of the tribe of Judah, *were* ⁺ threescore and fourteen thousand and six hundred.

28 ¶ Of the children of ^y Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbred of them, *even* of the tribe of Issachar, *were* ^z fifty and four thousand and four hundred.

30 ¶ Of the children of ^a Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbred of them, *even* of the tribe of Zebulun, *were* ^b fifty and seven thousand and four hundred.

32 ¶ Of the ^c children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fa-

thers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbred of them, *even* of the tribe of Ephraim, *were* ^d forty thousand and five hundred.

34 ¶ Of the children of ^e Manassah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbred of them, *even* of the tribe of Manassah, *were* ^f thirty and two thousand and two hundred.

36 ¶ Of the children of ^g Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbred of them, *even* of the tribe of Benjamin, *were* ^h thirty and five thousand and four hundred.

38 ¶ Of the children of ⁱ Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbred of them, *even* of the tribe of Dan, *were* ^k threescore and two thousand and seven hundred.

40 ¶ Of the children of ^l Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbred of them, *even* of the tribe of Asher, *were* ^m forty and one thousand and five hundred.

42 ¶ Of the children of ⁿ Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbred of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 These *are* those that were numbred, which

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d Chap. 2.
18, 19. &
26. 37.
Deut. 33.
17.
e Gen. 48.
20.

f Gen. 49.
19. Chap.
26. 34.
Job 12. 23.
g Gen. 46.
21. Phil.
3. 5.

h Gen. 46.
21. Judg.
20. 35. &
21. 2. Psal.
68. 27.
i Gen. 46.
23.

k Gen. 46.
23. & 49.
16. Chap.
2. 26. &
10. 25. &
26. 44.
l Gen. 46.
17. & 49.
20.

m Gen. 46.
17.

n Gen. 30.
8. & 46.
24.

g Exod. 1.
1, 2, 3.
Rev. 12. 5.
r Psal. 144.
7. 1 Cor.
16. 13.
2 Cor. 3. 5.
s Gen. 49.
3, 4, 5.
t Gen. 49.
19.

u Neh. 7.
6, 45.
x Gen. 29.
35.

† The great number.
Gen. 49.
8. Chap.
2. 3. & 10.
13, 14.
1 Chron. 5.
2. 16. 53.
8. Heb. 7.
14. Rev.
5. 5.
y Gen. 49.
14.
z Gen. 46.
13.
a Gen. 46.
14.

b Chap.
2. 8.
c Gen. 49.
22.
1 Chron.
5. 1, 2.

21. Those that were numbred of them, &c.] Upon an exact poll, wherein every man's name was distinctly set down, and his pedigree stated, the number of true born Israelites, from 20 years old and upwards, stood thus:

	In the tribe of Reuben,	—	46500
Ver. 22 and 23,	— Simeon,	—	59300
24 and 25,	— Gad,	—	45650
26 and 27,	— Judah,	—	74600
28 and 29,	— Issachar,	—	54 00
30 and 31,	— Zebulun,	—	57400
32 and 33,	— Ephraim,	—	40500
34 and 35,	— Manassah,	—	32200

Carried over 410550

	Brought over,	410550
Ver. 36 and 37,	— Benjamin,	— 38400
38 and 39,	— Dan,	— 62700
40 and 41,	— Asher,	— 41500
42 and 43,	— Naphtali,	— 53400

Total (ver. 46.) 603550

By which it appears, what is pretty singular, that there was not one man dead since their last muster, seven months ago, for they were at that time just so many as are here mentioned, *Exod.* 38. 26. unless we will suppose, which might be the case, that the number of those who were come of age since the last numbering just equalled the number of those who had died; or, which seems most probable, that a few odd numbers might be neglected.

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Moses and Aaron numbred, and the princes of Israel, *being* ^o twelve men: each one was for the house of his fathers.

45 So were all those that were numbred of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbred, were ^p six hundred thousand and three thousand and five hundred and fifty.

47 ¶ But the ^a Levites, after the tribe of their fathers, were not numbred among them.

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over the ^r tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall ^a bear the tabernacle, and all the vessels thereof, and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle ^r setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the ^u stranger that cometh nigh, shall be ^x put to death.

52 And the children of Israel shall pitch their tents every man by his own camp, and every man by his own ^r standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony; that there be ^a no wrath upon the congregation of the children of Israel: and the Levites shall keep the ^a charge of the tabernacle of testimony.

54 And the children of Israel did according to ^b all that the LORD commanded Moses, so did they.

CHAP. II.

The order of the tribes in their tents.

AND the LORD spake unto Moses, and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his ^a own ^r standard, with the ^b ensign of their fathers house: ^c far off ^d about the tabernacle of the congregation shall they pitch.

3 ¶ And on the east-side toward the rising of the sun, shall they of the standard of the camp of Judah pitch, throughout their armies: and

Nahshon the son of Amminadab *shall be* ^a captain of the children of ^a Judah.

4 And his host, and those that were numbred of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbred thereof, *were* fifty and four thousand and four hundred.

7 Then the tribe of Zebulun: and Eliab the son of Helon, *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbred thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbred in the camp of Judah, *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies: these shall ^a first set forth.

10 ¶ On the south-side *shall be* the standard of the camp of ^b Reuben, according to their armies: and the captain of the children of Reuben, *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbred thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him, *shall be* the tribe of Simeon, and the captain of the children of Simeon, *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbred of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad, *shall be* Eliafaph the son of Reuel.

15 And his host, and those that were numbred of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbred in the camp of Reuben, *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies: and they shall set forth in ⁱ the second rank.

17 ¶ Then the ^k tabernacle of the congregation shall set forward with the camp of the Levites, in the midst of the camp: as they ^l encamp, so shall they set forward, every man ^m in his place by their standards.

a 1 Cor.
14. 40. &
15. 23.
b Or, banner,
Song. 6. 4.
c Exod. 28.
d Isa. 11.
10.
e Josh. 3. 4.
f Jer. 50.
39. Ezek.
41. 7. Rev.
4. 2, 4.

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Chap. 2.
16. & 11.
16.
f Chap. 1.
27. & 10.
24. Gen.
49. 8.

g Gen. 16.
14.

h Gen.
49. 3.

i Chap. 10.
18.
k Chap. 10.
17, 21.
l Chap. 3.
38. & 10.
14.
m 1 Cor.
14. 40.
Col. 2. 5.
Phil. 30.
23. Gal.
6. 16.

50. Thou shalt not number the tribe of Levi,] Because they were to attend upon the service of the tabernacle.

ANNOTATIONS ON CHAP. II.

Ver. 2. Shall pitch by his own standard.] It is manifest that there were four great standards or ensigns, which here follow, distinguished by their colours or figures, or otherwise; also that there

were other particular ensigns belonging to each of their fathers houses or families, as is here said.

Far off about the tabernacle.] It is supposed they were at 2000 cubits distance from it, which was the space between the people and the ark, Jos. 3. 4. and it is not improbable, because the Levites encamped round about it, between them and the tabernacle.

17. With the camp of the Levites in the midst of the camp:] Which is not to be understood strictly or exactly, but largely; for

Before CHRIST 1490. 18 ¶ On the west-side *shall be* the standard of the camp of ^a Ephraim, according to their armies: and the captain of the sons of Ephraim, *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbred of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of ^a Manasseh: and the captain of the children of Manasseh, *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbred of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of ^b Benjamin: and the captain of the sons of Benjamin, *shall be* Abidan the son of ^c Gideon.

23 And his host, and those that were numbred of them, *were* thirty and five thousand and four hundred.

24 All that were numbred of the camp of Ephraim, *were* ^a an hundred thousand and eight thousand and an hundred, throughout their armies: and they shall go forward in the third rank.

25 ¶ The standard of the camp of ^a Dan *shall be* on the the north-side by their armies: and the captain of the children of Dan, *shall be* Abiezer the son of Ammihaddai.

26 And his host, and those that were numbred of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp ^a by him, *shall be* the tribe of ^a Asher: and the captain of the children of Asher, *shall be* Pagiak the son of Ocran.

28 And his host, and those that were numbred of them, *were* forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali, *shall be* Ahira the son of Enan.

30 And his host, and those that were numbred of them, *were* fifty and three thousand and four hundred.

31 All they that were numbred in the camp of Dan, *were* an hundred thousand and fifty and seven thousand and six hundred: they shall go hiedmost with their standards.

32 ¶ These *are* those which *were* numbred of the children of Israel, by the house of their fathers; all those that were numbred of the camps throughout their hosts, *were* ^a fix hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbred among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel ^a did according to all that the LORD commanded Moses: so they ^a pitched by their standards, and so they set forward: every one after their families, according to the house of their fathers.

CHAP. III.

1 The sons of Aaron. 5 The Levites are given to the priests, for the service of the tabernacle, 11 in stead of the first-born. 14 The Levites are numbred by their families. 21 The families, number, and charge of the Gershonites, 27 of the Kohathites, &c. 38 The place and charge of Moses and Aaron. 40 The first-born are freed by the Levites. 44 The overplus are redeemed.

THESE also *are* the ^a generations of Aaron and Moses in the day that the LORD spake with Moses in mount Sinai.

2 And these *are* the names of the sons of Aaron; Nadab the ^b first-born, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, the priests which were anointed, whom he ^c consecrated to minister in the priests office.

4 And Nadab and Abihu ^d died before the LORD, when they offered strange fire before the LORD in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priests office, in the ^e sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying, 6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And

in their march they were divided, and part of that tribe marched next after Judah, *Numb.* 10. 17. and the other part exactly in the midst of the camp.

31. An hundred thousand and fifty and seven thousand and six hundred;] The strongest camp next after Judah; and therefore he comes in the rear, as Judah marched in the front; that the tabernacle might be best guarded where there was most danger. The Jews say, this camp made a square of 12 miles in compass about the tabernacle, three miles on each side.

ANNOTATIONS ON CHAP. III.

Ver. 1. The generations;] i. e. Either, 1. The things done by them; as the word *generation* is sometimes used, as *Gen.* 6. 9. and 25. 19. and 37. 2. or rather, 2. The kindred or family, for

that is the subject of this chapter, and not their events or actions. *Obj.* Aaron's family indeed is here mentioned, but not the family of Moses. *Ans.* Moses's family and children are here included under the general name of the Amramite, ver. 27: which includes all the children and grand-children of Amram, the persons only of Aaron and Moses being excepted. And the generations of Moses are thus obscurely mentioned, because they were but common Levites, the priesthood being given solely to Aaron's posterity.

In the day that the Lord spake with Moses in mount Sinai.] This seems to be added, because Nadab and Abihu, mentioned ver. 2. were then alive, though dead at the time of taking this account.

4. In the sight of Aaron;] In the time of Aaron's life, as this phrase is taken, *Numb.* 3. 4. See also *Psal.* 72. 5. 17. and under their father's inspection and direction, and as their father's servants or ministers in the priest's office.

7. The

Before
CHRIST
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f Chap. 9.
19. Lev.
8. 30. 35.
g Chap. 1.
53. Exod.
19. 22.
h Chap. 8.
11.
i Chap.
18. 6.
k Chap.
18. 6.
l Ch. p.
18. 7.
m Chap. 2.
51. & 16.
n Lev.
21. 10.
o Heb. 5. 4.
p Chap. 16.
31.
q Ver. 45.
Exod. 24.
r Exod. 13.
2. & 34.
19. Chap.
18. 15.
s Exod. 12.
29. 30. &
11. 12. 25.
t Chap. 1.
49.
u Ver. 40.
Chap. 4. 3.
& 8. 24.
& 18. 15.
16.
v Gen. 29.
30. Chap.
26. 57.
w Chron.
6. 1.
x Gen. 46.
11.
y Exod. 6.
17.
z Exod. 6.
18.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priests office: and the stranger that cometh nigh, shall be put to death.

11 ¶ And the LORD spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel, instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine.

13 Because all the first-born are mine; for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast, mine they shall be: I am the LORD.

14 ¶ And the LORD spake unto Moses, in the wilderness of Sinai, saying,

15 Number the children of Levi, after the house of their fathers, by their families: every male from a month old and upward, shalt thou number them.

16 And Moses numbered them according to the word of the LORD, as he was commanded.

17 And these were the sons of Levi, by their names; Gerson, and Kohath, and Merari.

18 And these are the names of the sons of Gerson by their families; Libai, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi: these are the families of the Levites, according to the house of their fathers.

21 Of Gerson was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites.

22 Those that were numbered of them, accord-

ing to the number of all the males, from a month old and upward, even those that were numbered of them, were seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle west-ward.

24 And the chief of the house of the father of the Gershonites, shall be Eliafaph the son of Lael.

25 And the charge of the sons of Gershon, in the tabernacle of the congregation, shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation:

26 And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof.

27 ¶ And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28 In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle south-ward.

30 And the chief of the house of the father of the families of the Kohathites, shall be Eliafaph the son of Uzziel.

31 And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest, shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And those that were numbered of them, according to the number of all the males from a month old and upward, were six thousand and two hundred.

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CHRIST
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† Heb. sea-ward, Chap. 1.
28.
‡ Ver. 30, 35.
§ Chap. 4.
24. Pfil.
134. 1.
|| Acts 20.
28. Rom.
12. 6. 7, 8.
¶ Chap. 4.
25.
‡ Exod.
26. 1.
§ Exod. 26.
7. Chap. 4.
25.
|| Exod. 26.
36.
¶ Exod.
27. 9.

g Ver. 31.
Chap. 4.
15. & 10.
21.

h Chap. 2.
10.

i 1 Chron.
9. 20.
& 12. 27.
k Heb. 5.
1, 4, 5: &
13, 7, 17.
l Pet. 2.
25.

7. The charge of the whole congregation;] i. e. Of all the sacrifices and services which are due to the Lord from all the people.

12. I have taken the Levites instead of the first-born.] Where-as, in gratitude to God for his great mercy in sparing the first-born of Israel, while those of Egypt were destroyed, every first-born male was consecrated to his service; Exod. 13. 2, 12, 13: and 22. 29. it is now ordered by God, that the nation be released from that obligation, by substituting the tribe of Levi to be the perpetual ministers of religion in lieu of their first-born males.

15. Number the children of Levi—every male from a month.] Because at that time the first-born, in whose stead the Levites came, Numb. 8. 16. were offered to God, Luke 2. 22. and to be redeemed; Numb. 18. 16: and from that time the Levites were consecrated to God, and were, as soon as they were capable, to be instructed in their work. Elsewhere they are numbered from twenty-

five years old, when they were entered as novices to part of their work, Num. 8. 24. and from thirty years old, when they were completely admitted to their whole office.

27. Kohath.] This family had many privileges above the others: of that were Moses and Aaron, and all the priests: they had the chief place about the tabernacle, and the care of the most holy things here below, ver. 31. and in the land of Canaan they had twenty three cities, which were almost as many as both their brethren received. See 7. 21.

32. And Eleazar—shall be chief.] Extender the high priest; whence he is called the second priest, 2 Kings 25. 18. and in case of the high-priest's absence by sickness, or other necessary occasions, he was to perform his work, 1 Kings 4. 4. and he had a superiority over all the rest of the priests and Levites.

Before
CHRIST
1490.

1 2 Cor. 14.
40. & 15.
23.

2 Acts 20.
28.

3 Chap. 7.
5. 8.
4 Gal. 2. 9.

5 Ver. 10.

6 Chap. 18.
2. 3.

7 Chap.
4. 1.

8 Chap. 26.
62.
9 2 Tim. 2.
19.

10 Ver. 12.
13. 1 Sam.
1. 27, 28.
Gal. 1. 15.

11 Ver. 39.
Chap. 1.
46. Deut.
32. 8.
Matt. 22.
14. Rom.
9. 6, 7.
12 Ver. 12,
13, 41.

35 And the chief of the house of the father of the families of Merari, *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle north-ward.

36 And under the custody and charge of the sons of Merari, *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that *serveth* thereto.

37 And the pillars of the court round about, and their sockets, and their pins, and their cords,

38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation east-ward, *shall be* Moses and Aaron, and his sons, keeping the charge of the sanctuary, for the charge of the children of Israel; and the stranger that cometh nigh, shall be put to death.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 ¶ And the LORD said unto Moses, Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me (*I am* the LORD) instead of all the first-born among the children of Israel; and the cattle of the Levites, instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the number of names, from a month old and upward, of those that were numbered of them, *were* twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be mine: *I am* the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen, of

the first-born of the children of Israel, which are more than the Levites:

47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*: the shekel is twenty *gers*ahs.

48 And thou shalt give the money wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites.

50 Of the first-born of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary.

51 And Moses gave the money of them that were redeemed, unto Aaron, and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAP. IV.

1 The age and time of the Levites service. 4 The carriage of the Kohathites, when the priests have taken down the tabernacle. 16 The charge of Eleazar. 17 The office of the priests. 21 The carriage of the Gerssonites. 29 The carriage of the Merarites. 34 The number of the Kohathites, 38 of the Gerssonites, 42 and of the Merarites.

AND the LORD spake unto Moses, and unto Aaron, saying,

2 Take the sum of the sons of Kohath, from among the sons of Levi, after their families, by the house of their fathers;

3 From thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things.

5 ¶ And when the camp setteth forward, Aaron shall come and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:

39. Twenty and two thousand.] If the particular numbers mentioned ver. 22, 28, 34. be put together, they make exactly 22300. But it is thought, that the odd 300 are omitted here, either according to the use of the holy scripture, where in so great numbers small sums are commonly neglected, or because they were the first-born of the Levites, and therefore belonged to God already, and so could not be given to him again instead of the other first-born.

43. And all the first-born males—were twenty and two thousand two hundred and threescore and thirteen.] It may appear strange, that from above 600,000 full grown men there should be no more first born sons: but it must be remembered, that only those were numbered who had been born since the slaughter of the Egyptians, which was not much above a year ago; for it was only

from that time that the first-born were to be consecrated to God.

ANNOTATIONS ON CHAP. IV.

Ver. 3. From thirty years old.] This age was prescribed, at the age of full strength of body, and therefore most proper for their present laborious work of carrying the parts and vessels of the tabernacle, and of maturity of judgment, which is necessary for the right management of holy services.

In the tabernacle.] It should have been translated about the tabernacle, for they were not allowed to enter into it.

5. And they shall take down the covering vail.] Whereby the holy place was parted from the most holy.—While the cloud or symbol of the divine presence rested upon the tabernacle, none might enter

Before CHRIST 1490. 6 And shall put thereon the covering of badgers skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

7 And upon the table of shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon.

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oyl-vessels thereof, wherewith they minister unto it.

10 And they shall put it and all the vessels thereof within a covering of badgers skins, and shall put it upon a bar.

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers skins, and shall put to the staves thereof:

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers skins, and shall put them on a bar.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it; even the censers, the flesh-hooks, and the shovels, and the basins, all the vessels of the altar; and they shall spread upon it a covering of badgers skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath, in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the son of Aaron the priest, pertaineth the oyl for the light, and the sweet incense, and the daily meat-offering, and the anointing oyl, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites, from among the Levites.

19 But thus do unto them, that they may live and not die, when they approach unto the most holy things; Aaron and his sons shall go in, and appoint them every one to his service, and to his burden.

20 But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;

23 From thirty years old and upward, until fifty years old, shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

24 This is the service of the families of the Gershonites, to serve, and for burdens.

25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers skins that is above upon it, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle, and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the appointment of Aaron and his sons, shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This is the service of the families of the sons of Gershon, in the tabernacle of the congregation: and their charge shall be under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From thirty years old and upward, even unto fifty years old shalt thou number them, every one that entereth in to the service, to do the work of the tabernacle of the congregation.

Before CHRIST 1490.

Mar. 28.

20.

2 Lev. 10.

31.

Deut. 33.

6.

Exod. 10.

21. 1 Sam.

6. 19.

Psal. 137.

1.

Chap. 16.

32.

Heb. 12.

war the warfare.

Chap. 16.

21.

Ver. 33.

Chap. 7. 8.

enter the most holy place but the high-priest, which he did but one day in the year, Lev. 16. but the cloud being removed, as a sign they were to decamp, not only Aaron, but his sons, might enter into the holiest, or Holy of holies, without any irreverence.

6. Shall put in the staves thereof. Obj. How could these staves be put in, when they were never to be taken out? Exod. 25. 15. compared with 1 Kings 8. 8. Ans. 1. These places may speak of the staves while the ark and tabernacle stood, but when they were to be removed the posture of all things was altered; 2. The Hebrew verb doth not signify putting in, but barely putting or placing or disposing, and may be understood, not of putting the

staves into the rings, wherein they constantly remained, but of the putting of them, either upon their shoulders to try and fit them for carriage, or into the holes or receptacles which probably were made in these coverings for the receiving, and covering of these gilded staves, to keep them both from the touch of the Levites, and from the inconveniencies of bad weather.

18. Cut ye not off; i. e. Do not by your neglect provoke God to cut them off for touching the holy things.

25. The tabernacle of the congregation; i. e. The ten curious curtains which covered the boards of the tabernacle; for the boards themselves were carried by the Merarites.

Before
CHRIST
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g Exod. 26.
15, 18.
h Exod. 38.
27.
i Exod. 27.
20.
k Exod. 17.
19.
l John 10. 3.
m Matth. 9.
38. Hs. 58.
10. 1 Tim.
3. 1.

† Heb. nu-
mered.

n Gen. 41.
46. 1 Chr.
23. 27.
o Sam. 5. 4.
p Luke 3. 23.

q Chap. 3.
28.

r Dent. 12.
8. Matth.
28. 20.

s Ver. 14.
t Heb. 5. 4.

u Chap. 8.
25.

v Chap. 3.
22.

w Math. 9.
38. Luke
29. 13.
x Cor. 15.
30.

31 And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; the ^a boards of the tabernacle, and the bars thereof, and the pillars thereof, and ^b sockets thereof;

32 And the pillars of the court round about and their ^c sockets, and ^d their pins, and their cords, with all their instruments, and with all their service: and ^e by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the ^m service of the families of the sons of Merari, according to all their service in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron and the chief of the congregation [†] numbered the sons of the Kohathites, after their families, and after the house of their fathers.

35 From ^a thirty years old and upward, even unto fifty years old, every one that entreth in to the service for the work in the tabernacle of the congregation:

36 And those that were numbered of them, by their families, were ^o two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation; which Moses and Aaron did number, ^p according to the commandment of the LORD by the hand of Moses.

38 And those that were ^q numbered of the sons of Gershon, throughout their families, and by the house of their fathers;

39 From thirty years old and upward, even unto ^r fifty years old, every one that entreth in to the service, for the work in the tabernacle of the congregation:

40 Even those that were numbered of them, throughout their families, by the houses of their fathers, were ^s two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that ^t might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers;

43 From thirty years old and upward, even unto fifty years old every one that entreth in to the service, for the work in the tabernacle of the congregation:

44 Even those that were numbered of them,

after their families, were ^u three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the ^x chief of Israel numbered, after their families, and after the house of their fathers;

47 From thirty years old and upward, even unto fifty years old, every one that came to do the service of the ministry, and the service of the ^y burden in the tabernacle of the congregation;

48 Even those that were numbered of them were ^z eight thousand and five hundred and fourscore.

49 ^a According to the commandment of the LORD, they were numbered by the hand of Moses, every one according to his service, and ^b according to his burden: thus were they numbered of him, as the LORD commanded Moses.

CHAP. V.

1 The unclean are removed out of the camp. 5 Re-stitution is to be made in trespasses. 11 The trial of jealousy.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put ^a out of the camp every ^b leper, and every one that hath an ^c issue, and whosoever is denied by the ^d dead.

3 Both ^e male and female shall ye put out, without the camp shall ye put them; that they ^f defile not their camps in the midst whereof I ^g dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, say-

6 Speak unto the children of Israel, When a man or woman shall commit ^h any sin that men commit, to do a trespass against the LORD, and that person be guilty;

7 Then they shall ⁱ confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the ^j fifth part thereof, and give it ^k unto him against whom he hath trespassed.

8 But if the man have no kinsman to recom-
pense the trespass unto, let the trespass be recom-

ANNOTATIONS ON CHAP. V.

Ver. 2. Put out of the camp.] In which the people dwelt; as afterward out of the cities and towns, that they might not converse with others and infect them.

6. Be guilty.] i. e. Shall be sensible of his guilt.

7. And add unto it the fifth part.] In cases of theft detected, the criminal is bound to restore four, and in some cases five times the value; Exod. 22. 1, 2. But here, he who ingenuously confessed a secret fault is more mildly dealt with, being amerced only in a fifth part of the principal, together with a ram of atonement, and that in order to encourage restitution.

13. Then

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q Chap. 3.
34.
r Cor. 12.
8.
x Acts 15.
23. 1 John
9. 1 Cor.
1. 14.

y 2 Cor. 11.
26. 1 Tim.
3. 1.

z Chap. 1.
27.

a Ver. 41.

b 1 Tim. 3.
2. 1a 36.
4, 10. 11.
2 Tim. 1.
3.

c Lev. 15.
2.

d Chap. 9.
6, 10.

e 19. 11.
8. 37. 19.

f Chap. 11.
14, 15.

g Gal. 3. 18.

h Chap. 19.
22. Hg. 1.

i 13. 1 Cor.
6. 17.

j Heb. 11.
15.

k Lev. 26.
12.

l Lev. 6. 4.

m Job 33.
27, 28.

n Prov. 18.
13.

o Lev. 6. 5.

p Lev. 6. 5.

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 1. Before the LORD, even to the priest: beside the ram of the atonement, whereby an atonement shall be made for him.

9 And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every mans hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any mans wife go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley-meal; he shall pour no oyl upon it, nor put frankincense thereon, for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD.

17 And the priest shall take holy water in an earthen vessel, and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water.

18 And the priest shall set the woman before the LORD, and uncover the womans head, and put the offering of memorial in her hands, which is the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse.

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lien with thee, and if thou hast not gone aside to un-

cleanness with another in stead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside to another in stead of thy husband, and if thou be defiled, and some man hath lien with thee beside thine husband:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;

22 And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot them out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

25 Then the priest shall take the jealousy-offering out of the womans hand, and shall wave the offering before the LORD, and offer it upon the altar.

26 And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass that if she be defiled, and have done trespass against her husband; that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This is the law of jealousies, when a wife goeth aside to another in stead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh up-

13. *There be no witness against her:]* For if it was witnessed, she was to die for it, Lev. 20. 10.

15. *He shall bring her offering.]* By way of solemn appeal to God, whom hereby she desired to judge between her and her husband.

16. *Shall bring her:] i. e.* The woman: but of her he speaks, ver. 18. or *it, i. e.* the offering, which is last spoken of; so the feminine gender is put for the masculine or the neuter, of both which we have instances.

17. *Holy water:]* Either water out of the holy laver, Exod. 30. 18. or perhaps the water of purification appointed for such kind of uses, Num. 19. 9. This was used, that, if she were guilty, she might be afraid to add profaneness and the pollution of holy things to her other crime.

The dust,] To express her sorrowful and shameful condition.

18. *The bitter water:]* So called, either from the bitter taste

which the dust gave it, or from the bitter effects of it upon her, if she were guilty.

21. *A curse, and an oath:] i. e.* A form of cursing or imprecatory oaths, that when they would curse a person, they may wish that they may be as cursed and miserable as thou wast upon this occasion.

23. *He shall blot them out with the bitter water:]* Or, raise or scrape them out, and cast them into the bitter water: whereby it was signified, that, if she was innocent, the curses should be blotted out and come to nothing; and if she were guilty, she should find in her the effects of this water which she drunk, after the words of this curse had been scraped and put in.

24. *He shall cause the woman to drink,]* To wit, after the jealousy-offering was offered, ver. 26.

28. *Shall conceive seed:] i. e.* Shall bring forth children, as the Jews say, in case of her innocence, infallibly she did, yea thou

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1. Rom. 7. 2.

2. Lev. 18. 20.

3. Josh. 6. 26. 1 Sam. 14. 24.

4. Jer. 39. 23.

5. Prov. 10. 7.

6. Deut. 27. 15. Neh. 8. 6.

7. Exod. 17. 14. 18. 43.

8. 18. 43.

9. 18. 43.

10. 18. 43.

11. 18. 43.

12. 18. 43.

13. 18. 43.

14. 18. 43.

15. 18. 43.

16. 18. 43.

17. 18. 43.

18. 18. 43.

19. 18. 43.

20. 18. 43.

21. 18. 43.

22. 18. 43.

23. 18. 43.

24. 18. 43.

25. 18. 43.

26. 18. 43.

27. 18. 43.

28. 18. 43.

29. 18. 43.

30. 18. 43.

31. 18. 43.

32. 18. 43.

33. 18. 43.

34. 18. 43.

35. 18. 43.

36. 18. 43.

Before CHRIST 1490. on him, and he be jealous over his wife, and shall let the woman before the LORD, and the priest shall execute upon her all this law.

Lev. 10.
17. Each.
4, 5, 6.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

CHAP. VI.

1 The law of the Nazarites. 22 The form of blessing the people.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD.

3 He shall separate himself from wine, and from strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried.

4 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

5 All the days of the vow of his separation, there shall no razor come upon his head: until the days be fulfilled in the which he separateth himself unto the LORD, he shall be holy; and shall let the locks of the hair of his head grow.

6 All the days that he separateth himself unto the LORD, he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head.

8 All the days of his separation he is holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtles, or two young pigeons to the priest, to

the door of the tabernacle of the congregation.

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass-offering: but the days that were before shall be lost, because his separation was defiled.

13 ¶ And this is the law of the Nazarite: When the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation.

14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish, for a burnt-offering, and one ew-lamb of the first year without blemish, for a sin-offering, and one ram without blemish, for peace-offerings.

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings.

16 And the priest shall bring them before the LORD, and shall offer his sin-offering, and his burnt-offering.

17 And he shall offer the ram for a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 And the Nazarite shall shave the head of his separation, at the door of the tabernacle of the congregation; and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace-offerings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer; and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven.

she was barren before: or, shall be as capable of bearing children, as other women.

31. *Then shall the man be guiltless from iniquity;*] Which he should not have been, if he had either dissembled or indulged her in so great a wickedness, and not endeavoured to bring her either to repentance or punishment, see *Mat. 1. 19.* or cherished suspicions in his breast, and thereupon proceeded to hate her, or cast her off.

And this woman shall bear her iniquity;] i. e. The punishment of her iniquity, whether she was false to her husband, or, by any light and foolish carriage, gave him occasion to suspect her to be so.

ANNOTATIONS ON CHAP. VI.

Ver. 2. *Either man or woman;*] For both sexes might make this vow, if they were free and at their own disposal, for otherwise their parents or husbands could disannul the vow, *Numb. 30. 4.*

A vow of a Nazarite,] Whereby they did sequester themselves

in a great part from worldly employments and enjoyments, that they might entirely consecrate themselves to God's service; and this either for their whole life time, of which see *Judg. 13. 5.* and *16. 17. 1 Sam. 1. 11. Luke 1. 15.* or for a less and limited space of time, of which in this chapter.

5. *There shall no razor come upon his head.*] This was appointed as a sign of his mortification to worldly delights.

7. *The consecration;*] The token of his consecration; to wit, his long hair.

9. *The seventh day;*] To be reckoned from the time of his pollution.

11. *He sinned;*] i. e. Contracted a ceremonial uncleanness.

12. *The days of his separation;*] As many days as he had before separated or vowed unto God.

19. *The sodden shoulder;*] The left shoulder, as it appears from ver. 20. where this is joined with the heave-shoulder, which was the right-shoulder, and which was the priest's due in all sacrifices, *Lev. 7. 32.* and in this also.

21. *Beside*

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20 And the priest shall wave them for a wave-offering before the LORD; this is holy for the priest, with the wave-breast, and heave-shoulder: and after that the Nazarite may drink wine.

21 This is the law of the Nazarite, who hath vowed, and of his offering unto the LORD for his separation, besides that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee;

25 The LORD make his face shine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they shall put my name upon the children of Israel, and I will bless them.

C H A P. VII.

1 The offering of the princes at the dedication of the tabernacle: 10 Their offerings at the dedication of the altar. 89 God speaketh to Moses from the mercy-seat.

AND it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That the princes of Israel, heads of the house of their fathers (who were the princes of the tribes, and were over them that were numbered) offered;

3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox; and they brought them before the tabernacle.

4 And the LORD spake unto Moses, saying,

5 Take it of them, that they may be to do

the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service.

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders.

10 ¶ And the princes offered for dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day, was Nahshon the son of Amminadab, of the tribe of Judah.

13 And his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them were full of fine flour mingled with oyl, for a meat-offering:

14 One spoon of ten shekels of gold, full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

16 One kid of the goats for a sin-offering.

17 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer.

19 He offered for his offering one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat offering:

ANNOTATIONS ON CHAP. VII.

Ver. 1. On the day that Moses had fully set up the tabernacle, &c.] That is, on the day after every thing was finished relating to the tabernacle, the priests, Levites, &c. On the day is a Hebraism, signifying after such a time. See ver. 8, 88.

18. On the second day Nethaneel—did offer.] It will be observed, that there is no difference in the offerings of these princes; but all offered plate of equal weight, and an equal number of sacrifices: which might be so ordered to prevent all vain-boasting and emulation among men of equal authority and place. If any should object against so many repetitions, they should remember, that such repetitions are more suitable to the simplicity of the primitive times. Hence we meet with so many of them in Homer, who is thought to have lived near the times of Moses.

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67 His offering was one silver charger, the weight whereof was an hundred and thirty shekels; one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering.

68 One golden spoon of ten shekels, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-offering:

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the † eleventh day Pagiel the son of Ocran, prince of the children of Asher, offered.

73 His offering was one silver charger, the weight whereof was an hundred and thirty shekels; one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat offering:

74 One golden spoon of ten shekels, * full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt offering:

76 One kid of the goats for a sin-offering:

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, offered.

79 His offering was one silver charger, the weight whereof was an hundred and thirty shekels; one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

80 One golden spoon of ten shekels, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82 One kid of the goats for a sin-offering:

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Ahira the son of Enan.

84 This was the † dedication of the * altar (in the day when it was † anointed) by the † princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver weighing an hundred and thirty shekels, each bowl seventy: all the sil-

ver vessels weighed two * thousand and four hundred shekels after the shekel of the sanctuary.

86 The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels.

87 All the oxen for the burnt-offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their * meat-offering: and the kids of the goats for sin-offering, twelve:

88 And all the oxen for the sacrifice of the peace-offerings, were twenty and four bullocks; the rams sixty, the he-goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

89 And when Moses was gone into the tabernacle of the congregation, to speak * with him; then he heard voice of one speaking unto him from off the † mercy-seat that was upon the ark of testimony, from between the two cherubims: and he † spake unto him.

CHAP. VIII.

¶ How the lamps are to be lighted. 5 The consecration of the Levites: 23 The age and time of their service.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him; When thou * lightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof, over against the candlestick; as the LORD commanded Moses.

4 And this work of the † candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof; was beaten work: according unto the * pattern which the LORD had shewed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the † Levites from * among the children of Israel, and † cleanse them.

7 And thus shalt thou do unto them, to cleanse them: sprinkle † water of purifying upon them, and let them shave all their flesh, and let them wash their * clothes, and so make themselves clean.

8 Then let them take a young bullock with his meat-offering, even fine flour mingled with

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2 Ezra 8.
25, 26.

a Ver. 29.
60.

b Ver. 27.
23, 29, 35,
41, 47, 53,
59, 65, 71,
77, 83.

c Num.
12, 8.

d Exod. 25.
21.

e 1 Sam.
4, 4.

f Deut. 4.
35. Exod.
25, 22.

a Exod. 25.
37, & 40.

25. Lev.
24, 2.

b Exod. 25.
37. Rev.
1, 20.

c Exod. 25.
40. Eccl.
12, 11, 12.

12. Matt. 28.
10.

1 Tim. 1.
3, 4.

2 Tim. 1.
11.

3. Chap.
3, 6.

3. 9.
f Lev. 14.

9. Plai. 72.
2. Isa. 52.

11, 2 Cor.
7, 1.

† Heb. † wash
water.

g Exod. 19.
10.

ANNOTATIONS on CHAP. VIII.

Ver. 2. Shall give light over against the candlestick.] Rather, shall shine from before the face of the candlestick; shall lighten every part of the room where the candlestick was placed: the sanctuary had no windows, therefore all the light proceeded from the lamps placed on the candlestick.

7. Water of purifying.] This water was mixed with the ashes of a red heifer, Numb. 19. 9.

Z. 3. 20. The

89. Moses—heard the voice of one speaking unto him, &c.] This explains the manner how God communicated his will to Moses, not by some impression on his mind in a vision, or by representing things to him in a dream, but by a clear and distinct voice; but at the same time he saw no image or similitude.

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and, and another young bullock shalt thou take for a sin-offering.

9 And thou shalt bring the Levites before the tabernacle of the congregation; and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD, and the children of Israel shall put their hands upon the Levites:

11 And Aaron shall offer the Levites before the LORD, for an offering of the children of Israel; that they may execute the service of the LORD.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin-offering, and the other for a burnt-offering unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

15 And after that shall the Levites go in, to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering.

16 For they are wholly given unto me from among the children of Israel; in stead of such as open every womb, even in stead of the first-born of all the children of Israel, have I taken them unto me.

17 For all the first-born of the children of Israel are mine, both man and beast: on the day that I smote every first-born in the land of Egypt, I sanctified them for myself.

18 And I have taken the Levites for all the first-born of the children of Israel.

19 And I have given the Levites as a gift to Aaron, and to his sons, from among the children of Israel; to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses and Aaron, and all the congregation of the children of Israel did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites, were purified, and they washed their clothes: and Aaron offered them

an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in, to do their service in the tabernacle of the congregation before Aaron and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 And the LORD spake unto Moses, saying,

24 This is it that belongeth unto the Levites: from twenty and five years old and upward, they shall go in to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAP. IX.

The passover is commanded again. 6 A second passover allowed for them that were unclean or absent. 15 The cloud guideth the removings and encampings of the Israelites.

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year, after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep the passover at his appointed season.

3 In the fourteenth day of this month at even ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even, in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 And there were certain men who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses, and before Aaron on that day.

7 And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

10. The children of Israel;] Some in the name and stead, and by the appointment of all, to wit, either the first-born, or rather the princes or chiefs of each tribe, who used to transact things in the name of their tribes.

Shall put their hands upon the Levites:] Whereby they signified their transferring of that right of ministering to God from the first-born, in whose hands it formerly was, unto the Levites.

11. Aaron shall offer, &c.] Heb. shall wave the Levites for a wave-offering. Le Clerc conjectures, that they were only presented before God at the altar, or went round about the altar at Aaron's command; for the word often signifies to offer in general.

13. And offer them;] i. e. After having offered them.

15. Thou shalt cleanse them;] i. e. After thou hast cleansed them.

Before CHRIST 1490. 8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey far off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover, they shall keep it.

13 But the man that is clean, and is not in a journey, and forbearth to keep the passover; even the same soul shall be cut off from his people, because he brought not the offering of the LORD in his appointed season: that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD, according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance both for the stranger, and for him that was born in the land.

15 ¶ And on the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway: the cloud covered it by day, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle; then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in the tents.

19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And so it was when the cloud was a few days upon the tabernacle; according to the command-

ment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And so it was when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed.

22 Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD at the commandment of the LORD by the hand of Moses.

CHAP. X.

The use of the silver trumpets; 11 The Israelites remove from Sinai to Paran: 14 The order of their march, 29 Hobab is intreated by Moses not to leave them. 33 The blessing of Moses at the removing and resting of the ark.

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of an whole piece shalt thou make them: that thou mayst use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselves to thee, at the door of the tabernacle of the congregation.

4 And if they blow but with one trumpet, then the princes which are heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the south side, shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together; you shall blow, but you shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets, and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the

ANNOTATIONS ON CHAP. IX.

Ver. 10. *If any man—be unclean by reason of a dead body, &c.* The same is to be understood of all other cases of legal uncleanness.

14. *A stranger;* To wit, a proselyte.

15. *The tent of the testimony;* So called because of the ark which contained the divine law or testimony, i. e. the ten commandments.

ANNOTATIONS ON CHAP. X.

Ver. 2. *Two trumpets.* For Aaron's two sons, though afterwards the number of the trumpets was much increased, as the number of the priests also was. See 2 Chron. 5. 12.

3. *They;* i. e. The priests, by comparing this with ver. 8.

8. *The sons of Aaron—shall blow with the trumpets;*

To

Before CHRIST 1490. enemy that ¹ oppresseth you, then ye shall blow an alarm with ¹ the trumpets: and ye shall ² be remembered before the LORD your God, and ye shall be saved from your enemies.

b Chap. 31.
6. 2 Chr.
13. 12, 15.
i Joel. 2.
15.
k Gen. 8.
1. Ezek.
33. 3, 7.
l 1 Chron.
5. 12.
m Ezra 3. 20.
n Deut. 16.
34.
o Pál. 8. 1.
3.
p Chap. 29.
1. 1 Chr.
15. 24.
2 Chron.
7. 6, & 29
26. Neh.
12. 35.
q 2 Chron.
29. 28.
r Ezra 3.
10. Col. 3.
16.
s Chap. 1.
1.
t Chap.
9. 1.
1 Chap. 9.
15.
u Exod.
24. 1.
v Deut. 1.
1. & 33. 2.
y Chap. 9.
18.
z Chap. 9.
23.
a Chap.
2. 3.
b Heb. 11.
27. 28.
c Chap. 7.
3. 9.
d Chap. 2.

enemy that ^k oppresseth you, then ye shall blow
an alarm with ⁱ the trumpets: and ye shall ^k be
remembred before the LORD your God, and ye
shall be saved from your enemies.

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow ^o with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before your God: I am the LORD your God.

11. ¶ And it came to pass on the twentieth day of the 2^d second month, in the 2^d second year, that the 1st cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of ^u Sinai; and the clond rested in the wilderness of ^z Paran.

13 And they first took their journey, according to the ⁷ commandment of the LORD by the ² hand of Moses.

14 ¶ In the first place went the standard of the camp of the children^a of Judah, according to their armies: and over his host was Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar, was Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun, *was* Eliab the son of Helon.

17 And the tabernacle was ^b taken down; and the sons of Gershon, and the sons of Merari set forward; ^c bearing the tabernacle

18 ¶ And the standard of the camp of ^d Reuben set forward according to their armies : and over his host was Elizur the son of Shedeur.

19. And over the host of the tribe of the children of Simeon, was Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the chil-

dren of Gad, *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the sanctuary; and *the other* did set up the tabernacle against they came.

22 ¶ And the standard of the camp of the children of Ephraim let forward according to their armies : and over his host was Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh, *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin, was Abidan the son of Gideoni.

25 ¶ And the standard of the camp of the children of Dan set forward, *which was the rearward of all the camps throughout their hosts:* and over his host *was* Abiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher, *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali, was Abira the son of Enan.

28 † Thus *were* the journeyings of the children of Israel, according to their armies, when they set forward.

29 ¶ And Moses said unto * Hobab the son of Raguel the Midianite, Moses father-in-law, We are journeying unto the place of which the LORD said, I will give it you : come thou with us, and we will do thee good : for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will ^b not go; ^b Judg. 1.
but I will depart to mine own land, and to my ¹⁶
kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And

To oblige them to the greater regard and observance, as if God himself had called them.

9. *Ye shall be saved from your enemies.*] If you use this ordinance of God with trust and dependence upon God for help; which condition is necessarily to be understood from divers other scriptures, where it is expressed.

10. *Days of your gladness;*] i. e. Days appointed for rejoicing and thanksgiving to God.

12. *And the cloud rested in the wilderness of Paran.*] Dr Wells is of opinion, that the wilderness of Paran is taken in scripture some times in a large, and sometimes in a stricter sense. In the latter it signified only that part of the desert of Arabia between Hazareth on the west and mount Seir on the east; but in the former it seems to have denoted all the desert lying between the wildernesses of Shur westward towards Egypt, and mount Seir or the land of Edom eastward; between the land of Canaan northward and Red-sea southward: in which sense it comprehended Kibroth Hat-taavah and Hazareth; and in this sense Moses seems to have used it in this place, as also in *Deut. 1. 19. When we departed from Horeb, we went through all that great and terrible wilderness, &c.* that is, the wilderness of Paran.

21. *The other;*] *i. e.* The Gershonites, and Merarites, as is evident, both from their work and office, which was to take down

and set up the tabernacle, *Numb.* 3. 25, 26. and 4. 22,—33. and from *ver.* 17. who therefore marched after the first camp, a good distance from and before the Kohathites, that they might prepare the tabernacle for the reception of its utensils, which the Kohathites brought some time after them.

29. *Raguel*,] Called also *Revel*, *Exod.* 2. 18. who seems to be the same who is called *Jethro*, *Exod.* 3. 1. it being usual in scripture for one person to have two or three names. And therefore this Hobab is not Jethro, but his son; which may seem more probable, because Jethro was old, and unfit for travel, and desirous, as may well be thought, to die in his own country, whither he returned, *Exod.* 18. 27. but Hobab was young, and fitter for these journeys, and therefore intreated by Moses to stay and bear their company.

Moses father in law.] Which words seem to belong to Raguel, or Revel, not to Hobab, though others are of another mind.

31. *Thou mayest be to us instead of eyes.*] To direct and guide us : for though the cloud determined them to a general place, yet many particulars might be uncertain and unknown to Moses, whereas Hobab, having long lived in those parts, might be able to advise him, as concerning the conveniences of water for their cattle, concerning the safety or danger of the several parts by reason of fer-

pent

Before CHRIST 1490. 32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the ^a mount of the LORD ^b three days journey: and the ark of the covenant of the LORD went before them in the three-days journey, to search out a resting-place for them.

34 And the ^a cloud of the LORD was ^a upon them ^b by day, when they went out of the camp.

35 And it came to pass when the ark set forward, that Moses said, ^a Rise up, LORD, and let ^a thine enemies be ^a scattered; and let them that hate thee, flee before thee.

36 And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

C H A P. XI.

1 The burning at Taberah quenched by Moses' prayer.

4 The people lust for flesh, and for the manna.

10 Moses complaineth of his charge: 16 God divideth his burden unto seventy elders: 31 Quails are given in wrath at Kibroth-hattaavah.

AND when the people ^a complained, it ^b displeased the LORD: and the LORD heard it; and his anger was kindled; and the ^c fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was ^d quenched.

3 And he called the name of the place ^e Taberah: because the fire of the LORD burnt among them.

4 ¶ And the ^e mixt multitude that was among them, ^f fell a lusting: and the children of Israel

also wept again, and said, ^g Who shall give us flesh to eat?

5 We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the ^h garlick:

6 But now our soul is ⁱ dried away; there is nothing at all, besides this manna, ^j before our eyes.

7 And the manna was as coriander-seed, and the colour thereof as the colour of ^k bdellium.

8 And the people went about, and gathered it, and ^l ground it in mills, or beat it in a mortar, and baked it in pans, and made ^m cakes of it: and the taste of it was as the taste of ⁿ fresh oyl.

9 And when the dew ^o fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, Wherefore hast thou ^p afflicted thy servant? and wherefore have I not ^q found favour in thy sight, that thou layest ^r the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldst say unto me, Carry them in thy ^s bosom (as a ^t nursing father beareth the sucking child) unto the land which thou swarest unto their fathers?

13 ^u Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh that we may eat.

14 I am not able to bear all this people alone, because it is too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my ^v wretchedness.

4. The mixt multitude,] Consisting of Egyptians or other people, which being affected with God's miraculous works in Egypt, and thereupon believing the promise of God to carry them to a land of milk and honey, for their own advantage joined themselves to the Israelites, *Exod.* 12. 38.

The children of Israel—wept again.] This relates, either to their former murmuring upon this occasion a twelve month before, *Exod.* 16. 2. or rather to their complaining, mentioned ver. 1. to denote the aggravation of their sin, that having just now sinned in the same kind, and sorely smarted for their sin, and being but newly delivered from their fears and dangers caused thereby, they forthwith murmur again, and that more passionately than before, expressing themselves in tears and bitter words.

Flesh.] This word is here taken generally so as to include fish, as the next words shew,

11. Wherefore have I not found favour in thy sight?] Why didst thou not hear my prayer, when I desired that thou wouldst excuse me, and commit the care and government of this unruly people to some other person? See *Exod.* 3. 11. and 4. 10.

15. My wretchedness;] Heb. *my evil*, i. e. my intolerable anguish and torment, arising from the insuperable difficulty of my office and work of ruling this people, and from the dread of their utter extirpation which they will bring upon themselves, and the dishonour which thence will accrue to God and to religion.

pents or wild-beasts, or enemies, in the parts adjoining to them, that so they might guard themselves better against them. Or this is to be understood of his directing them, not so much in their way, as about great and difficult matters, wherein the counsel he had from God did not exclude the advice of men, as we see in Hobab's father Jethro, *Exod.* 18.

33. And the ark of the covenant of the Lord went before them.] The words may be thus literally translated; The ark of the Lord marched in their presence: the cloud was over it in the midst of the army, and conspicuous to their view.

To search out a resting place:] To direct them in finding it out.

A N N O T A T I O N S ON CHAP. XI.

Ver. 1. And when the people complained:] When they began to mutter some complaints to themselves, but not openly to Moses. They grew weary of living on manna, ver. 4, 5. and desirous of a variety of food.

The fire of the Lord;] i. e. A fire sent from God in an extraordinary manner.

In the uttermost parts of the camp;] Either because the sin began there among the mixt multitude, who probably had their place there, or amongst those who were feeble and weary with their last journey, and therefore hindmost in the march.

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Exod. 24.

1. 9.

2. Deut. 10.

18.

Gen. 12.

Exod.

34. 5.

2. Kings

2. 15.

Joel 2. 28.

John 7. 39.

1 Cor.

22. 4.

Exod. 18.

21. 21.

Acts 6. 3.

Judg. 2.

4. & 21. 2.

Exod. 12.

37. Chap.

1. 46. & 2.

32.

f John 6.

7. 9.

2. Kings

7. 2.

g Isa. 50.

2. & 59.

2. Micah

2. 7.

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Before
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Exod. 16.
18. Ezck.
45. 17.
Psal. 78.
27.
† Heb. not
yet cut off.
Joc. 1. 5.
Psal. 73.
30. 31.
2. Psal. 106.
14. 15.
† Deut. 9.
22. 1 Cor.
10. 6.
* That is,
The grave
of lust.
2 Chap. 33.
17. Deut.
3. 1.

32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least, gathered ten homers: and they spread them all abroad for themselves round about the camp.

33 And while the flesh was yet between their teeth, ere it was chewed; the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.

35 And the people journeyed from Kibroth-hattaavah, unto Hazeroth: and abode at Hazeroth.

C H A P XII.

1 God rebuketh the sedition of Miriam and Aaron.
10 Miriam's leprosy is healed at the prayer of Moses: 14 God commandeth her to be shut out of the host.

AND Miriam and Aaron spake against Moses, because of the Ethiopian woman, whom he had married: for he had married an Ethiopian woman,

2 And they said, Hath the LORD indeed spoken

only by Moses? hath he not spoken also by us? And the LORD heard it.

3 (Now the man Moses was very meek, above all the men which were upon the face of earth)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

7 My servant Moses is not so, who is faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them, and he departed.

10 And the cloud departed from off the ta-

† Chap. 14. 14. Deut. 34. 10. Jer. 32. 4. 1 John 1. 1, 2. 2 John 12. 3 John 14. 9 1 Cor. 13. 12. 2 Pet. 2. 10.

Before
CHRIST
1490.

Exod. 15.
20.
d Gen. 19.
33. Psal.
94. 7. 8.
e Chap. 16.
11. Matt.
11. 29. &
21. 5.
f 2 Cor.
11. 5. 6.
Psal. 106.
23. 32.
g Psal. 64.
7. 114. 30.
13.
h Psal. 76.
9.
i Gen. 11.
5.
k Psal.
99. 7.
l Gen.
20. 7.
m Job 4.
13.
n Gen. 20.
3. 1 Kings
3. 5.
o 1 Tim.
3. 15.

their opinions what this food was, which we translate quails, some endeavouring to prove that our translation is right, while others attempt to shew, that, instead of quails, the word should have been rendered locusts. The original term implies both; and perhaps both were sent at the same time. The psalmist seems to favour this interpretation, when he says that God rained flesh up n them as thick as dust, and feathered fowls as the sand of the sea.

32. Ten homers.] The word homer, in this place, is probably intended only to imply a large quantity in general.

A N N O T A T I O N S O N C H A P. XII.

Ver. 1. Miriam and Aaron.] Miriam seems to be first named, because she was the chief instigator or first mover of the sedition; wherefore she also is more eminently punished.

Ethiopian woman:] Which was either, 1. Zipporah, who is here called an Ethiopian, in the Hebrew a Cushite, because she was a Midianite: the word Cush being generally used in scripture, not for Ethiopia properly so called below Egypt, but for Arabia, as some late learned men have evidently proved. If she be meant, as it is commonly conceived, it is supposed they did not quarrel with him for marrying her, because that was done long since, but for indulging her too much, and being swayed by her and her relations, by whom they might think he was persuaded to make this innovation, and to chuse seventy rulers, as he had been formerly, Exod. 18. by which copartnership in government they thought their authority and reputation much diminished. Or, 2. some other woman, though not named in scripture, whom he married, either whilst Zipporah lived, or rather because she was now dead, though that, as many other things, be not recorded: for, as the quarrel seems to be about his marrying a stranger, so it is probable it was a late and fresh occasion about which they contended, and not a thing done forty years ago.

3. The man Moses was very meek, &c.] Quest. Did it become

Moses thus to commend himself? Answer. The holy pen-men of scripture are not to be measured or censured by other profane writers, because they are guided by special instinct in every thing they write: and as they oft-times publish their own, and their near relations greatest faults, where it may be useful to the honour of God, and the edification of the church in after ages, so it is not strange if for the same reasons sometimes they commend themselves, especially when they are forced to it by the insolence and contempt of their adversaries, which was Moses's case here; in which case St Paul also commends himself, 2 Cor. 11. 5, &c. and 12. 11, 12, which they might the better do, because all their writings and carriage made it evident to all men, that they did not this out of vain-glory, and that they were exalted above the affectation of mens praises, and the dread of mens reproaches.

6. In a vision:] Whereby God represents things to the mind of a prophet when he is awake, as Gen. 15. 1. and 46. 2. Dan. 8. 18. and 10. 8.

7. Who is faithful in all mine house,] i. e. My church and people; and who hath discharged his office faithfully, and not partially and self-seekingly; as you falsely accuse him.

8. With him will I speak mouth to mouth:] i. e. Distinctly, by an articulate voice; immediately and familiarly, not by an interpreter, nor by shadows and representations in his fancy, as it is in visions and dreams.

Apparently:] Plainly and certainly.

Not in dark speeches:] Not in parables, similitudes, riddles, dark resemblances; as by shewing a boiling pot, an almond tree, &c. to Jeremiah, or a chariot with wheels, &c. to Ezekiel.

And the similitude of the Lord shall he behold.] These words may be much better translated in connection with the foregoing, thus; Not in dark speeches, and in a figure, shall he behold the Lord; for Moses expressly declares, Deut. 4. 15. that he saw no similitude of the Deity.

10. And the cloud departed from off the tabernacle.] It stood at a great

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 1. Before the tabernacle, and behold, Miriam became ^a leprous, white as snow: and Aaron looked upon Miriam, and behold, *she was* leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the ^c sin upon us, wherein we have done ^a foolishly, and wherein we have sinned.

12 Let her not be as one ^a dead; of whom the flesh is half consumed, when he cometh out of his mothers womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God. I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but ^c spit in her face, should she not be ashamed ^a seven days? let her be shut out from the camp seven days, and after that let her be received in again.

15 And Miriam was ^a shut out from the camp seven days: and the people ^b journeyed not, till Miriam was brought in again.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

CHAP. XIII.

1 The names of the men who were sent to search the land: 17 Their instructions: 21 Their acts: 26 Their relation.

AND the ^a LORD spake unto Moses, saying,
 2 ^b Send thou men, that they may ^c search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the ^d commandment of the LORD, sent them from the wilderness of Paran: all those men were ^c heads of the children of Israel.

4 And these were their names: Of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, ^a Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Sufi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, ^a Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun, Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way ^c south-ward, and go up into the ^a mountain:

18 And see the land what it is, and the people that dwelleth therein, whether they be strong or weak, few or many;

19 And what the land is that they dwell in, whether it be ^a good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;

20 And what the land is, whether it be ^a fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land (now the time was the time of the first-ripe grapes.)

21 ¶ So they went up, and searched the land, from the wilderness of ^a Zin, unto ^b Rehob, as men come to ^a Hamath.

22 And

great distance from them, till Miriam was removed from the tabernacle, and carried out of the camp.

Miriam became leprous:] She, and not Aaron, either because she was first or chief in the transgression; or because God would not have his worship either interrupted or dishonoured, which it must have been if Aaron had been leprous.

11. Lay not the sin upon us:] Let not the guilt and punishment of this sin rest upon us, upon her in this kind, upon me in any other kind, but pray to God for the pardon and removal of it.

12. If her father had but spit in her face:] i. e. Expressed some eminent token of indignation and contempt, which this was, Job 30. 10. Isaiah 50. 6.

ANNOTATIONS ON CHAP. XIII.

Ver. 2. Send thou men.] It appears from Deut. 1. 22. that the people first requested that spies should be sent, and this out of a diffidence of God's promise, as is probable from the following story; and consequently this command is only in compliance to their humour.

16 And Moses called Oshea—Jehoshua.] We find him called Joshua, Exod. 17. 9. when he went to fight the Amalekites. The word is of the same import with Jesus, (i. e. a saviour;) and therefore, in the Septuagint translation he is more than once called by that name.

17. Into the mountain:] i. e. Into the mountainous country, and thence into the valleys, and so take an exact survey of the whole land.

19. Whether in tents or in strong holds.] The words may be better translated, as in the vulgate and Septuagint, Whether in cities with or without walls.

21. From the wilderness of Zin.] In the south of Canaan, Numb. 34. 3. Josh. 15. 3. differing from the wilderness of Sin, which was nigh unto Egypt, Exod. 16. 1.

Unto Rehob, as men come to Hamath:] i. e. From the south they passed through the whole land even to the northern part of it, Rehob, a city in the north-west part, Josh. 19. 28. Judg. 1. 31. and Hamath, a city in the north-east part, Josh. 19. 35. Ezek. 47. 17.

22. And

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Gen. 13.

18.

Joh. 15.

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Judg. 7.

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Ver. 18.

Deut. 33.

1. 18.

Psal. 17.

14.

Psal. 78.

12. 18. 19.

11.

That is

A cluster of

grapes.

Chap. 14.

34. Acts

1. 3.

Gen. 14.

6.

Deut. 1.

19.

Exod. 3.

8. & 33. 3.

Deut. 1.

15.

Deut. 9.

1. & 3. 5.

Jer. 5. 10.

Deut. 9.

2.

Exod.

17. 8.

Gen. 15.

20.

Judg. 1.

19.

Chap. 14.

6, 7.

22 And they ascended by the south, and came unto ^a Hebron; where ^b Ahiman, Shephai, and ^c Talmai, ^d the children of Anak were (now Hebron was ^e built seven years before ^f Zoan in Egypt.)

23 And they came unto the brook of ^g Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

24 The place was called the brook Eschol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty ^h days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of ⁱ Paran, to ^j Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely ^k it floweth with milk and honey; and this is the fruit of it.

28 Nevertheless, the people ^l be strong that dwell in the land, and the cities ^m are walled, and very great: and moreover, we saw the children of ⁿ Anak there.

29 The ^o Amalekites dwell in the land of the south: and the ^p Hittites, and the Jebusites, and the Amorites dwell in the ^q mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And ^r Caleb stilled the people before Moses, and said, Let us go up at once, and possess

it; for ^s we are well able to overcome it.

31 But the ^t men that went up with him, said, ^u We be not able to go up against the people, for they ^v are stronger than we.

32 And they brought up an evil report of the land which they had searched, unto the children of Israel, saying, The land through which we have gone to search it, is a land that ^w eateth up the inhabitants thereof; and all the people that we saw in it, ^x are men of a great stature.

33 And there we saw the giants the sons of Anak, ^y which come of the giants: and we were in our own sight as ^z grasshoppers, and so we were ^{aa} in their sight.

CHAP. XIV.

1 The people murmur at the news: 6 Joshua and Caleb labour to still them: 11 God threateneth them. 13 Moses persuadeth God, and obtaineth pardon. 26 The murmurers are deprived of entering into the land. 36 The men who raised the evil report, die by a plague. 40 The people that would invade the land against the will of God, are smitten.

AND ^a all the congregation lifted up their voice, and ^b cried; and the people wept that night.

2 And all the children of Israel murmured ^c against Moses, and against Aaron: and the whole congregation said unto them, ^d Would God that we had died in the land of Egypt, or would God we had died in this wilderness.

3 And wherefore ^e hath the LORD brought us unto this land, to fall by the sword, that our

gainst us, that they came into the wilderness to fight with us, will without doubt oppose us when we come close by their land, and are about to settle in their neighbourhood.

The Hittites, and the Jebusites, and the Amorites dwell in the mountains; i. e. In the mountainous country in the south-east part of the land; so that you cannot enter there without great difficulty, both because of the noted strength and valour of those people, and because of the advantage they have from the mountains.

30. Caleb. Together with Joshua, as is manifest from Numb. 14. 6, 7, 30.

We are well able to overcome it; Partly in moral probability, because we are one people united under one head, whereas they are divided into several nations and governments of different counsels and interests and inclinations; and principally because of the assistance of the Almighty God.

32. A land that eateth up the inhabitants thereof. This expression seems to denote that the inhabitants were so very numerous, that the land was but just sufficient to maintain them: for the words literally run thus; the land is meat for its own inhabitants. Thus they represent them terrible, both for their number and strength.

ANNOTATIONS ON CHAP. XIV.

Ver. 3. Wherefore hath the Lord, &c. They not only vent their passion against Moses and Aaron, but most impiously accuse God himself, as if he had dealt deceitfully with them.

A 2 3.

4. Let

22. And came:] Heb. *he came*, to wit, Caleb, as appears from Josh. 14. 9, 12, 14. for it is probable that the spies distributed their work among them, and went, either severally, or in small parties; and, it seems, the survey of this part was left to Caleb.

Hebron was built seven years before Zoan in Egypt.] This seems to be noted to confront the Egyptians, who vainly boasted of the antiquity of their city. Zoan above all places.

23. They bare it between two upon a staff.] Either for the weight of it, considering the length of the way they were to carry it, or for the preservation of it whole and entire. In those eastern and southern countries there are vines and grapes of an extraordinary bigness, as Strabo and Pliny affirm.

26. To Kadesh.] So called by way of abbreviation, which is frequent in Hebrew names, for Kadesh-barnea, Deut. 1. 19. which some confound with Kadesh in the wilderness of Sin, Numb. 20. 1. and 27. 14. and 33. 16. into which they came not till the 40th year after their coming out of Egypt, as appears from Numb. 33. 37, 38. whereas they were in this Kadesh in the second year, and before they received the sentence of their forty years' abode in the wilderness.

28. The children of Anak:] A gigantic race of men, who had their name from Anak their founder, and were so terrible to their neighbours, that it became a proverbial saying among them, Who can stand before the children of Anak?

29. The Amalekites dwell in the land of the south:] Where we are to enter the land; and they who were so eager and fierce a-

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Josh. 14.

7. Rom. 8.

31.

3 Chap.

14. 6.

b Prov. 10.

18. Mal.

3. 14.

i Exod. 36.

13.

2 Sam.

21. 10.

1 Chron.

11. 23.

Amos 2. 9.

1 Isa. 40.

22.

m 1 Sam.

17. 42.

a Chap. 16.

41.

b Prov. 29.

25.

c Exod. 15.

24. & 16.

2. 8.

d Exod. 16.

3. Psal.

106. 14.

24.

e Deut. 1.

27.

Before wives and our children should be a prey? were it not better for us to return into Egypt?

1490. 4 And they said one to another, † Let us make a captain, and let us ^e return into Egypt.

† Heb. Let us give a head, Neh. 9. 16, 17. f Deut. 28. 68. g Chap. 16. 22. h Chap. 13. 2, 16. i Gen. 37. 29. k Deut. 8. 8. l Chap. 24. 8. Deut. 7. 16. Psal. 14. 7. & 74. 14. † Heb. slow, Psal. 121. 5. Jer. 48. 45. Hia. 30. 2. m Gen. 27. 23. n Exod. 17. 4. 1 Sam. 30. 6. Matt. 23. 37. o Exod. 16. 7. & 24. 15. Chap. 16. 42. p Psal. 95. 8. q Deut. 1. 32. Heb. 3. 18. r John 12. 37. s Exod. 5. 3. t Exod. 32. 10. u Gen. 32. 30. Exod. 33. 12. Chap. 22. 8. Deut. 5. 4. x Exod. 13. 21.

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, ⁱ rent their clothes.

7 And they spake unto all the company of the children of Israel, saying, The land which we passed through to search it, is an ^k exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and hony.

9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they are ^l bread for us: their [†] defence is departed from them, and the LORD is ^m with us: fear them not.

10 But all the congregation bade ⁿ stone them with stones: and the glory of the LORD ^o appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people ^p provoke me? and how long will it be ere they ^q believe me, for all the ^r signs which I have shewed among them?

12 I will smite them with the ^s pestilence, and disinherit them, and will ^t make of thee a greater nation, and mightier than they.

13 ¶ And Moses said unto the LORD, Then the Egyptians shall hear ^u it, (for thou broughtest up this people in thy might from among them.)

14 And they will tell ^v it to the inhabitants of this land: for they have heard that thou LORD ^w art among this people, that thou LORD art ^x seen face to face, and that thy cloud ^y standeth over them, and that thou goest before them, by day-

Chap. 22. 8. Deut. 5. 4. x Exod. 13. 21.

4. Let us make a captain.] This was but a purpose or a desire, and yet it is imputed to them as if they had done it, Nehem. 9. 16, 17. they appointed a captain, &c. even as Abraham's purpose to offer up Isaac is reckoned for the deed, Heb. 11. 17.

5. Moses and Aaron fell on their faces.] As humble and earnest suppliants, either to the people, to intreat them to desist from their wicked and pernicious enterprize; or rather to God, by comparing this with Numb. 16. 4. and 20. 6. who alone was able to still and govern this tumultuous and stiff-necked people.

8. If the Lord delight in us:] If we do not provoke God to loathe and forsake us.

9. They are bread for us:] i. e. An easy prey for us. See chap. 24. 8. Psal. 14. 4.

Their defence is departed from them, &c.] i. e. The Canaanites having filled up the measure of their iniquities, the divine protection is withdrawn from them, and by the tenor of God's covenant is insured to us, if we do not forfeit it by our unreasonable ingratitude and infidelity.

10. In the tabernacle:] i. e. On, or above the tabernacle.

12. I will smite them—and disinherit them.] This was not

time in a pillar of a cloud, and in a pillar of fire by night.

15 Now if thou shalt kill ^z all this people, as one man; then the nations which have heard the fame of thee, will speak, saying,

16 Because the LORD ^a was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The LORD is ^b long-suffering and of great mercy, forgiving iniquity and transgression, and by ^c no means clearing the guilty, ^d visiting the iniquity of the fathers upon the children, unto the third and fourth generation.

19 Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt, even ^e until now.

20 And the LORD said, I have ^f pardoned according to thy word.

21 But as ^g truly as I live, all the earth shall be ^h filled with the glory of the LORD.

22 Because all those men which have seen ⁱ my glory, and my miracles which I did in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

23 † Surely they shall not see ^j the land which I swore unto their fathers, neither shall any of them that provoked me, see it:

24 But my servant ^k Caleb, because he had ^l another spirit with him, and hath [†] followed me fully; him will I bring into the land, whereto he went; and his seed shall ^m possess it.

25 (Now the Amalekites and the Canaanites dwell in the valley) ⁿ To morrow turn you, and get you into the wilderness, by the way of the ^o Red sea.

26 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

an absolute determination, as the event shewed, but only a conditional threatening.

17. Let the power of my Lord be great:] i. e. Let the power of thy mercy be magnified in bearing with an ungrateful people, and in pardoning this and their other sins: which sense agrees best with what follows.

18. And by no means clearing the guilty.] The word guilty is not in the original; and, being directly opposite to the intention of Moses's petition, the passage might be better rendered as follows: Who will not make quite desolate though he visit the iniquity of the fathers upon the children, &c.

20. I have pardoned according to thy word:] So far as not to extirpate them intirely by present death.

21. With the glory of the Lord:] i. e. With the report of the glorious and righteous acts of God in punishing this rebellious people in manner following.

22. Ten times:] i. e. Very often. Ten is put for an indefinite number.

25. Now the Amalekites, &c.] It ought to be translated, Both

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Before CHRIST 1490. 27 ^a How long shall I bear with this evil congregation which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, *As truly as I live*, saith LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcases shall ^a fall in this wilderness, and all that were ^r numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me.

30 Doubtless ye shall not come into the land concerning which [†] I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they ^a shall know the land which ye have despised.

32 But as for you, your carcases they shall fall in this wilderness.

33 And your children shall wander in the wilderness ^r forty years, and bear your ^a whoredoms, until your carcases be wasted in the wilderness.

34 After the number of the days in which ye searched the land, *even* forty days ^x (each day for a year) shall ye bear your iniquities, *even* forty years, and ye shall know my ^r breach of promise.

35 I the LORD have said, ^a I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a ^a slander upon the land:

37 Even those men that did bring up the evil report upon the land, died by the plague ^b before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, ^a lived still.

39 And Moses told these sayings unto all the children of Israel: and the people ^a mourned greatly.

40 [¶] And they ^a rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, ^a we be here, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do you transgress the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD is ^a not among

you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD; therefore the LORD will not be with you.

44 But they presumed to go up unto the hill-top: nevertheless, the ^a ark of the covenant of the LORD, and Moses departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and ^a discomfited them, *even* unto [†] Hormah.

C H A P. XV.

1 The law of the meat-offering, and the drink-offering. 13, 29 The stranger is under the same law. 17 The law of the first of the dough for an heave-offering. 22 The sacrifice for sins of ignorance. 30 The punishment of presumption. 32 He that violated the sabbath is stoned. 37 The law of fringes.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your ^a habitations which I give unto you,

3 And will make an offering by fire unto the LORD, a ^a burnt-offering or a ^a sacrifice, in [†] performing a vow, or in a ^a free-will-offering, or in your ^a solemn feasts, to make a ^a sweet savour unto the LORD, of the herd or of the flock:

4 Then shall he that offereth his offering unto the LORD, bring ^a a meat-offering of ^a a-tenth-deal of flour mingled with the fourth ^a part of an hin of oyl.

5 And the fourth ^a part of an hin of wine for a drink-offering shalt thou prepare, with the burnt-offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare for a meat-offering, two tenth-deals of flour mingled with the third ^a part of an hin of oyl.

7 And for a ^a drink-offering, thou shalt offer the third ^a part of an hin of wine, for a sweet savour unto the LORD.

8 And when thou preparest a bullock for a burnt-offering, or for a sacrifice in performing a vow, or peace-offerings unto the LORD:

9 Then shall he bring with a bullock a meat-offering of three tenth-deals of flour mingled with half an hin of oyl:

10 And thou shalt bring for a drink-offering half

the Amalekites, and Canaanites sit in the valley; i. e. They at present lie in wait for you on the other side of the mountain, and are ready to give you battle.

30. *I sware to make you;* i. e. Your nation; for God did not swear to do so to these particular persons.

33. *Shall wander in the wilderness;* i. e. They shall live like the shepherds of Arabia in tents, and removing from place to place, having no certain dwelling.

Your Whoredoms;] i. e. The punishment of your whoredoms, to wit, of your apostacy from, and perfidiousness against the Lord.

34. *Ye shall know my breach of promise;*] That as you have first broken the covenant between you and me, so I will make it void on my part, by denying you the blessings promised in that covenant, and to be given to you in case of your obedience.

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half an hin of wine, for an offering made by fire of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or who-soever be among you in your generations, and will offer an offering made by fire of a sweet savour unto the LORD: as ye do, so he shall do.

15 * One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance ¹ for ever in your generations: as ye are, so shall the stranger be before the LORD.

16 One law, and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that when ye eat of the bread of the land, ye shall offer ^a up an heave-offering unto the LORD.

20 Ye shall offer up a cake of the ^o first of your ^p dough, for an heave-offering: as ye do the heave-offering of the ^q threshing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD, an heave-offering in your ^r generations.

22 ¶ And if ye have ^r erred, and not observed all these commandments which the LORD hath spoken unto Moses,

23 Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among your generations:

24 Then it shall be, if ^s ought be committed ^t by ignorance [†] without the knowledge of the congregation; that ^u all the congregation shall offer one ^x young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for ^y a sin-offering.

25 And the priest shall make an atonement for

all the congregation of the children of Israel, and it shall be forgiven them, for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance.

26 And it shall be forgiven all the congregation of the children of Israel, and the ^z stranger that sojourneth among them; seeing all the people were in ignorance.

27 ¶ And if ^a any soul sin through ignorance, then he shall bring a she-goat of the [†] first year for a sin-offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 You shall have one law for him that sinneth through ignorance, both for him that is born amongst the children of Israel, and for the stranger that sojourneth among them.

30 ¶ But the soul that doth ^{ought} [†] presumptuously (^{whether he be} born in the land, or a stranger) the same ^b reproacheth the LORD; and that soul shall be ^c cut off from among his people.

31 Because he hath ^d despised the word of the LORD, and hath ^e broken his commandment, that soul shall utterly be cut off: his ^f iniquity shall be upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day.

33 And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him ^g in ward, because it was not ^h declared what should be done to him.

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall ⁱ stone him with stones ^k without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them ^l fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the of the borders a ribband of blue.

39 And it shall be unto you for a fringe, that ye may look upon it, and ^m remember all the commandments of the LORD, and do them: and

Before
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1490.

z Rom. 1.
29.

a Lev. 4.
27.
† Heb.
daughter of
her year.

† Heb. with
a high hand.

b 2 Kings
19. 22.
Ezek. 10.

27.
c Acts 3.

23.
d Prov. 13.

23. Heb.
10. 28.

e Gen. 17.
14. Ezra

9. 14.
Mark 7. 9.

f Lev. 22.
9.

g Lev. 24.
12.

h Exod. 31.
4. & 35. 2.

i Lev. 24.
14.

k 1 Kings
23. 13.

Acts 7. 58.
59. Heb.

13. 11.

l Deut. 22.
12. Mich.

23. 5.

m Deut. 6.
8. & 11.

18. Rom.
13. 14.

n h. 1. 14.

* Exod. 12.
49. Lev.
19. 34.
Chap. 9.
14.
Gen. 17.
7.

m Lev. 23.
10. 14.

n Chap. 18.
29.

o Prov. 3.
9. 10.

p Ezek. 44.
30. Rom.

21. 16.
q Exod. 23.

19. Lev.
23. 22.

r Chap. 18.
12. 26.

s Neh. 10.
37. 1 Cor.

5. 7.
t Chap. 18.

27. 30.
u Lev. 3.

17.

f Lev. 4. 2.
ver. 24. 30.

g Lev. 4. 2.
† Heb. from
the eye.

h Lev. 4.
14.

i Lev. 1.
21.

j Heb. 9.
23. 14.

ANNOTATIONS on CHAP. XV.

Ver. 14. *A stranger.*] To wit, a proselyte, for such offerings were not accepted from others.

19. *When ye eat;*] i. e. When you are about to eat it: for before they did eat it, they were to offer this offering to God.

32. *A man that gathered sticks on the sabbath-day.*] This

seems to be added as an example of a presumptuous sin for as the law of the sabbath was plain and positive, so this transgression of it must needs be a known and wilful sin.

34. *What should be done unto him;*] i. e. In what manner he was to be cut off, or by what kind of death he was to die, which therefore God here particularly determines: otherwise it was known in general that sabbath-breakers were to be put to death, from Exod. 31. 14. and 35. 2.

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Prov. 28.

26.

Ecc. 11.

9. 1 John

2. 16.

Exod. 34.

15. Psal.

106. 39.

Hosea 2. 2.

that ye ^a seek not after your own heart, and your
^a own eyes, after which ye use to go ^a whoring:
40 That ye may remember, and do all my
commandments, and be holy unto your God.

41 I am the LORD your God, which brought
you out of the land of Egypt, to be your God:
I am the LORD your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram.
23 Moses separateth the people from the rebels
tents. 31 The earth swalloweth up Korah, and
a fire consumeth others. 36 The censers are re-
served to holy use. 41 Fourteen thousand and
seven hundred are slain by a plague for murmur-
ing against Moses and Aaron. 46 Aaron by in-
cense stayeth the plague.

NOW ^a Korah the son of Izhar, the son of
Kohath, the son of Levi; and Dathan and
Abiram the sons of ^b Eliab, and On the son of
Peleth, ^c sons of Reuben, took men.

2 And they rose up before Moses, ^a with cer-
tain of the children of Israel, two hundred and
fifty princes of the assembly, [†] famous in the con-
gregation, men of renown.

3 And they gathered themselves together a-
gainst Moses and against Aaron, and said unto
them, [†] Ye take too much upon you, seeing all
the congregation ^c are holy every one of them,
and the LORD ^d is among them: wherefore then
lift you up yourselves above the congregation of
the LORD?

4 And when Moses heard it, he [†] fell upon his
face:

5 And he spake unto Korah, and unto all his
company, saying, Even ^a to-morrow the LORD ^b
will shew ^c who are his, and ^{who} is holy; and
will cause ^d him to come near unto him: even him
whom he hath chosen, will he cause to ^e come
near unto him.

6 This do; Take you ^d censers, Korah, and
all his company;

7 And put fire therein, and put incense in
them before the LORD to-morrow: and it shall

be that the man whom the LORD doth ^a choose,
he shall be ^b holy: ^c ye take too much upon you,
ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray
you, ye sons of Levi:

9 Seemeth it but a ^a small thing unto you, that
the God of Israel hath ^a separated you from the
congregation of Israel, to bring you near to him-
self, to do the ^b service of the tabernacle of the
LORD, and ^c to stand before the congregation,
to ^d minister unto them?

10 And he hath brought thee near to him, and
all thy brethren the sons of Levi with thee: and
seek ye the priest-hood also?

11 For which cause both thou and all thy com-
pany are gathered together ^a against the LORD:
and ^b what is Aaron, that ye murmur against
him?

12 [¶] And Moses ^a sent to call Dathan and A-
biram the sons of Eliab: which said, We will not
come up.

13 Is it a small thing that thou hast brought
us up out of a land that floweth with milk and
honey, to kill us in the wilderness, except thou
make thyself altogether ^a a prince over us?

14 Moreover, thou hast ^a not brought us into
a land that floweth with milk and honey, or gi-
ven us inheritance of fields and vineyards: wilt
thou [†] put out the eyes of these men? we will
not come up.

15 And Moses was very ^a wroth, and said un-
to the LORD, ^c Respect not thou their offering:
I have not taken ^a one ass from them, neither
have I hurt one of them.

16 And Moses said unto Korah, Be thou and
all thy company before the LORD, thou, and
they, and Aaron to-morrow:

17 And take every man his censer, and put
incense in them, and bring ye before the LORD
every man his censer, two hundred and fifty cen-
sers; thou also and Aaron each of you his censer.

18 And they took every man his censer, and
put fire in them, and laid incense thereon, and
stood in the door of the tabernacle of the con-
gregation with Moses and Aaron.

19 And

ANNOTATIONS on CHAP. XVI.

Ver. 1. The son of Izhar.] Amram's brother, Exod. 6. 18.
therefore Moses, Aaron and he were cousin-germans. Moreover,
Izhar was the second son of Kohath, whereas Elizaphan, whom Moses
had preferred before him, and made prince or ruler of the Koha-
thites, Numb. 3. 30. was the son of Uzziel, the fourth son of
Kohath. This, the Jewish writers say, made him malecontent,
which at last broke forth into sedition.

Sons of Reuben.] These are drawn into confederacy with Korah,
partly because they were his next neighbours, both being encamped
on the south side, and therefore could easily communicate counsels;
partly in hopes to recover their rights of primogeniture, in which
the priesthood was comprehended, which was given away from
their father.

Vol. I.

Took men.] In the Hebrew there is nothing but took, and the
Hebrew words are placed and may well be rendered thus, Now
Korah—took both Dathan and Abiram, &c. or, took Dathan,
&c.

3. Ye take too much upon you.] By perpetuating the priesthood
in yourselves and family, with the exclusion of all others from it.

13. Out of a land that floweth with milk and honey:] Out of
Egypt, a place indeed of great plenty, but to them a place of tor-
ment and intolerable slavery. They invidiously and scoffingly use
the same words wherewith God by Moses commended the land of
Canaan.

14. Wilt thou put out the eyes of these men:] Wilt thou lead
them about like blind men whither thou pleasest? one time towards
Canaan, another time towards Egypt again?

15. I have not taken one ass from them:] i. e. Not any thing
of the smallest value, as an ass was. See 1 Sam. 12. 3.

† B b

19. All

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Chap.
24. 2.

f Ver. 42.
Chap. 12.
5. & 14.

10.
g Ver. 45.
Gen. 19.

25. Jer.
51. 6.
Act. 2. 40.

Rev. 18. 4.
b Ver. 45.
Exod. 33.

5. Dan. 4.
30. 31.
i Chap. 27.

26. Eccl.
22. 7. Isa.
57. 16.

Zech. 12. 1.
Job 12. 10.
b Gen. 6.

23. Isa.
40. 5. Joel.
2. 28.

1 Ver. 1.
m Heb. 13.
7. 1 Pet.

5. 3.
n 2 Cor.
6. 17.

o Rev.
28. 4.
p Job 33.

51. & 41.
26. Prov.
26. 18.

9. 1 Kings
12. 33.
Ezek. 13.

27.
r Job 31.
32. Isa 45.

7.
s Psa. 55.
15.

2 Chap. 26.
20. & 27.
3. Deut.

21. 6.
Psa. 106.
17.

u Prov. 21.
4.
x Chap. 26.

11.
y Psa. 109.
15.

19 And Korah gathered ^c all the congregation against them, unto the door of the tabernacle of the congregation: and the ^f glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses, and unto Aaron, saying,

21 ^g Separate yourselves from among this congregation, that I may consume them ^h in a moment.

22 And they fell upon their faces, and said, O God, the ⁱ God of the spirits of ^k all flesh, shall ^l one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the ^m elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and ⁿ touch nothing of theirs, ^o lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan and Abiram on every side: and Dathan and Abiram came out, and ^p stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works: for *I have not done them* of mine ^q own mind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD make ^r a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the ^s pit; *then* ye shall understand that these men have provoked the LORD.

31 ¶ And it came to pass as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and ^t swallowed them up, and their ^u houses, and ^v all the men that *appertained* unto Korah, and all ^w their goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth ^x closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them, fled at the ^y cry of them: for they said, ^z Lest the earth swallow us up also.

35 And there came out ^a a fire from the LORD, and consumed the ^b two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire ^c yonder; for they are hallowed.

38 The censers of these ^d sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be ^e a sign unto the children of Israel.

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, that ^f no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD: that he be not ^g as Korah, and ^h as his company: as the LORD said ⁱ to him by the hand of Moses.

41 ¶ But on the ^j morrow, all the congregation of the children of Israel murmured against Moses and against Aaron, saying, ^k Ye have killed the people of the LORD.

42 And it came to pass when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and behold, the cloud covered it; and ^l the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 ^m Get you up from among this congregation, that I may consume them as in a moment: and they ⁿ fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on ^o incense, and go quickly unto the congregation, and make an ^p atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and be-

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z Jer. 49.
21.

a Prov. 21.
11.

b Lev. 10.
1. Psa.
106. 17.

c Ver. 3.
17. 18.
d Rev. 8.

e 1 Kings.
2. 23.
Prov. 20.

f Ver. 40.
Ezek. 14.
8. 1 Cor.

10. 11.
g Pet. 2. 6.

h Chap. 7.
51.

i Deut. 11.
6. 2 Sam.

6. 6. 7.
2 Chron.
26. 18. 19.

j Ver. 29.
30. Jude
ver. 11.

k Psa. 106.
13.
l Isa. 26.

11.
m Chap.
12. 5.

n Ver. 27.
31.

o Ver. 22.
2 Chron.
23. 16.

p Ver. 17.
Rev. 8. 3.

q Rom. 5.
11.

19. *All the congregation.*] It seems by this that the people were generally incensed against Moses, and inclined to Korah's side.

22. *One man;*] To wit, Korah, the ringleader of this sedition.

30. *Into the pit,*] i. e. Into the grave, which God thereby makes.

32. *All the men that appertained unto Korah.*] *Appertain* is not in the Hebrews, but simply, *all the men to Korah;* i. e. The earth swallowed up Dathan and Abiram, and their company, who were in the insurrection of Korah. But as to Korah himself, it appears from ver. 16, 17. that he headed those 250 who, in

offering incense presumptuously before the Lord, were consumed by fire, ver. 35: and consequently he was consumed with them, as is intimated, ver. 40. We read also, in Numb. 26. 11. that the sons of Korah escaped this dreadful death, either not partaking with, or timeously forsaking their father's rebellion.

46. *Go quickly unto the congregation.*] This he might do upon this extraordinary occasion, having God's command for his warrant, though ordinarily incense was to be offered only in the tabernacle.

Before hold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living, and the plague was stayed.

49 Now they that died in the plague, were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses, unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAP. XVII.

1 Aaron's rod, among all the rods, only flourisheth. 10 It is left for a monument against the rebels.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes, according to the house of their fathers, twelve rods: write thou every mans name upon his rod.

3 And thou shalt write Aarons name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation, before the testimony, where I will meet with you.

5 And it shall come to pass, that the mans rod whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers houses, even twelve rods: and the rod of Aaron was among their rods.

7 And Moses laid up the rods before the LORD, in the tabernacle of witness.

8 And it came to pass that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring Aarons rod again, before the testimony, to be kept for a token against the rebels; and thou

shalt quite take away their murmurings from me, that they die not.

11 And Moses did so: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD, shall die: Shall we be consumed with dying?

CHAP. XVIII.

1 The charge of the priests and Levites. 9 The priests portion. 21 The Levites portion. 25 The heave-offering to the priests out of the Levites portion.

AND the LORD said unto Aaron, Thou and thy sons and thy fathers house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joyned unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor you also die.

4 And they shall be joyned unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any more upon the children of Israel.

6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee, shall keep your priests office for every thing of the altar, and within the vail, and ye shall serve: I have given your priests office unto you, as a gift of service of gift: and the stranger that cometh nigh, shall be put to death.

8 ¶ And the LORD spake unto Aaron, Be-

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1 Rom. 7. 9, 10. Ver. 5.

m Psal. 85. 5. 6. 15a. 64. 12.

a Chap. 16. 9.

b Lev. 3. 1.

c Gen. 29. 34. 15a.

d Chap. 3. 6. & 16. 9.

e Chap. 17. 7, 8.

f Chap. 3. 7, 8.

* Or, watch, Psal. 134. 1.

g Chap. 3. 10.

h 1 Chron. 9. 19, 23.

i Chap. 8. 19.

& 16. 46. Lev. 10. 1, 2.

k Chap. 3. 23, 45.

l Heb. 9. 3. 6.

† Heb. gift, 15a. 9. 4.

m Rom. 8. 32.

n Ver. 4. Chap. 16. 40.

ANNOTATIONS on CHAP. XVII.

Ver. 12. *We die, we perish, we all perish.* This is a natural picture of the consternation of their minds.

13. *Shall we be consumed with dying?* Must we then all perish for what is past? Is there no mercy for us? Thus they are ever in extremes, either daring and presumptuous, or abject and full of despair.

ANNOTATIONS on CHAP. XVIII.

Ver. 1. *Shall bear the iniquity of the sanctuary and—the iniquity of your priesthood:* i.e. Shall suffer the punishment of all the usurpations and pollutions of the sanctuary or the holy things, and of all the errors and profanations committed by yourselves, or by you permitted in others, in things belonging to your priesthood.

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1 Cor. 9.
13.
Chap. 3.
9. Lev. 5.
15.
2 Lev. 7.
35. & 21.
10.
9 Lev. 2, 3.
6: 17.
7 Lev. 6.
16, 17.
5 Neh. 13.
5, 9.
Heb. 9.
3, 7.
1 Pet. 2, 5.
2 Ver. 13.
13.
11 Lev. 7.
14, 32.
2 Lev. 7.
30, 37, 34.
7 Lev. 12.
14, 13.
2 Neh. 10.
35, 39.

hold, I also have * given thee the charge of mine heave-offerings, of all the * hallowed things of the children of Israel; unto thee have I given them, * by reason of the anointing, and to thy sons * by an ordinance for ever.

9 This shall be thine of the * most holy things, reserved from the fire: every oblation of theirs, every * meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons.

10 * In the most holy place shalt thou eat it; every * male shall eat it: it shall be holy unto thee.

11 And this is thine; the * heave-offering of their gift, with all the * wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy * daughters with thee, by a statute for ever: every one that is clean in thy house, shall eat of it.

12 All the best of the oyl, and all the best of the wine, and of the wheat, the * first-fruits of them which they shall offer unto the LORD, them have I given thee.

13 And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one, that is clean in thy house, shall * eat of it.

14 Every thing * devoted in Israel shall be thine.

15 Every thing that * openeth the matrice in all flesh, which they bring unto the LORD, whether it be of men or beasts, shall be thine: nevertheless, the first-born of man shalt thou surely * redeem, and the firstling, of * unclean beasts shalt thou redeem.

16 And those that are to be redeemed, from * a month old shalt thou redeem according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.

17 But * the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt * not redeem, they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the wave-breast and as the right shoulder are thine.

19 All the * heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons, and thy daughters with thee; by a statute for ever: it is a * covenant of salt for ever, before the LORD, unto thee, and to thy seed with thee.

20 ¶ And the LORD spake unto Aaron, I Thou shalt have no * inheritance in their land, neither shalt thou have any * part among them: I am thy * part, and thine inheritance among the children of Israel.

21 And behold, I have given the children of Levi all the * tenth in Israel, for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth * come nigh the tabernacle of the congregation, lest they bear sin, and die.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear * their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer as * an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying; 26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the LORD, even a tenth part of the tithe.

27 And this your heave-offering shall be reckoned unto you; as though it were the corn of the threshing-floor, and as the * fulness of the wine-press.

28 Thus you also shall offer an heave-offering unto the LORD, of all your tithes which ye receive of the children of Israel: and ye shall give thereof the LORDS heave-offering * to Aaron the priest.

29 Out of all your * gifts ye shall offer every heave-offering of the LORD, of all the * best thereof, even the hallowed part thereof, out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites, as the increase of the threshing-floor, and as the increase of the wine-press.

31 And ye shall eat it * in every place, ye and your households: for it is your * reward for your

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1 Cor. 9.
13.
Chap. 3.
9. Lev. 5.
15.
2 Lev. 7.
35. & 21.
10.
9 Lev. 2, 3.
6: 17.
7 Lev. 6.
16, 17.
5 Neh. 13.
5, 9.
Heb. 9.
3, 7.
1 Pet. 2, 5.
2 Ver. 13.
13.
11 Lev. 7.
14, 32.
2 Lev. 7.
30, 37, 34.
7 Lev. 12.
14, 13.
2 Neh. 10.
35, 39.

20 ¶ And the LORD spake unto Aaron, I Thou shalt have no * inheritance in their land, neither shalt thou have any * part among them: I am thy * part, and thine inheritance among the children of Israel.

21 And behold, I have given the children of Levi all the * tenth in Israel, for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth * come nigh the tabernacle of the congregation, lest they bear sin, and die.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear * their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer as * an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying; 26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the LORD, even a tenth part of the tithe.

27 And this your heave-offering shall be reckoned unto you; as though it were the corn of the threshing-floor, and as the * fulness of the wine-press.

28 Thus you also shall offer an heave-offering unto the LORD, of all your tithes which ye receive of the children of Israel: and ye shall give thereof the LORDS heave-offering * to Aaron the priest.

29 Out of all your * gifts ye shall offer every heave-offering of the LORD, of all the * best thereof, even the hallowed part thereof, out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites, as the increase of the threshing-floor, and as the increase of the wine-press.

31 And ye shall eat it * in every place, ye and your households: for it is your * reward for your

8. *Unto thee have I given them;*] Not only the charge of them, but the use of them for thyself and family, in such manner as I have elsewhere expressed.

10. *In the most holy place;*] i. e. In the court of the tabernacle, called most holy in respect of the camp and places remote from the sanctuary.

19. *A covenant of salt;*] i. e. A durable and perpetual covenant.

20. *I am thy part;*] i. e. I have appointed thee a liberal maintenance out of my oblations.

27. *As though it were the corn of the threshing-floor, &c.*] It shall be accepted of you as much as if you offered it out of your own lands and labours.

28. *To Aaron the priest,*] And to his children, which were one with him, and were all to have their share herein, ver. 8, 9.

31. *In every place;*] At their own houses, or where they pleased.

ANNO TA.

Before service, in the tabernacle of the congregation.
CHRIST 32 And ye shall bear no sin, by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

Lev. 19.
7, 8, & 21.
2, 3, 9, 10,
15.

C H A P. XIX.

1 The water of separation made of the ashes of a red heifer. 11 The law for the use of it in purification of the unclean.

AND the LORD spake unto Moses, and unto Aaron, saying,

2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke.

3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face.

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times.

5 And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn.

6 And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp; and the priest shall be unclean until the even.

8 And he that burneth her, shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel, for a water of separation: it is a purification for sin.

10 And he that gathereth the ashes of the heifer, shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any man, shall be unclean seven days.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

14 This is the law, when a man dieth in a tent; all that come into the tent, and all that is in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, is unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel.

18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation: because he hath defiled the sanctuary of the LORD, the water of separation hath not been sprinkled upon him, he is unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation, shall wash his clothes; and he that toucheth the water of separation, shall be unclean until even.

22 And whatsoever the unclean person toucheth, shall be unclean: and the soul that toucheth it, shall be unclean until even.

C H A P. XX.

1 The children of Israel come to Zin, where Miriam dieth: 2 They murmur for want of water.

3. Unto Eleazar:] Not to Aaron, because this service made him unclean for a season, ver. 7.

9. A water of separation;] i. e. Appointed for the cleansing of them that are in a state of separation, who for their uncleanness are separated from the congregation.

13: Whosoever deileth the tabernacle—shall be cut off;] To wit, if this transgression be done presumptuously; for if it was done ignorantly, he was only to offer sacrifice, Lev. 5. 3, 6, 17.

A N N O T A T I O N S. O N C H A P. XIX.

Ver. 2: A red heifer.] The word in the original which we render heifer properly signifies a young cow, between the age of a calf and an heifer. If it be asked why this sacrifice was to be an heifer, the reason seems to be this, that it was in opposition to the Egyptian superstition; for though they offered bullocks in sacrifice, they held cows in great veneration.

Before
CHRIST
1453.

7 *Moses, smiting the rock, bringeth forth water at Meribah, 14 Moses at Kadesh desireth passage through Edom, which is denied him. 22 At mount Hor Aaron resigneth his place to Eleazar, and dieth.*

a Chap. 14.
29.
b Chap. 13.
21.
c Exod.
12. 2.
d Chap. 33.
36.
e Deut. 1.
46.
f Exod. 15.
20.
g Exod.
17. 1.
h Exod.
17. 2.
i Chap. 11.
29. & 14.
2.
k Chap. 16.
49. Lam.
4. 9.
l Chap. 16.
2. 3.
m Chap.
14. 5. &
16. 4.
n Chap. 12.
5. & 14.
10. & 16.
19. 42.
o Exod.
17. 5.
p Ver. 10.
11.
q Neh. 9.
15. 20.
r Psal. 78.
15. & 105.
41.

THEN came the children of Israel, *even the* whole congregation, into the desert of *b* Zin, in the *c* first month: and the people *d* abode in *e* Kadesh; and Miriam *f* died there, and was buried there.

2 And there was *g* no water for the congregation: and they gathered themselves together against Moses, and against Aaron.

3 And the people *h* chode with Moses, and spake, saying, *i* Would God that we had died when *k* our brethren died before the LORD.

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or vines, or of pomegranates, neither is there any water to drink.

6 And Moses and Aaron went from *l* the presence of the assembly, unto the door of the tabernacle of the congregation, and they *m* fell upon their faces: and the glory of the LORD *n* appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the *o* rod, and gather thou the assembly together, thou and Aaron thy brother, and *p* speak ye unto the rock before their eyes, and it shall *q* give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation, and their beasts drink.

9 And Moses took the rod *r* from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, *s* Hear now, ye *t* rebels; *u* must we fetch you water out of this rock?

11 And Moses lift up his hand, and with his rod he smote the rock twice: and the water came out *x* abundantly, and the *y* congregation drank, and their *z* beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye *a* believed me not, to *b* sanctify me in the *c* eyes of the children of Israel; therefore ye shall *d* not bring this congregation into the land which I have given them.

13 This is the water of *e* Meribah, because the children of Israel strove with the LORD: and he was *f* sanctified in them.

14 ¶ And Moses sent messengers from Kadesh, unto the king of *g* Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath *h* befallen us:

15 How our fathers *i* went down into Egypt, and we have dwelt in Egypt *a* long time: and the Egyptians vexed us, and our fathers,

16 And when we cried unto the LORD, he heard our voice, and sent an *j* angel, and hath brought us forth out of Egypt: and behold, we are in Kadesh, a city in the uttermost of thy border.

17 Let us pass, I pray thee, through *k* thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells; we will go by the kings *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not

2. & 14. 19. & 23. 20. & Chap. 27. 22.

Before
CHRIST
1453.

r Chap.
17. 7.
s Ver. 8.
t Psal. 106.
32. 33.
u Chap. 17.
22. 23.
x Psal. 78.
15. & 105.
y Neh. 9.
15. 20.
z Deut. 8. 15.
a Hos. 13.
5. 15. 44.
b 1 Cor.
10. 4.
c 15. 43.
20.
d Chap. 27.
14. Deut.
32. 51.
e Lev. 10.
30.
f Lev.
10. 3.
g Deut. 3.
23. 26. &
34. 4.
h That is,
Strife,
Exod. 17.
7.
i Ezek. 38.
16.
j Gen. 25.
30.
k Heb.
found us.
l Gen. 44.
6.
m Exod. 11.
40.
n Exod. 3.
2. & 14. 19. & 23. 20. & Chap. 27. 22.

ANNOTATIONS ON CHAP. XX.

Ver. 1. *Then came the children of Israel into—the desert of Zin, in the first month.*] The people having now wandered in the wilderness near forty years, and that generation of murmurers being almost all dead, they are again brought back to Kadesh. It may seem strange that Moses should pass in silence the transactions of 38 years of the peregrinations of the Israelites: but we must remember that he writes not so much in the quality of an historian, as of a legislator; and probably no new laws were delivered during that time.

And Miriam died there.] Eusebius tells us, that Miriam's sepulchre was still extant in his time at Kadesh, at a small distance from the city of Petra, the metropolis of Arabia Petraea.

2. *And there was no water for the congregation.*] The water with which they had hitherto been supplied from Horeb now failed; as an intimation, that they were now to quit the wilderness, and to be introduced into the promised land, a land of rivers and springs.

And they gathered themselves together against Moses, and against Aaron.] Though this new generation had so clearly seen the actual accomplishment of the divine judgments threatened to their fathers, yet the pain of thirst threw them into the same sin of

murmuring against God, and mutinying against their leaders.

12. *Because ye believed me not, to sanctify me in the eyes of the children of Israel.*] They discovered the weakness of their faith by their smiting the rock, and that twice, which is emphatically noted, as if they doubted whether once smiting would have done it, whereas Moses was not commanded to smite so much as once, but only to speak to it. And yet they do not seem to doubt of the power of God, but of his will, whether he would gratify these rebels with this further miracle, after so many of the like kind. They also discovered some arrogance in that expression, ver. 10. *Must we fetch water out of this rock?* as if they could do it by their own power; and thus did not sanctify the Lord in the eyes of the children of Israel.

13. *Meribah;*] Called Meribah-Kadesh, to distinguish it from another Meribah, Exod. 17. 7.

And he was sanctified in them.] God glorified his power, goodness, and veracity, in the eyes of the Israelites, by this signal miracle, and demonstrated his impartial justice in punishing his greatest favourites for their unbelief.

17. *The wells.*] Or pits, which any of you have digged for your private use, to wit, without paying for it, ver. 19. Deut. 2. 6. but only shall make use of the waters of common rivers, which are free to all passengers, and will not be prejudicial to thee.

22. *Must*

Before CHRIST 1452. pafs by me, left I come out againſt thee with the ſword.

19 And the children of Iſrael ſaid unto him, We will go by the high-way: and if I and my cattle drink of thy water, then I will pay for it: I will only (without doing any thing elſe) go through on my feet.

20 And he ſaid, Thou ſhalt not go through. And Edom came out againſt him with much people, and with a ſtrong hand.

21 Thus Edom refuſed to give Iſrael paſſage through his border: wherefore Iſrael turned away from him.

22 ¶ And the children of Iſrael, even the whole congregation, journeyed from Kadeſh, and came unto a mount Hor.

23 And the LORD ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying,

24 Aaron ſhall be gathered unto his people: for he ſhall not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my word at the water of Meribah.

25 Take Aaron and Eleazar his ſon, and bring them up unto mount Hor:

26 And ſtrip Aaron of his garments, and put them upon Eleazar his ſon: and Aaron ſhall be gathered unto his people, and ſhall die there.

27 And Moſes did as the LORD commanded: and they went up into mount Hor, in the ſight of all the congregation.

28 And Moſes ſtripped Aaron of his garments, and put them upon Eleazar his ſon; and Aaron died there in the top of the mount: and Moſes and Eleazar came down from the mount.

29 And when all the congregation ſaw that Aaron was dead, they mourned for Aaron thirty days, even all the houſe of Iſrael.

CHAP. XXI.

1 Iſrael with ſome loſs deſtroy the Canaanites at Hor-

mah. 4 The people murmuring are plagued with fiery ſerpents: 7 They repenting are healed by a braſen ſerpent. 10 Sundry journeys of the Iſraelites. 21 Sibon overcome, 33 and Og.

Before CHRIST 1452.

AND when a king Arad the Canaanite, which dwelt in the ſouth, heard tell that Iſrael came by the way of the ſpies; then he fought againſt Iſrael, and took ſome of them priſoners.

2 And Iſrael vowed a vow unto the LORD, and ſaid, If thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities.

3 And the LORD hearkned to the voice of Iſrael, and delivered up the Canaanites: and they utterly deſtroyed them and their cities: and he called the name of the place Hormah.

4 ¶ And they journeyed from mount Hor, by the way of the Red ſea, to compaſs the land of Edom: and the ſoul of the people was much diſcouraged becauſe of the way.

5 And the people ſpake againſt God, and againſt Moſes, Wherefore have ye brought us up out of Egypt, to die in the wilderneſs? for there is no bread, neither is there any water, and our ſoul lotheth this light bread.

6 And the LORD ſent fiery ſerpents among the people; and they bit the people, and much people of Iſrael died.

7 ¶ Therefore the people came to Moſes, and ſaid, We have ſinned, for we have ſpoken againſt the LORD, and againſt thee; pray unto the LORD that he take away the ſerpents from us: and Moſes prayed for the people.

8 And the LORD ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it upon a pole: and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live.

9 And Moſes made a ſerpent of braſs, and put it upon a pole, and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived.

John 3. 14. x 1 John 1. 7. 8. y Zech. 12. 16.

22. Mount Hor.] This mountain was on the eaſt border of the land of Edom; and probably had its name from Hori, the firſt poſſeſſor of it, Gen. 36. 30. This place is called Moſera, Deut. 2. 6.

26. Strip Aaron of his garments:] To wit, of his prieſtly garments, in token of his reſignation of his office.

28. And Aaron died there.] In the fortieth year after they came out of Egypt, on the firſt day of the fifth month, which answers to our July, when Aaron was 123 years old.

ANNOTATIONS ON CHAP. XXI.

Ver. 1. King Arad the Canaanite:] Or rather, the Canaanite king of Arad: for Arad is not the name of a man, but of a city or territory, as may ſeem from Joſ. 12. 14. Judg. 1. 16.

By the way of the ſpies:] By the ſame way which the ſpies entered Canaan, when they were ſent to view the land, thirty eight years before: or by the way of the ſpies which he himſelf ſent out to obſerve the marches and motions of the Iſraelites.

2. I will utterly deſtroy their cities:] I will reſerve no perſon nor thing for my own uſe, but devote them all to total deſtruction.

3. They utterly deſtroyed them, &c.] i. e. As many of them as they took at that time.

6. Fiery ſerpents.] The words in the original ſignify burning or winged ſerpents. Theſe creatures were ſo very common both in Egypt and Arabia, that the countries would not be habitable, had not providence thought proper to prevent their multiplying as other ſerpents do; for the Arabians tell us, that after they have coupled together, the female never fails to kill the male; and that her young ones kill her as ſoon as they are hatched. Universal Hiſtory.

9. When he beheld the ſerpent of braſs, he lived.] The healing virtue which accompanied the looking on this image was derived from God alone, who was pleaſed in this manner to diſplay his power, to make the Iſraelites ſenſible that thoſe ſerpents were ſent by him, and that they had no reaſon to fear any evil whatſoever, provided they made God their friend, whoſe power could provide a remedy in all emergencies. Moſt interpreters obſerve a remarkable

B b 4

ſimilitude.

Before CHRIST 1452. 10 ¶ And the children of Israel set forward, and pitched in ^a Oboth.

11 And they journeyed from Oboth, and pitched at ^a Ije-abarim, in the wilderness which is before ^b Moab, toward the sun-rising.

12 ¶ From thence they removed, and pitched in the valley of ^c Zared.

13 From thence they removed, and pitched on the other side of ^d Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the Lord, What he did in the Red sea, and in the ^e brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the borders of Moab.

16 And from thence they went to Beer: that is the well whereof the Lord spake unto Moses, Gather the people together, and I ^f will give them water.

17 ¶ Then Israel ^g sang this song, Spring up, O well, sing ye unto it:

18 The ^h princes digged the well, the nobles of the people digged it, by the direction of the ⁱ law-giver, with their ^k staves. And from the wilderness they went to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth in the valley that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

21 ¶ And Israel ^l sent messengers unto Sihon king of the Amorites, saying,

22 ^m Let me pass through thy land: we will not turn into the fields, or into the vineyards, we will not drink of the waters of the well: but we will go along by the kings high-way, until we be past thy borders.

23 And Sihon ⁿ would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to ^o Jahaz, and fought against Israel.

24 And ^p Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak ^q in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared.

28 For there is ^r a fire gone out of Heshbon, a flame from the city of ^s Sihon: it hath ^t consumed Ar of Moab, and ^u the lords of the high places of Arnon.

29 ^v Wo to thee, Moab; thou art undone, O ^w people of Chemosh: ^x he hath given his sons

similitude between the virtue of this brazen serpent, erected on a pole, and that of Christ's death; and the same is taken notice of by our blessed Saviour himself; *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life*, John 3. 14, 15.

13. *Arnon is the border of Moab;*] i. e. Though formerly it and the land beyond it belonged to Moab, yet afterwards it had been taken from them by Sihon, ver. 26, 28.

14. *In the book of the wars of the Lord.*] What book this was, is a question not easily answered. Most interpreters take it for some ancient record of those countries to which Moses refers. Le Clerc, by the wars of the Lord, understands the wars of the Israelites, who fought under the banner and direction of Jehovah.

What he did in the Red-sea.] This translation is undoubtedly wrong; for Arnon, and the country thereabouts, is not near the Red-sea. The marginal reading is much better; *Vabeh in Suphah*.

17. *Then Israel sang.*] Some of the devout people composed a short hymn of praise, to be sung by the whole assembly. What we translate, *sing ye unto it*, should be rendered, *answer unto it*; for the ancient manner was to sing alternately.

18. *Digged it—with their staves;*] i. e. The water sprung up with such ease and speed, that the princes no sooner directed us with their staves where to dig, but our labours were successful. Or the sense may be, The princes, and those who wear the badges of dignity, joined with the multitude in digging it.

20. *To the top of Pisgah.*] Rather, *to the beginning of Pisgah*, a part of the mountains of Abarim.

Which looketh towards Jeshimon;] Or, *towards the wilderness*, as the word is rendered, Deut. 32. 10.

24. *From Arnon, &c.*] Or, which reached from Arnon, &c. such supplements being very usual: and so here is contained a description or limitation of Sihon's conquest and kingdom, that it extended only from Arnon—unto the children of Ammon; and then the following words, *for the border of the children of Ammon was strong*, come in very fitly, not as a reason why the Israelites did not or could not conquer the Ammonites, for they were absolutely forbidden to meddle with them, Deut. 3. 8. but as a reason why Sihon could not enlarge his conquests and empire to the Ammonites, as he had done to the Moabites.

27. *They that speak in proverbs;*] The poets or other ingenious persons, to wit, of the Amorites or Canaanites, who made this following song of triumph over the vanquished Moabites: which is here brought in, partly as a proof that this was now Sihon's land, and partly as an evidence of the just judgment of God in spoiling the spoilers, and subduing those who insulted over their conquered enemies.

The city of Sihon;] That which was once the royal city of the king of Moab, but now is the city of Sihon.

28. *For there is a fire gone out of Heshbon.*] Here the poet rises into raptures, and prophesies the conquest of the whole country, by the desolating army of Sihon marching out of Heshbon; for, by fire, he means war, to which it is very properly compared: *I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind*, Amos 1. 14.

29. *O people of Chemosh.*] He calls the Moabites the people of Chemosh,

a Jer. 48. 7, 13.

Before CHRIST 1452. that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there.

33 ¶ And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they smote him and his sons, and all his people, until there was none left him alive: and they possessed his land.

CHAP. XXII.

1 Balak's first message for Balaam is refused: 15 His second message obtaineth him: 22 An angel would have slain him, if his ass had not saved him: 36 Balak entertaineth him.

AND the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan by Jericho.

2 ¶ And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people because they were many: and Moab was distressed, because of the children of Israel.

4 And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grafs of the field. And Balak the son of Zippor was king of the Moabites at that time.

5 He sent messengers therefore unto Balaam the son of Beor, to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me.

6 Come now therefore, I pray thee, curse me this people, for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest, is blessed, and he whom thou cursest, is cursed.

7 And the elders of Moab, and the elders of Midian departed, with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again as the LORD shall speak unto me: And the princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, What men are these with thee?

10 And Balaam said unto God, Balak the son of

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Chemosh, because they worshipped the god Chemosh, 1 Kings 11. 7, &c.

33. Bashan:] A mountain celebrated in scripture for its rich pastures, excellent breed of cattle, and stately oaks.

And Og the king of Bashan.] This Og was of the remnant of the giants, a mighty people in that country, Josh. 12. 4.

ANNOTATIONS ON CHAP. XXII.

Ver. 1. The plains of Moab,] Which still retained their antient title, though they had been taken away from the Moabites by Sihon, and from him by the Israelites.

4. And Moab said unto the elders of Midian.] He sent messengers to the princes of Midian, inviting them, as his confederates, to join with him against the Israelites, whom he represented as their common enemy.

As the ox liketh up the grafs:] A lively metaphor to signify how easily the Israelites would conquer them without a timely opposition, and likewise what an universal desolation they would make.

5. He sent messengers therefore.] Antient history informs us, that it was a general custom amongst most of the heathen nations, before they took up arms, to consult their gods, by oracles and other methods of divination, about the event of the war.

Unto Balaam.] He is called a south-sayer or diviner, Josh. 13. 22. because he used incantments, Numb. 24. 1. And it is the opinion of the generality of the fathers, and of numbers of commentators, that he was a mere magician, a false prophet and idolater. But that he was a true prophet, or one who had revelations from

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the true God, is plain from 2 Pet. 2. 16. compared with Numb. 22. 8, 9, 10, 12, 13. and 24. 1. and indeed no prophet in Israel could speak of God more reverently, and yet in more familiar terms, than Balaam does, ver. 18. If Balak would give me his house full of gold and silver, I cannot go beyond the word of the Lord my God. But the history shews that his covetousness and ambition got the better of his piety, (2 Pet. 2. 15. Jude 11.) and so far debauched his moral honesty, as, for the rewards set before him, to make him seek by several indirect and sinister means to obtain leave from God to curse the people of Israel, even after God had assured him that they should be blessed and made prosperous in their enterprise. Neither ought any Christian be surprised at God's having communicated to a man of Balaam's character some extraordinary revelations: for the scripture all along supposes that very bad men may have the gift of prophecy. See Deut. 13. 1. Mat. 7. 22, 23. and 1 Cor. 13. 2. The truth is, prophecy like other gifts of knowledge, enlightened the minds of the prophets, but did not always sanctify their hearts, Mic. 3. 11.

Which is by the river of the land of the children of his people:] i. e. By Euphrates, which is oft called the river, by way of eminency, as Gen. 15. 18. Josh. 24. 2, 15. and here the river of Balaam's land or country, to wit, of Mesopotamia or Aram, Numb. 23. 7.

6. Curse me this people.] It was the received opinion among the heathen nations, that imprecations might be made, which would have effect, not only on private persons, but even on whole nations.

I wot that he whom thou blessest is blessed, &c.] He had a great confidence in Balaam's skill and power in these matters;

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Lev. 24.
11.

Rom. 4.
6, 7.

Gen. 27.
33. Rom.
31. 29.

Chap. 24.
23. Deut.
23. 5.

Ver. 12.
Afs 20.
27.

Rev. 22.
19.

Matth. 4.
8, 9.

1 Kings.
3. 8.

Chap. 24.
13. Thus
1. 16.

Ver. 12.
Job. 14. 8.
Pfal.
12. 2.

Ver. 12.
Gal. 1. 8,
9.

Pfal. 87.
12. Ezk.
14. 2, 3, 5.

1 Pet.
2. 8.

Zippor, king of Moab, hath sent unto me, saying,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: Come now, ² curse me them; peradventure I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them, thou shalt ² not curse the people: for they ² are blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD ² refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam ² refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very ² great honour, and ² I will do whatsoever thou sayst unto me: Come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, If Balak would give me his ² house-full of silver and gold, I cannot go beyond the word of the LORD ² my God, to do ² less or more.

19 Now therefore, I pray you, tarry ye also here this night, that ² I may know what the LORD will say unto me more.

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and ² go with them; but yet ² the word

which I shall say unto thee, that ² shalt thou do.

21 And Balaam ² rose up in the morning, and saddled his as, and went with the princes of Moab.

22 ¶ And ² Gods anger was kindled, because he went: and the ² angel of the LORD stood in the way for an adversary against him: Now he was riding upon his as, and his two servants were with him.

23 And the ² as saw the angel of the LORD standing in the way, and his ² sword drawn in his hand: and the ² as turned aside out of the way, and went into the field: and Balaam ² smote the as to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, ² a wall being on this side, and a wall on that side.

25 And when the as saw the angel of the LORD, she thrust herself unto the wall, and ² crushed Balaams foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where was ² no way to turn either to the right hand or to the left.

27 And when the as saw the angel of the LORD, she fell down under Balaam: and ² Balaams anger was kindled, and he smote the as with a staff.

28 And the LORD ² opened the mouth of the as, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the as, Because thou hast ² mocked me: I would there were a sword in mine hand, for now would ² I kill thee.

30 And the as said unto Balaam, *Am not I*

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Pfal. 31.
10, 11.

Isa. 37. 39.
Isa. 59. 4.

5. 7.
Chap.
25. 3.

Ver. 35.
Gen. 48.
16.

1 Cor. 13.
25. 1 Pet.
2. 16.

1 Chron.
21. 16,
Joh. 5. 13,
14.

Jer. 8. 7.
2 Pet. 2.
16.

Ver. 27.
Rom. 2. 1.
Jer. 48.
43, 44.

Job 5. 13,
15. Isa.
47. 12.

Isa. 16.
11.

Ver. 18.
James 1.
20.

Ver. 30.
Gen. 3. 1.
1 Pet. 2.
16. 1 Cor.
1. 27.

Gal. 6.
7.

Prov. 12.
16. Psal.
92. 6.

13. *The Lord refuseth to give me leave to go with you.*] He conceals the principal thing, to wit, the reason of God's prohibition, and secretly intimates his own readiness to comply with them, if God had not hindered him.

18. *If Balak would give me his house-full of silver and gold, I cannot go beyond the word of the Lord my God.*] Thus far his piety and regard to the command of God appeared to have had the ascendant over his covetousness and ambition; but the next words shew, that those passions were far from being entirely subdued. He would fain have gratified them, if he could by any means have satisfied his conscience.

19. *Tarry—here this night.*] Here the iniquity of his heart begins to disclose itself. He well knew that it was the unalterable purpose of the Almighty to bless the Israelites; but still, having an avicious eye to the tempting rewards, he insinuates to the messengers there was some hope that, at his intercession, the councils of heaven could be altered, and the unchangeable Being himself moved to recede from his first decree. This was a very impious tempting of God; and it fatally recoiled upon his own head. *Jun. and Tremel.*

20. *If the men come to call thee, rise up, and go with them.*] Rather, *since the men are come*, as the Septuagint and Vulgate have it, follow thine own inclinations. Thus, for not hearkening to the voice of God, he was left to perish in his own devices; for he was slain by the sword of Israel, together with the princes of Moab, *Job. 13. 22.*

But yet the word which I shall say unto thee, that shalt thou

do.] The meaning seems to be, that he might go with Balak's messengers, provided he could reconcile it with his duty, and that they required him to do nothing that was contrary to the command of God before revealed to him.

22. *God's anger was kindled, because he went:*] Not because he went, but because he went with an inclination to curse Israel: for his whole intention in taking the journey, was, if possible, to find out some method of complying with the earnest desire of Balak.

23. *The as saw the angel.*] Which Balaam saw not, because God withheld his eyes as he did the eyes of Daniel's companions, *Dan. 10. 7.* It is a truth, which philosophers own, that when God withdraws his concurrence or help from any of his creatures, they cannot perform their natural acts and offices.

28. *Opened the mouth of the as.*] Some commentators are of opinion that this happened to Balaam in a prophetic vision; but as the power of God is, on all hands, acknowledged to be abundantly sufficient to effect this miracle, there is not the least shadow for disbelieving it in a literal sense.

29. *Balaam said unto the as.*] It has been thought strange, that Balaam should express no surprise at this prodigy: but perhaps he had imbibed the doctrine of transmigration of souls, which then was, and still is, too common in the east; and thence might be the less astonished at hearing a brute speak. But why might not Balaam be surprised, though Moses had not mentioned it? The ancient Jews were of opinion that he really was so; Josephus tells us, he was greatly astonished at it. Nor will the silence of Moses in this

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Before thine ass, upon which thou hast ridden ever since I was thine, unto this day? was I ever wont to do so unto thee? And he said, Nay.

† Heb. an- covered, Psa. 119. 18.

31 Then the LORD [†] opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is ^{*} perverse before me.

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and ^a saved her alive.

34 And Balaam said unto the angel of the LORD, I have ^b sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, ^c Go with the men: but only the word that I shall speak unto thee, that thou shalt speak: So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he ^d went out to meet him, unto a city of Moab, which is in the border of ^e Arnon, which is in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? Wherefore camest thou not unto me? ^f Am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any ^g power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto ^h Kirjath-huzoth.

40 And Balak ⁱ offered oxen and sheep, and

sent to Balaam, and to the princes that were with him.

41 And it came to pass on the ^k morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence ^m he might see the utmost part of the people.

C H A P. XXIII.

1, 13, 28 Balak's sacrifice: 7, 18 Balaam's parable.

AND Balaam said unto Balak, ^a Build me here seven altars, and prepare me here ^b seven oxen, and seven rams.

2 And Balak ^c did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.

3 And Balaam said unto Balak, ^d Stand by thy burnt-offering, and I will go: peradventure the LORD will come to ^e meet me: and whatsoever he sheweth me, I will tell thee. And he went to an high place.

4 And ^f God met Balaam; and he said unto him, I have ^g prepared seven altars, and I have offered upon every altar a bullock and a ram.

5 And the LORD put ^h a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and lo, he stood by his burnt-sacrifice, he, and all the princes of Moab.

7 And he took up his parable, and said, Balak the king of Moab hath brought me from ⁱ Aram, out of the mountains of ^k the east, saying, Come, curse me Jacob, and come, ^l curse Israel.

8 ^m How shall I curse, whom God hath not cursed? or how shall I curse, whom the LORD hath not defied?

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Prov. 1. 16.
Deut. 11. 2.
Chap. 23. 13.

Ver. 29.
1 Chron. 15. 26.
2 Chron. 29. 21.
Job 41. 8.
Ver. 30.

Gen. 4. 4, 5.
Chap. 22. 9.

Ver. 16.
Deut. 23. 5. 1 Sam. 15. 22.

Prov. 7. 14.
Prov. 16. 1.

Gen. 10. 21.
1 Chron. 1. 27.

Deut. 23. 4.
1 Sam. 2. 6.

1 Sam. 17. 10. 2 Sam. 21. 21. &c.

23. 9.
1 Chron. 20. 7.

1 Sam. 47. 12.

A N N O T A T I O N S on CHAP. XXIII.

Ver. 1. Seven altars and—seven oxen, &c.] That he designed in this sacrifice to observe the religious rites observed in worshipping the God of Israel appears from ver. 4. but he was to blame that he would have altars erected in the high-places of Baal, where he now was, chap. 22. 41. and in erecting divers altars according to the manner of heathens and idolaters; whereas God appointed and holy men used but one altar, though many sacrifices were to be offered upon it.

3. Peradventure the Lord will come to meet me.] From this passage it is inferred, that, in those early times, it was customary for prophets, and other pious persons, after performing the sacred rites, to retire into some solitary place, there to wait for an answer to their prayers from God, who often sent an angel to deliver to them his oracles. *Le Clerc.*

He went to an high place.] He was already in an high place; and therefore we must prefer the translation, *he went solitary*, i. e. into the most retired part of the grove.

5. And the Lord put a word in Balaam's mouth.] In the original it is, *Jehovah put a word*, &c. which plainly demonstrates that Balaam was a prophet of the true God.

7. His parable,] Or prophetic speech.

C c 2

9. 1

this particular be any material objection, if it be considered, that his narration is so very concise, that many particulars of this history are doubtless omitted, as being of no great moment to be told.

31. *The Lord opened the eyes of Balaam.*] He presented the angel to his view; or perhaps he awakened his attention, and made him take notice of the angel, whom he had not before observed.

35. *Go with the men.*] It was of the utmost importance to convince the Moabites how peculiarly Israel was the care of providence; and this could not be more effectually done, than by shewing them that a man of so covetous a nature as Balaam durst not imprecate evil against that people: therefore the angel, having now sufficiently warned the prophet against gratifying the Moabites in their unreasonable desire, gives him free permission to pursue his journey.

41. *Balak took Balaam, and brought him up into the high places of Baal.*] Baal was the god of this country. The name signifies lord. Some think their god Chemosh is here meant, a deity not much different from Priapus. This god, like those of other nations, was worshipped in high places, which were generally planted with groves. It was thought necessary, in solemn imprecations, to have the persons devoted present to the view of him who pronounced the anathema: for which reason Balak conducted Balaam to these high places, that he might from thence have a full prospect of the camp of Israel.

Before CHRIST 1452.
 1. Deut. 33.
 2. Jer.
 3. 49. 37.
 4. Exod. 19.
 5. Lev.
 6. 25. 50.
 7. Ezra 9. 2.
 8. Gen. 13.
 9. 16. & 22.
 10. 27. & 28.
 11. 24.
 12. Psal. 37.
 13. 37.
 14. Or, po-
 15. tensity, or,
 16. reward.
 17. Psal. 109.
 18. 4.
 19. Titus 1.
 20. 16.
 21. 2 Chap. 22.
 22. 41.
 23. Ver. 1.
 24. Isa. 46. 6.
 25. 1 Chap. 22.
 26. 35.

9. For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

10. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his.

11. And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and behold, thou hast blessed them altogether.

12. And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

13. And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayst see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14. ¶ And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.

15. And he said unto Balak, Stand here by thy burnt-offering, while I meet the LORD yonder.

16. And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

17. And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab

with him. And Balak said unto him, What hath the LORD spoken?

18. And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19. God is not a man, that he should lie, neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

20. Behold, I have received commandment to bless; and he hath blessed, and I cannot reverse it.

21. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them.

22. God brought them out of Egypt; he hath as it were the strength of an unicorn.

23. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob, and of Israel, What hath God wrought!

24. Behold, the people shall rise up as a great lion, and shall lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

25. ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

Before CHRIST 1452.
 1. Judg. 7.
 2. 2 Kings.
 3. 4. 16.
 4. 1 Sam. 15.
 5. 29. Psal.
 6. 89. 35.
 7. Hab. 2. 3.
 8. Luke 24.
 9. 31. Titus
 10. 1. 2.
 11. Gen. 6.
 12. 6. 1 Sam.
 13. 15. 35.
 14. Amos 7. 3.
 15. 6. James
 16. 1. 17.
 17. Chap.
 18. 24. 1.
 19. Rom. 8.
 20. 39. 39.
 21. Heb. 1.
 22. 13. Rom.
 23. 4. 7.
 24. Exod. 34.
 25. 9. Psal.
 26. 23. 4. &
 27. 91. 15. &
 28. 46. 7. 114.
 29. 8. 10.
 30. Ezek. 48.
 31. 35. Rev.
 32. 2. 1.
 33. 5. & 24. 8.
 34. 12. 11.
 35. 10. 1. Lev. 19. 26. 16. 28. 1. Psal. 44. 2. 3. Phil. 1. 6. 1. Gen. 49. 9. 2. Micah 5. 8. 9. 1. Isa. 37. 4. 1. Psal. 2. 1.

9. *I see him:*] I see the people, according to thy desire, chap. 22. 41. but cannot improve that sight to the end for which thou didst design it, to wit, to curse them:

The people shall dwell alone;] That is, be separated from other nations by peculiar laws, religion and manners.

10. *Who can count the dust of Jacob?*] Who can count a people which is like the dust of the earth for number? Perhaps it was a necessary part of the ceremony in such solemn imprecations, to count over, so as to specify exactly the several individuals that were to be devoted. If so, this will suggest a reason why Balak invites Balaam to another place, where he might see only the skirts of the Israelitish camp, that so if he could not count them all at once, he might at least count a part of them, in order to their being devoted one part after another. See ver. 13.

The number of the fourth part of Israel;] i. e. Of one of the camps of Israel; for they were divided into four camps; Numb. 2. which Balaam from this height could easily discover.

Let me die the death of the righteous.] By the righteous here is meant the Israelites, who were a righteous people in comparison with the rest of the world; and on this account he wishes, that, after having enjoyed long life and prosperity, he might die, like them, in the favour of God, and in the hope of that future reward which is reserved for the righteous in the other world. And hence some have justly alledged this text as a proof that a future state was generally believed in those ancient times.

14. *The field of Zophim:*] A place so called from the spies and watches which were kept there.

21. *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.*] The word which we render *iniquity* signifies in many places of scripture an idol; and therefore the Vulgate renders the passage, *There is no idol in Jacob, neither is*

there any image seen in Israel. As if he had said, Though the Israelites may be guilty of several transgressions of the divine laws, yet so long as they keep themselves from idolatry, God will not give them over to the sword of their enemies, but crown them with victory and triumph.

The shout of a king is among them;] i. e. Such joyful and triumphant shouts as those wherewith a people congratulate the approach and presence of their king when he appears among them upon some solemn occasion, or when he returns from battle with victory and spoils. The expression implies God's being their king and ruler, and their abundant security and just confidence in him as such.

22. *He;*] viz. Israel, whom God brought out of Egypt, such change of numbers being very common in the Hebrew language. The sense is, Israel is not now what he was in Egypt, a poor, weak, dispirited, unarmed people, but strong and invincible.

The strength of an unicorn;] Whose great strength and fierceness is celebrated in scripture, Numb. 24. 8. Deut. 33. 17. Job 39. 9. Psal. 22. 21. and 92. 10. But whether it be an unicorn, or a rhinoceros, or a strong and fierce kind of wild goat, which is here called *reem*, it is not needful here to determine.

23. *There is no enchantment against Jacob.*] I find by experience and serious consideration that all mine and thine endeavours to enchant Israel are in vain, being frustrated by their omnipotent God. I can do thee no service by my art against them.

24. *The people shall rise up;* &c.] As a lion rouseth up himself to fight, or to go out to the prey, so shall Israel stir up themselves to warlike attempts against all their enemies, as occasion shall offer itself.

He shall not lie down;] i. e. Not rest or cease from fighting and pursuing.

28. Balak

Before CHRIST 1452. 26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 ¶ And Balak said unto Balaam, * Come, I pray thee, I will bring thee unto another place; peradventure it will please God, that thou mayst curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh towards Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks, and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

C H A P. XXIV.

1 Balaam, leaving divinations, prophesieth the happiness of Israel: 10 Balak in anger dismisseth him: 15 He prophesieth of the Star of Jacob, and the destruction of some nations.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not as at other times, † to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lift up his eyes, and he saw Israel abiding in his tents according to their tribes, and the spirit of God came upon him.

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man † whose eyes are open, hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, † falling into a trance, but having his eyes open.

5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the rivers side, as the trees of

lign-aloes, which the LORD hath planted, and as cedar-trees beside the waters.

7 He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

8 God brought him forth out of Egypt, he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows,

9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

10 ¶ And Balaks anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed them these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house-full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak?

14 And now behold, I go unto my people: come therefore, and I will advertise thee, what this people shall do to thy people in the latter days.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open, hath said:

28. Balak brought Balaam to the top of Peor.] This was the most famous high place in all the country of Moab, where, as Selden conjectures, Baal had a temple, and was thence called Baal-peor; as Jupiter, when worshipped at Olympus, was called Jupiter Olympius.

A N N O T A T I O N S ON CHAP. XXIV.

Ver. 1. He went not, as at other times, to seek enchantments.] This implies that he had hitherto used some unwarrantable acts to compass his ends. But whether he had used particular enchantments, and what these enchantments were, is a question not easily resolved. It might be by muttering some superstitious form of words, by directing his face towards some particular quarter of the heavens, by using some strange gesticulations and postures of body, or various other means which were in use among the diviners of the nations. But whatever they were, finding them of no avail to procure the least evil sentence against the Israelites, he left them all off at his next sacrifice. Mr Shuckford is of opinion that the Hebrew text might be literally translated thus: He did not move in set steps backwards and forwards round about the altar, in order to procure vaticinations, &c. For one of the heathen rites made use of to procure success to their sacrifices was to perform these ambulations about their altars: first they moved from east to west, singing a sacred hymn; then they

returned from west to east: and such turns or vices as these he imagines Balaam had practised at Balak's sacrifices. See Connell. vol. 3. b. 12. p. 282.

6. Which the Lord hath planted.] Which grow naturally of themselves; or which are the best of their kind.

7. He shall pour the water out of his buckets.] This seems to imply, that God should bless them with plentiful harvests, to which rain greatly contributed in those countries.

His seed shall be in many waters;] Rather by many waters. That is, it shall be sown in a ground well watered, and consequently bring forth a plentiful crop. Metaphorically it may imply the great increase of the Israelites.

His king shall be higher than Agag.] Agag was the greatest king then known; it was the general name for the kings of Amalek.

11. The Lord hath kept thee back from honour.] This passage should have been rendered, Jehovah hath kept thee back from honour; insinuating, that Balaam had been more careful to please Jehovah, whom he considered only as the tutelary god of the Hebrews, than Baal-peor, or the other gods of the Moabites.

14. Come—and I will advertise thee, &c.] Here, it would seem, that pernicious counsel mentioned chap. 31. 16 which Balaam gave to Balak, ought to come in: and accordingly it is here inserted in the Chaldaic, the Jerusalem and Jonathan's paraphrase.

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d Rev. 1. 7.
e Heb. 1. 2.
f Matt. 2.
g John 1.
h Rev. 12.
i Gen. 49.
j Jer. 48.
k Jer. 48.
l Heb. un-
wall.
m Psal. 63.
n Amos 9.
o Psal. 60.
p 1 Tim. 6.
q Exod.
r Judg. 1.
s Job 29. 18. Hab. 2. 9.

16 He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open :

17 I shall see him, but not now : I shall behold him, but not nigh : there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations, but his latter end shall be that he perish for ever.

21 And he looked on the Kenites ; and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

17. *I shall see him, but not now : I shall behold him, but not nigh.* It is common in the Hebrew to use the future for the present tense ; and therefore the true sense of the passage is, *I see him*, (the person of whom he is going to speak), *though not yet in being : I behold him, though he be yet far off.*

There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. This prophecy may possibly in some sense relate to David, but, without doubt, it belongs principally to Christ ; for we must remember that the Egyptians had two sorts of alphabetic letters, one popular, the other mysterious : here the metaphor of a Sceptre was common and popular, to denote a ruler, like David ; but the Star, though, like the other, it signified, in the prophetic writings, a temporal prince, yet it had a hidden and mysterious meaning likewise, and in the Egyptian hieroglyphics denoted a God : hence we conclude, that the metaphor here used of a Star was of that mysterious kind, and so to be understood ; and consequently that it related only to Christ, the eternal Son of God. Warburton's Div. Legat. vol. II. p. 148.

Shall smite the corners of Moab ; Shall utterly destroy the Moabites. This, in the spiritual meaning, denotes the victories which Christ gained over the Gentiles ; not by destroying their bodies, as David did those of the Moabites, but by captivating their minds to the love of goodness, and subduing their affections to the service of the true God. Le Clerc.

And destroy all the children of Sheth. Moab and the children of Seth were the same people. Seth signifies a drunkard, and they might properly be called the children of the drunkard, when they derived their being as a people from their father Lot's being in liquor : hence their country was called Shittim, Numb. 25. 1. We may observe that Balaam delights greatly in repeating circumstances under different names ; thus, *the dust of Jacob, and the fourth part of Israel ; Edom shall be a possession ; Seir also, &c.* Seir was a mountain in the country of Edom. M. G. 19. 166.

19. *Out of Jacob shall come he that shall have dominion.* This was literally fulfilled in David, and has its spiritual accomplishment in Christ, whose universal dominion is thus described : *He shall have dominion from sea to sea, and from the river to the ends of the earth*, Psal. 77. 8.

20. *Amalek was the first of the nations ;* One of the most ancient, eminent, and noble of all the neighbouring nations, Gen. 34. 7.

22 Nevertheless, the Kenite shall be wasted until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doth this !

24 And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place : and Balak also went his way.

CHAP. XXV.

1 Israel at Shittim commit whoredom and idolatry.
6 Phinehas killeth Zimri and Cozbi : 10 God therefore giveth him an everlasting priesthood.
16 The Midianites are to be vexed.

AND Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the sacrifices of their gods : and the people did eat, and bowed down to their gods.

His latter end shall be, that he perish for ever. This prediction was literally accomplished by Saul, 1 Sam. 15. 18.

21. *And he looked on the Kenites.* By the Kenites seems to be meant the Midianites, Jethro's posterity, for he was called the Kenite, Judges 1. 16.

Strong is thy dwelling-place, and thou puttest thy nest in a rock. It seems they dwelt upon steep mountains, and therefore thought themselves secure.

22. *Nevertheless, the Kenite shall be wasted until Asshur shall carry thee away captive.* The Kenites shall be insensibly diminished, till at last they are all carried away captive by the Assyrians ; which was accomplished when Salmaneser, king of Assyria, carried away the ten tribes into captivity, and with them the Kenites.

24. *Ships shall come from the coast of Chittim, and shall afflict Asshur.* By Chittim is meant Greece, Gen. 10. 4. This prophecy was fulfilled when Alexander the Great overthrew the Persian empire, which included the Chaldeans and Assyrians.

And shall afflict Eber ; Probably the neighbouring nations bordering upon the river Euphrates. Newton on prophecy, vol. I. 152.

And he also shall perish for ever. This doth not refer to Eber, i. e. to the Hebrews and other eastern nations, but to those that afflicted them, viz. the Greeks and Romans, who he prophesies should at last be utterly destroyed.

ANNOTATIONS ON CHAP. XXV.

Ver. 1. *Daughters of Moab.* And of Midian also, as appears from ver. 6, 17, 18. These women exposed themselves to the lust of the Israelites, and enticed them to idolatry, by the counsel of Balaam, who having learned that the prosperity of Israel depended upon the observance of the Divine laws, and that there was no way to bring a curse on them, but by seducing them from their duty, invented this low stratagem to accomplish his wicked design.

2. *Called the people to the sacrifice of their gods.* The feasts, which succeeded these sacrifices, were accompanied with music and dancing, which had a great tendency to invite youthful minds to partake of them, and at the same time to inflame their carnal appetites, which these fair deluders would not let them satisfy, unless they consented to worship their idols.

Before CHRIST 1452. 3 And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men, that were joyned unto Baal-peor.

6 ¶ And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

7 And when Phinehas the son of Eleazar, the son of Aaron the priest, saw it, he rose up from amongst the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly: So the plague was stayed from the children of Israel.

9 And those that died in the plague, were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 Phinehas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel (while he was zealous for my sake among them) that I consumed not the children of Israel in my jealousy.

12 Wherefore say, Behold, I give unto him my covenant of peace.

13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri the son of Salu, a prince of a chief house among the Simeonites.

15 And the name of the Midianitish woman

that was slain, was Cozbi the daughter of Zur; he was head over a people, and of a chief house in Midjan.

16 ¶ And the LORD spake unto Moses, saying,

17 Vex the Midianites, and smite them:

18 For they vex you with their wives, wherewith they have beguiled you, in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midjan their sister, which was slain in the day of the plague, for Peors sake.

C H A P. XXVI.

1 The sum of all Israel is taken in the plains of Moab: 52 The law of dividing among them the inheritance of the land: 57 The families and number of the Levites. 63 None were left of them which were numbred at Sinai, but Caleb and Joshua.

AND it came to pass after the plague, that the LORD spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying,

4 Take the sum of the people, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ¶ Reuben the eldest son of Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hefron, the family of the Hefronites: of Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and they that were numbred of them, were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab:

Solomon, to the posterity of Phinehas, with whom it continued as long as the Levitical priesthood lasted.

A N N O T A T I O N S ON CHAP. XXVI.

Ver. 2. Take the sum of all the congregation.] They were numbered twice before, Exod. 30. 11, 12. and Numb. 1. 1, 2. Now they are numbered a third time, partly to demonstrate the faithfulness of God, both in cutting all those off whom he had threatened to cut off, Numb. 14. 29. and in a stupendous increase and multiplication of the people according to his promise, notwithstanding all their sins, and the sweeping judgments inflicted upon them: and partly to prepare the way for the equal division of the land which they were now going to possess.

G. c. 4.

10. And

4. Take all the heads of the people, and hang them up.] This passage may be better rendered, Take unto thine assistance all the heads or judges of the people, and hang them up, i. e. all those who have joined themselves to Baal-peor.

9. Those that died in the plague were twenty and four thousand.] St Paul mentions only twenty and three thousand who fell in one day, 1 Cor. 10. 8. But it seems that one thousand were slain by the judges, and twenty three thousand by the hand of God, ver. 5.

12. The covenant of an everlasting priesthood.] Though the priesthood was interrupted for some time in the family of Phinehas, probably for some crime committed by some of his posterity, in consequence of which it was transferred to the family of Eli, who was descended of Ithamar Aaron's youngest son; yet, upon the misbehaviour of Eli's sons, the priesthood was restored, in the days of

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 i Chap. 16. 2.
 2 Chap. 20.
 13.
 1 Chap. 16.
 32.
 m Chap.
 16. 34. 35.
 † Heb. *ban-ner*.
 Chap. 16.
 40.
 n Chap. 16.
 5. Exod.
 6. 24.
 o Exod. 6.
 15.
 p 1 Chron.
 4. 24.
 3 Kings 7.
 21.
 q Gen. 46.
 10.
 r Gen. 46.
 10.
 s Chap. 1. 6.
 t Chap. 1.
 23.
 u Chap. 2.
 14.
 v Gen. 46.
 16.
 w Gen. 46.
 16.
 2 Gen. 46.
 16.
 x Chap. 2.
 15.
 y Gen. 38.
 7. 10.
 z Gen. 38.
 29.
 1 Chron. 2.
 4. Matth.
 1. 3.
 * *increased*.
 1900.
 Chap. 2. 4.
 Gen. 49. 8.
 1 Chron. 5.
 2. Psal.
 115. 14.
 115. 7. 14.
 d Gen. 30.
 17. 18. &
 46. 13.
 Chap. 2. 5.
 e 1 Chron.
 7. 1.
 f Gen. 46.
 13.
 * *increased*.
 9900.
 g Gen. 30.
 19. 20.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:
 10 And the earth opened her mouth, and swallowed them up together with Korah when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.
 11 Notwithstanding the children of Korah died not.
 12 ¶ The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamio, the family of the Jaminites: of P Jachin, the family of the Jachinites:
 13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.
 14 These are the families of the Simeonites, twenty and two thousand and two hundred.
 15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:
 16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:
 17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.
 18 These are the families of the children of Gad according to those that were numbered of them a forty thousand and five hundred.
 19 ¶ The sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan.
 20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites:
 21 And the sons of Pharez were; of Hefron, the family of the Hefronites: of Hamul, the family of the Hamulites.
 22 These are the families of Judah according to those that were numbered of them, three-score and sixteen thousand and five hundred.
 23 ¶ Of the sons of Issachar after their families; of Tola, the family of the Tolaites: of Pua, the family of the Punites:
 24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.
 25 These are the families of Issachar according to those that were numbered of them, * three-score and four thousand and three hundred.
 26 ¶ Of the sons of Zebulun after their fa-

milies: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These are the families of the Zebulunites according to those that were numbered of them, * three-score thousand and five hundred.

28 ¶ The sons of Joseph after their families, were Manasseh and Ephraim.

29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead came the family of the Gileadites.

30 These are the sons of Gilead: of Jeczer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And of Afriel, the family of the Afrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaites: and of Hephher, the family of the Hephherites.

33 ¶ And Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad, were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These are the families of Manasseh, and those that were numbered of them, † fifty and two thousand and seven hundred.

35 ¶ These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these are the sons of Shuthelah: of Eran, the family of the Eranites.

37 These are the families of the sons of Ephraim according to those that were numbered of them, p thirty and two thousand and five hundred. These are the sons of Joseph after their families.

38 ¶ The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of A-hiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites.

41 These are the sons of Benjamin after their families: and they that were numbered of them, were * forty and five thousand and six hundred.

42 ¶ These are the sons of Dan after their families: of Shuham, the family of the Shuhamites,

10. And the—earth swallowed them up together with Korah, &c.] These words seem to import that Korah was swallowed up with Dathan and Abiram. But it being more probable, chap. 16. 32. that Korah was consumed by the fire of God with those who offered incense unbidden; the words may be otherways translated thus: The earth swallowed them up, viz. Dathan and Abiram:

And as for Korah, he died with that company what time the fire devoured, &c.

14. Families of the Simeonites, twenty and two thousand and two hundred;] Whereas there were 35400 in Numb. 1. 23. It is thought the example of Zimri, one of their princes, Numb. 25. and some others among them, did infect the generality of the tribe, and so caused this great diminution in their numbers.

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26.

mites. These are the families of Dan after their families.

43 All the families of the Shuhamites according to those that were numbred of them, were three score and four thousand and four hundred.

44 ¶ Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesoi, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sons of Asher according to those that were numbred of them: who were ⁷ fifty and three thousand and four hundred.

48 Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillel, the family of the Shillemites.

50 These are the families of Naphtali according to their families: and they that were numbred of them, were ⁴ forty and five thousand and four hundred.

51 These were the numbred of the children of Israel, ⁶ six hundred thousand and a thousand seven hundred and thirty.

52 ¶ And the LORD spake unto Moses, saying,

53 ¶ Unto these the land shall be divided for an inheritance: according to the number of names.

54 To many thou shalt ^b give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given, according to those that were numbred of him.

55 Notwithstanding, the land shall be divided ^c by lot: according to the names of the tribes of their fathers they shall inherit.

51. Six hundred thousand and a thousand seven hundred and thirty;] Very nigh as many as there were before, Numb. 1. 46. So wisely and marvelously did God at the same time manifest his justice in cutting off so vast a number, and his mercy in giving such a speedy and numerous supply, and his truth in both.

54. To every one shall his inheritance be given.] This equal division of property was, under God, the great bulwark and strength of the Hebrew commonwealth: for property is the natural foundation of power, and hence the natural foundation of every government is laid in the distribution of the lands or territory belonging to the several members of it. According to a tolerably exact computation of the extent of the Hebrew territory, the land of Canaan contained about fourteen millions nine hundred and seventy six thousand acres; which quantity of land will divide to six hundred thousand men above twenty-one acres and a half in property, with a remainder of one million nine hundred and seventy-six thousand acres for the princes of tribes, heads of families, Levitical cities, and other public uses: so that there was a provision sufficient to enable each person, with all the advantages of that fer-

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56 ¶ According to the lot shall the possession thereof be divided, between many and few.

57 ¶ And these are they that were numbred of the ^d Levites, after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These are the families of the Levites: the family of the Libnites, the family of the ^e Hebronites, the family of the Mahlites, the family of the ^f Mushites, the family of the ^g Korathites: And Kohath begat Amram.

59 And the name of Amrams wife was ^h Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses, and Miriam their sister.

60 And unto Aaron ⁱ was born Nadab and Abihu, Eleazar and Ithamar.

61 And Nadab and Abihu ^k died, when they offered strange fire before the LORD.

62 And those that were numbred of them, were ^l twenty and three thousand, all males from a month old and upward: for they were not numbred among the children of Israel, because there was no inheritance given them among the children of Israel.

63 ¶ These are they that were numbred by Moses and Eleazar the priest, who numbred the children of Israel in the plains of Moab, by Jordan near Jericho.

64 But among these there was not a man of them whom Moses and Aaron the priest numbred, when they numbred the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They shall ^m surely die in the wilderness. And there was ⁿ not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAP. XXVII.

1 The daughters of Zelophehad sue for an inheritance.

6 The law of inheritances, 12 Moses, being told

the country and fine climate, to live as well as men can do in our's upon an estate of fifty or sixty pounds a year. See Lowman's desert.

55. Notwithstanding, the land shall be divided by lot.] This dividing by lot had respect only to the quarter each tribe was to possess: thus, for instance, it was first determined by lot which of the twelve tribes were to inherit the south, which in the north, &c. then, in that quarter where the lot fell, a larger or smaller portion of land was divided to them, according to the goodness of the soil, and in proportion as they were more or less numerous.

65. There was not left a man of them;] To wit, of those who then murmured and rebelled against God; as plainly appears, both because this threatening and punishment is confined to those transgressors, and because otherwise this had not been true; for of those that were then numbred there were now left Eleazar and Ithamar, and possibly many of the Levites, and some others, who being not guilty of that sin did not partake of their judgment.

† D d

ANNOTAE

Before
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a Chap. 26.
33. & 36.
11. Josh.
37. 3.
Gal. 3. 28.
b Chap. 16.
33. & 36.
11. Josh.
27. 3.

c Chap. 14.
35. & 26.
64. 65.

d Chap. 16.
3. 2. 3.

e Psal. 109.
13. Prov.
23. 9.

f Acts 1.
24.

g Psal. 68.
5.
h Josh. 17.
4. Gal.
3. 28.

i Lev. 18.
6.

j Chap. 35.
29.

of his death, sueth for a successor: 18 Joshua is appointed to succeed him.

THEN ^a came the daughters of Zelophehad the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the ^b names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, by the door of the tabernacle of the congregation, saying,

3 Our father ^c died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of ^d Korah; but died in his own sin, and had no sons.

4 Why should the name of our father ^e be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father.

5 And Moses brought their ^f cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad ^g speak right: thou shalt surely ^h give them a possession of an inheritance among their fathers brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his fathers brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his ⁱ kinsman that is next to him of his family, and he shall possess it; and it shall be unto the children of Israel a ^j statute of judgment, as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, Get

thee up into this mount ^a Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered unto thy people as Aaron thy brother was gathered.

14 For ye ^e rebelled against my commandment (in the desert of Zin, in the strife of the congregation) to ^b sanctify me at the water, before their eyes: that is the water of ^c Meribah in Kadesh in the wilderness of Zin.

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD the God of the ^d spirits of all flesh, ^e set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the ^f spirit, and lay thine hand upon him.

19 And set him before Eleazar the priest, and before all the congregation: and give him ^g a charge in their sight.

20 And thou shalt put ^h some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask counsel for him, after the judgment of ⁱ Urim before the LORD: ^j at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua and set him before Eleazar the priest, and before all the congregation.

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

CHAP. XXVIII.

1 Offerings are to be observed: 3 The continual burnt-offering. 9 The offering on the sabbath,

ANNOTATIONS ON CHAP. XXVII.

Ver. 3. But died in his own sin.] He did not die as a ring-leader of rebellion, in which he had bad associated others to sin with him, but as a common sinner, to whom death is due. Kidder.

4. Why should the name of our father be done away? On any one's family being extinct, his name was razed out of the genealogical tables.

12. This mount Abarim.] The whole tract of mountains was called Abarim, whereof one of the highest was called Nebo, and the top of that Pisgah, Deut. 34. 1. It appears from Deut. 32. 49. that these words were spoken after all that follows in this book, and also in the book of Deuteronomy.

18. Lay thine hand upon him.] This ceremony denoted Moses's transferring the public trust, which was delegated to him from God, from himself upon Joshua.

20. Thou shalt put some of thine honour.] Thou shalt not now use him as a servant, as thou hast done, but as a brother and thy partner in the government, shewing respect to him, and causing others to do so.

21. He shall stand before Eleazar the priest.] It is the opinion of both Jewish and Christian interpreters, that none but persons of the first dignity were allowed to consult the oracle of God in this manner; so that this privilege shews the great pre-eminence Joshua had above other Israelites: for though he was not to be admitted to so near an intercourse with God as Moses had been, yet he is here assured, that he should never want direction from the oracle in any doubt, by consulting the high priest, who was to receive the answer.

After the judgment of Urim.] See note on Exod. 28. 30.

ANNOT.

Before CHRIST 1452. 11 on the new-moon, 16 at the passover, 26 in the day of first-fruits.

AND the LORD spake unto Moses, saying, ^a Command the children of Israel, and say unto them, My ^b offering, and my ^c bread for my sacrifices made by fire, for ^d a sweet savour unto me, shall ye observe to offer unto me in their ^e due season.

3 And thou shalt say unto them, This ^f is ^g the offering made by fire which ye shall offer unto the LORD: two lambs of the first year ^h without spot ⁱ day by day, for a continual burnt-offering.

4 The one lamb shalt thou offer ^j in the morning, and the other lamb shalt thou offer ^k at even;

5 And a tenth ^l part of an ephah of flour for a meat-offering, mingled with the fourth ^m part of an hin of beaten oyl.

6 It is a continual burnt-offering which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof ⁿ shall be the fourth ^o part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD ^p for a drink-offering.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof thou shalt offer ^q it, a sacrifice made by fire of a sweet savour unto the LORD.

9 ¶ And on the ^r sabbath-day, two lambs of the first year without spot, and two tenth-deals of flour for a meat-offering mingled with oyl, and the drink-offering thereof.

10 This is the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering.

11 ¶ And in the ^s beginnings of your ^t months ye shall offer a burnt-offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot,

12 And ^u three tenth-deals of flour for a meat-offering mingled with oyl, for one bullock, and two tenth-deals of flour for a meat-offering mingled with oyl, for one ram.

13 And a several ^v tenth-deal of flour ming-

led ^w with oyl for a meat offering, unto one lamb, for a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third ^x part of an hin unto a ram, and a fourth ^y part of an hin unto a lamb: this is the burnt-offering of every month throughout the months of the year.

15 And one kid of the goats for a ^z sin-offering unto the LORD shall be offered, besides the continual burnt-offering, and his drink-offering.

16 And in the fourteenth day of the first month is the passover of the LORD.

17 And in the fifteenth day of this month is the feast: seven days shall ^{aa} unleavened bread be eaten.

18 In the first day ^{ab} shall be an holy convocation, ye shall do no manner of ^{ac} servile work therein.

19 But ye shall offer a sacrifice made by fire for a burnt-offering unto the LORD; two ^{ad} young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish.

20 And their meat-offering ^{ae} shall be of flour mingled with oyl: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram,

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat for a ^{af} sin-offering, to make an atonement for you.

23 Ye shall offer these ^{ag} beside the burnt-offering in the morning, which is for a continual burnt-offering.

24 After this manner ye shall offer daily throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt-offering, and his drink-offering.

25 And on the ^{ah} seventh day ye shall have an holy convocation; ye shall do no servile work.

26 ¶ Also in the day of the ^{ai} first-fruits, when ye bring a ^{aj} new meat-offering unto the LORD, ^{ak} after your weeks be out, ye shall have an holy convocation; ye shall do no servile work.

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; two young ^{al} bullocks, one ram, seven lambs of the first year:

28 And their meat-offering of flour mingled

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^{an} Ezek. 45. 5, 7.

^{ao} Lev. 4. 2, 3, & 15. 30. Ver. 22.

^{ap} Exod. 11. 15, 19. Lev. 23. 6. 1 Cor. 5. 8.

^{aq} Exod. 12. 16. Lev. 23. 7.

^{ar} Ver. 11. Ezek. 45. 22, 23, 24.

^{as} Ver. 15. Lev. 8. 2. 16. 33. 5.

^{at} Gal. 3. 13. Exod. 29. 42.

^{au} Exod. 12. 16. & 13. 16. Lev. 23. 8.

^{av} Exod. 29. 16. & 34. 21, 22.

^{aw} Acts 1. 1. Rom. 8. 23. 1. Lev. 23. 16.

^{ax} Lev. 23. 15. Lev. 23. 18.

ANNOTATIONS ON CHAP. XXVIII.

Ver. 1. *And the Lord spake unto Moses, saying.*] The stated sacrifices and service of the tabernacle having now, for many years, by reason of the frequent and tedious journeys of the Israelites, been very much interrupted, and this new generation not having heard the ordinances relating to them at their first institution, and being now shortly to take up their residence in the promised land, where they were obliged to conform to the most punctual observance of them; God commands Moses to repeat them to the people, in the following order, of daily, weekly, monthly, and anniversary sacrifices. *Pyle.*

2. *My offering, and my bread.*] The sacrifices which were consumed on the altar were considered as the food of God.

23. *The burnt-offering in the morning.*] The morning sacrifice alone is mentioned, because the celebration of the feast began with it; and principally because this alone was doubtful, whether this might not be omitted when so many other sacrifices were offered in that morning; whereas there was no question but the evening sacrifice should be offered, when there were none other besides it to be offered.

27. *Two young bullocks, one ram, &c.*] Besides that other offering which was joined with the first fruits, Lev. 23. 18. here also is a new additional sacrifice prescribed, which doth not destroy the former.

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h Rom. 3.
11. Heb.
9. 24.
1 Pet. 1. 7.
18. 19.
e Exod. 12.
5. Mal. 1.
24.

with oyl, three tenth-deals unto one bullock, two tenth-deals unto one ram.

29 A several tenth-deal unto one lamb throughout the seven lambs:

30 And one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* besides the continual burnt-offering, and his meat-offering (they shall be unto you without blemish) and their drink-offerings.

CHAP. XXIX.

The offering at the feast of trumpets, 7 at the day of afflicting their souls; 13 and on the eight days of the feast of tabernacles.

e Lev. 23.
16.

AND in the ^a seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of ^b blowing the trumpets unto you.

h Lev. 23.
24.

2 And ye shall offer a burnt-offering for a sweet savour unto the LORD, ^a one young bullock, one ram, and seven lambs of the first year without blemish:

e Gen. 8.
21.

h Lev. 1.
4.

3 And their meat-offering shall be of flour mingled with oyl, three ^a tenth deals for a bullock, and two tenth-deals for a ram,

e Chap.
28. 15.

4 And one tenth-deal for ^a one lamb, throughout the seven lambs:

f Chap. 28.
13.

5 And one kid of the goats for a sin-offering, to make an atonement for you:

g Chap. 18.
30.

h Chap. 28.
11.

6 Beside the burnt-offering of the ^b month, and his ^c meat-offering, and the daily burnt-offering, and his meat offering, and their drink-offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

i Lev. 5.
13.

h Lev. 16.
29. & 33.

27.

l Lev. 16.
29. Psal.

35. 13.

2 Cor. 9.
27.

m Chap.
28. 13.

Ver. 15.

n Lev. 16.
9. 21. 25.

29. Ver.
36. 22.

Rom. 6. 3.

4. Heb.
10. 10.

1 Pet. 2.
21. 1 John

3. 1. 2.

7 ¶ And ye shall have on the ^a tenth day of this seventh month an holy convocation: and ye shall ^a afflict your souls: ye shall not do any work therein.

8 But ye shall offer a burnt-offering unto the LORD for a sweet savour, one young bullock, one ram, and seven lambs of the first year, they shall be unto you without blemish:

9 And their meat-offering shall be of flour mingled with oyl, three tenth-deals to a bullock, and two tenth-deals to one ram.

10 A several ^a tenth-deal for one lamb throughout the seven lambs:

11 One kid of the goats for a sin-offering, ^a beside the sin-offering of atonement, and the con-

tinual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on the ^a fifteenth day of the seventh month, ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days.

13 And ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; ^a thirteen young bullocks, two rams, and fourteen lambs of the first year, they shall be without blemish:

14 And their meat-offering shall be of flour mingled with oyl, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a several tenth-deal to each lamb of the fourteen lambs:

16 And one kid of the goats for a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day ye shall offer ^a twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

19 And one kid of the goats for a sin-offering, beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish:

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

22 And one goat for a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish:

24 Their ^a meat offering, and their ^a drink offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

25 And one kid of the goats for a sin-offering, beside the ^a continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot:

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e Lev. 23.
34.

p Ver. 17.
20. 23. 25.
29. 32.

q In every
day of this
feast one bul-

lock is abated,

Ver. 20. 13.

26. 29. 31.

Psal. 50. 9.

& 51. 16.

17. & 69.

31. Jer. 7.

22. Hoies

6. 6. Rom.

12. 1.

2 Pet. 3.

18.

9 Ver. 6.

Deut. 12.

8.

r Gen. 35.

14. Lev.

7. 14. 15.

s Exod. 28.

40. Lev.

23. 37.

Psal. 16. 4.

Joel 1. 9.

13.

t John 8.

31. Acts

13. 43.

u Rom. 2. 7.

Gal. 2. 5.

v Theff. 5.

17.

w Tim. 1.

15. Heb.

7. 3. & 13.

15.

ANNOTATIONS ON CHAP. XXIX.

Ver. 1. *And in the seventh month, &c.* The sixth national and annual sacrifice was to be performed on the feast of trumpets, about the time of our September. As the scripture no where gives the reason of this festival, authors are much divided about it. The Jews, in general, believe it was instituted in memory of the creation, which happened at the time of the year on, which this feast was ordered to

be celebrated. Some of the fathers are of opinion it was in memory of the law given on mount Sinai, at which time the trumpet and thunder was heard. Others, from some of the ceremonies observed by the Jews, by way of preparation for, and from some of their notions about this festival, have conceived, that it was intended to put mankind in remembrance of the general resurrection, which is to be ushered in with the sound of the trumpet, Lev. 23. 24. *Univer. Hist.*

39. And

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27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat for a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat for a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat for a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein.

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of † a sweet savour unto the LORD; one bullock, one ram, seven lambs of the first-year without blemish:

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat for a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These things ye shall do ^a unto the LORD in your ² set feasts, besides your ⁷ vows, and your ² free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offer-

ings, and for your ^a peace-offerings.

40 And Moses told the children of Israel, according to all that the LORD commanded Moses.

C H A P. XXX.

1 Vows are not to be broken. 3 The exception of a maid's vow, 6 of a wife's, 9 of a widow's, or her that is divorced.

AND Moses spake unto the ^a heads of the tribes, ^b concerning the children of Israel, saying, This is the thing which the LORD hath commanded.

2 If a man ^c vow a vow unto the LORD, or swear an ^d oath to ^e bind his soul with a bond; he shall † not break his word, he shall do according to ^f all that proceedeth out of his mouth.

3 If ^g a woman also vow a vow unto the LORD, and bind ^h herself by a bond, being in her fathers house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul, ⁱ shall stand.

5 But if her father disallow her in the day that he heareth; not any of her vows or of her bonds wherewith she hath bound her soul, ^j shall stand: and the LORD shall forgive her, because her father disallowed her.

6 And if she had at all an husband when † she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul, shall stand:

8 But if her husband ^k disallow her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 But every vow of a ^l widow, and of her that is

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^a Deut. 23. 7.

^a Chap. 15. 4. 10.
^b Rev. 2. 1.
^c Exod. 3. 21.

^d Gen. 28. 10. Lev. 7. 16. & 27. 2.
^e Deut. 23. 21. 22.

^f Lev. 5. 1. 4.
^g Psal. 56. 12. Prov. 7. 14.

^h Heb. not profane, Psal. 55. 20.

ⁱ Matt. 14. 9. Acts 23. 14.

^j Ver. 7. 8. & Gen. 23. 17.

^k Prov. 19. 21.

^l Ver. 7. 8. & Heb. her vows upon her.

^m Gen. 31. 16. Luke 21. 37. 1 Cor. 7. 4.

39. And for your peace-offerings.] It appears from the account, that there were every year sacrificed at the tabernacle and temple, at the national charge, the following number of beasts, viz. lambs 1101, bullocks 132, rams 72, kids 21, goats 2, exclusive of a prodigious number of voluntary, vow and trespass offerings. Pyle.

A N N O T A T I O N S. ON CHAP. XXX.

Ver. 2. To bind his soul with a bond:] To restrain himself from something otherways lawful, or to oblige himself to the performance of something otherways not necessary.

3. If a woman—vow,] Being unmarried, and therefore at her parents disposal, the law orders that her vows shall be no further obligatory than as her parents consent to them at first making thereof: the same rule holds good as to orphans, servants, and wives, who are under the power of their guardians, masters, and husbands.

5. The Lord shall forgive her,] Or will forgive, either her rashness of making such vows, or rather her not performing of them. But this is to be understood only of such vows which could not be performed without invading the father's or superior's right.

9. Every vow of a widow, and of her that is divorced,] Though she be in her father's house, whither such persons oft returned: which limitation may be gathered both from the opposition of her being in her husband's house, ver. 10: and from hence, that this was the only doubtful case; for if such a person was not in her father's house, she was unquestionably bound by it; but being now freed from her husband, and returned to her father, it was doubtful whether she was not returned to the same state of subjection in which she was before, and consequently unable to make or perform a vow without her father's consent, as she was before, which is here denied.

D d 3

Before 13 ^m divorced, wherewith they have bound their
CHRIST souls, shall stand against her.

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^m Lev.
21. 7.

† Heb. ma-
king void
both male
them void.

^m Exod. 23.
29.

† Heb. hol-
ding his
peace hold
his peace.

* Or, take
away,
Lev. 5. 1.
Ver. 5, 8,
12.
e Mat. 28.
20.
1 Cor. 11.
23.
f Gal. 3.
28.

a Chap. 17.
15. Deut.
32. 35.
b Gen. 25.
1. 2.
c Chap. 20.
24. & 27. f
23.
d Jer. 50.
28.

14. *If her husband hold his peace.*] His silence, or his not contra-
dicting it at the first proposal, shall be interpreted a consent; nor
shall it be in the husband's or father's power to retract that consent,
or hinder her from performing her vow; if he does, *he shall*
hear her iniquity: God shall punish him, and not her, for a breach
of sacred faith. *Pyle.*

ANNOTATIONS ON CHAP. XXXI.

Ver. 5. *Twelve thousand armed for war.*] God would send
no more, though it is apparent that the Midianites were nume-
rous and strong, because he would try and exercise their trust in him,
and because he would hereby give them an earnest of their con-
quests of Canaan.

4 † Of every tribe a thousand, throughout all
the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands
of Israel, a thousand of every tribe, twelve thou-
sand armed for war.

6 And Moses sent them to the war, a thousand
of every tribe, them and * Phinehas the son of
Eleazar the priest, to the war, with the † holy
instruments, and the † trumpets to blow in his
hand.

7 And they warred against the Midianites, as
the LORD commanded Moses; and they slew all
the males.

8 And they slew the kings of ^a Midian,
beside the rest of them that were slain; *namely*,
Evi, and Rekem, and ¹ Zur, and Hur, and Re-
ba, five ^k kings of Midian: ¹ Balaam also the
son of Beor they slew with the sword.

9 And the children of Israel took *all* the wo-
men of Midian captives, and their little ones,
and took the spoil of all their cattle, and all their
flocks, and all their goods.

10 And they burnt all their cities wherein they
dwelt, and all their goodly castles with fire.

11 And they took all the spoil, and all the
prey, *both* of men and of beasts.

12 And they brought the captives, and the
^m prey, and the spoil unto Moses and Eleazar the
priest, and unto the congregation of the children
of Israel, unto the camp at the plains of Moab,
which are by Jordan near Jericho.

13 † And Moses, and Eleazar the priest, and
all the princes of the congregation, went forth
to ^m meet them without the camp.

14 And Moses was wroth with the officers of
the † host, with the captains over thousands,
and captains over hundreds, which came from the
battle.

15 And Moses said unto them, Have ye saved
all the women alive?

16 Behold, these caused the children of Israel,
through the ^c counsel of Balaam, to commit tres-
passes against the LORD in the matter of Peor,
and there was a plague among the congregation of
the LORD.

17 Now therefore kill every male among the
little ones, and kill every woman that hath
known man by lying with † him.

7. *All the males*:] All whom they took in that war: and here-
in they did according to God's own order concerning such people,
Deut. 20. 13.

17. *Kill every male among the little ones*:] Which they were
forbidden to do to other people, *Deut. 20. 14.* except the Cana-
nites, to whom this people had equalled themselves by their horrid
crimes; and therefore it is not strange, nor unjust, that God, the
supreme Lord of all mens lives, who as he gives them, so may
take them away when he pleaseth, did equal them in the punish-
ment.

And kill every woman that hath known man:] Partly for pu-
nishment, because the guilt was general, and though some of them
only did prostitute themselves to the Israelites, yet the rest made
themselves

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† Heb. a
thousand of a
tribe, a thou-
sand of a
tribe.

e Chap. 25.
7. 15.

f Chap. 14.
44. 1 Sam.
4. 17.

g Chap.
20. 9.

h Chron.
13. 13, 14,
15.

i Chap. 21.
23, 24.

j Josh. 13.
21.

k Josh. 13.
21.

l Chap. 24.
25.

m Ver. 26.
32. Rev.
19. 17, 18.

n Gen. 14.
27. Ver.
19. Chap.
5. 2, 3.

o Chap. 14.
24. & 25.
2. 2 Chron.
9. 28. 1.
2 Pet. 2.
15.

p Gen. 4.
1. & 29.
8. Judg.
21. 11.

q Matt. 1.
18.

r Heb. a
male.

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CHRIST
1452.

18 But all the women-children that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp ^a seven days: whosoever hath killed any person, and whosoever hath ^b touched any slain, ^c purify both yourselves and your ^d captives, on the third day, and on the ^e seventh day.

20 And purify all ^f your ^g raiment, and all that is made of skins, and all work of goats hair, and all things made of ^h wood.

21 ¶ And ⁱ Eleazar the priest said unto the men of war which went to the battle, This is the ^j ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may ^k abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the ^l water of separation: and all that abideth not the fire, ye shall make go through the ^m water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into ⁿ two parts; between them that took the war upon them, who went out to battle, and between all the congregation.

28 And levy a tribute ^o unto the LORD of the men of war, which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep.

29 Take it of their half, and give it unto ^p Eleazar the priest, for an heave-offering of the LORD.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which ^q keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty ^r being the rest of the prey which the men of war had caught, was six hun-

dred thousand and seventy thousand and five thousand sheep.

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half ^s which was the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep;

37 And the LORDS tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves ^t were thirty and six thousand, of which the LORDS tribute was threescore and twelve.

39 And the asses ^u were thirty thousand and five hundred, of which the LORDS ^v tribute was threescore and one.

40 And the persons ^w were sixteen thousand, of which the LORDS tribute was thirty and two persons.

41 And Moses gave the tribute, ^x which was the LORDS heave-offering, unto ^y Eleazar the priest, as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half ^z that pertained unto the congregation, was three hundred thousand and thirty thousand and seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons)

47 Even of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which ^{aa} kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which ^{ab} were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which ^{ac} are under our ^d charge, and there ^e lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath ^f gotten, of jewels of gold, chains, and bracelets, rings, earrings,

Before
CHRIST
1452.

5 Ver. 37,
38, 40.
Prov. 3. 9.
Matth. 22.
21.
Rom. 13. 7.

1 Chap. 18:
30. Deut.
10. 9.
Matth. 19.
10.
2 Cor. 9.
10. 11, 13.
Gal. 6. 6.
1 Tim. 5.
17.

1 Psal. 134.
1. Isa. 56.
10. 11.
Acts 20.
18. Heb.
13. 7. 17.
1 Heb.
Gen. 16. 6.
1 Heb.
there is not
numbered, or
mustered,
that is, not
wanting.
John 18. 9.
1 Heb.
found.

themselves accessory by their consent, or concurrence, or approbation; and partly, for prevention of the like mischief from such an adulterous generation.

18. *For yourselves;*] Either to sell them as slaves to others, or to use them as servants to yourselves, or to marry them, when you have prepared and instructed them.

27. *All the congregation;*] The congregation hath some share, because the warriors went in the name of all, and because all having been injured by the Midianites, all were to have some share in the reparation: but the warriors, who were but 12000, have a far

greater share than others of their brethren, because they underwent greater pains and dangers.

28. *A tribute unto the Lord—one soul of five hundred.*] The Lord's tribute of men was not, that they should be slain in sacrifice, as some have absurdly imagined; but they were a tribute or donation for the use of the priests and Levites, to be employed by them as their ministers and servants.

49. *There lacketh not one man of us.*] The Israelites had here an evident proof that the hand of Omnipotence fought against their enemies.

Before rings, and tablets, to make an atonement for our souls before the LORD.

CHRIST 1452. 51 And Moses and Eleazar the priest took the gold of them, even all wrought jewels.

Exod. 30. 12. 52 And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

Gen. 20. 26. 53 (For the men of war had taken spoil, every man for himself)

54 And Moses and Eleazar the priest took the gold of the captains of thousands, and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before the LORD.

Joshua 4. 7. Chap. 10. 10.

CHAP. XXXII.

1 The Reubenites and the Gadites sue for their inheritance on that side Jordan: 6 Moses reproveth them: 16 They offer him conditions to his content: 33 Moses assigneth them the land: 39 They conquer it.

Gen. 29. 32.

Gen. 30. 11.

Gen. 46. 32.

Chap. 21. 32.

Deut. 3. 21.

Jer. 50. 19.

Micah 7. 34.

Josh. 16. 21.

Josh. 13. 9.

Josh. 13. 27.

Isa. 25. 6.

Chap. 21. 26.

Josh. 13. 23.

Josh. 13. 29.

Jer. 48. 32.

Josh. 13. 37.

Deut. 2. 33.

Psalm. 44. 2.

Chap. 16. 55.

Heb. break ye the heart.

Deut. 1. 28.

Acts 21. 13.

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle;

2 The children of Gad, and the children of Reuben, came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon;

4 Even the country which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle.

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

6 And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For when they went up unto the valley of Ethcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORDS anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORDS anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was consumed.

14 And behold, ye are risen up in your fathers stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness, and ye shall destroy all this people.

16 And they came near unto him, and said, We will build sheep-folds here for our cattle, and cities for our little ones.

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance:

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20 And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before

Before CHRIST 1452.

Chap. 13. 23, 24.

Deut. 1. 24.

Chap. 14. 23.

Heb. fol. filed after me.

Josh. 15. 7.

Judges 1. 13.

1 Chr. 4. 11.

Chap. 14. 33.

Chap. 16. 61.

Deut. 1. 26.

Matt. 4. 23.

Mark 1. 20.

Josh. 4. 12, 13.

Gen. 13. 10. & 14. 12.

Chap. 31. 3.

Josh. 4. 13.

Judg. 5. 23.

Sam. 18. 17.

Chap. 16. 2, 7, 18.

Josh. 4. 12.

Pal. 44. 4.

Sam. 3. 28.

52. Sixteen thousand seven hundred and fifty shekels:] About five talents and a half, for three hundred shekels make a talent, Exod. 25. 39. which amounts to about twenty-seven thousand nine hundred and nineteen pounds Sterling.

ANNOTATIONS ON CHAP. XXXII.

VER. 1. Jazer:] A city and country taken from the Amorites, Num. 21. 32.

Gilead:] A mountainous country, famous for pasturage, Jer. 50. 19. Micah 7. 14.

3. Ataroth:] Different from that Ataroth, Josh. 16. 2, 7. which was on the other side of Jordan.

Nimrah:] Called Beth-Nimrah, ver. 36. We may observe in general, that it is usual in Hebrew to cut off the former part of proper names, as Salem for Jerusalem.

15. Ye shall destroy all this people,] Who, being moved by your counsel and example, will refuse to go over Jordan, and to possess the land of Canaan.

Before CHRIST 1452. before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

24 Build ye cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad, and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead.

27 But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad, and the children of Reuben will pass with you over Jordan, every man armed to battle before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours.

33 And Moses gave unto them, even to the children of Gad, and to the children of Reuben; and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan; the land with the cities thereof, in the coasts, even the cities of the country round about.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer;

35 And Atroth, Shophan, and Jazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep;

37 And the children of Reuben built Heshbon, and Elealeh and Kirjathaim.

38 And Nebo, and Baal-meon (their names being changed) and Shibmah: and gave other names unto the cities which they builded.

39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 ¶ And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

1 The two and forty journeys of the Israelites.

50 The Canaanites are to be destroyed.

THESE are the journeys of the children of Israel, which went forth out of the land of Egypt, with their armies, under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys, by the commandment of the LORD: and these are their journeys according to their goings out.

3 And they departed from Rameses in the first month, on the fifteenth day of the first month: on the morrow after the passover, the children of Israel went out with an high hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first-born, which the LORD had smitten among them: upon their gods also the LORD executed judgments)

5 And the children of Israel removed from Rameses, and pitched in Succoth.

40. Unto Machir;] i. e. Not to Machir himself, who doubtless was long since dead, but the family or posterity of Machir.

ANNOTATIONS ON CHAP. XXXIII.

VER. 1. *These are the journeys of the children of Israel.*] As the peculiar providence of God remarkably appears in the protection of the Israelites, from the time they departed out of Egypt till they came to the borders of Canaan; so Moses was particularly commissioned to preserve the history of them, for the benefit of posterity: therefore here he recapitulates the principal stages of this long journey, and sets them all before the reader in one view, that all, who would take pains to examine things, might be satisfied by what a train of miracles such a multitude of people were fed every day, for forty years together, in a barren and inhospitable desert.

† E c

52. Drive

Before
CHAP.
1452.

Exod. 13.
20.
Exod. 14.
2, 3.
Exod. 14.
21.
Exod. 15.
22.
Exod. 15.
23.
Exod. 15.
27.

Exod. 16.
1. Ezek.
30. 25.

Exod. 17.
2, 2.

Exod. 19.
2. Chap.
10. 11, 12.
Add. 7. 30.
* That is,
the graves of
Isrl.
Chap. 22.
4. 34.
† It both the
name of Ju-
dith,
Psal. 120.
A.

* That is,
The lifting
up of the
breach,
Chap. 24.
34. 1 Chr.
23. 11.
Joth. 10.
29.

* That is,
The place of
the assembly.

Deut.
20. 6.

6 And they departed from Succoth, and pitched in ¹ Etham, which is in the edge of the wilderness.

7 And they removed from Etham, and turned again unto ² Pi-hahiroth, which is before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and passed through the ³ midst of the sea into the wilderness, and went three days journey in the wilderness of ⁴ Etham, and pitched in ⁵ Marah.

9 And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten ⁶ palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red-sea.

11 And they removed from the Red-sea, and encamped in the wilderness of ⁷ Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at ⁸ Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderness of ⁹ Sinai.

16 And they removed from the desert of Sinai, and pitched at ¹⁰ Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and encamped at ¹¹ Hazeroth.

18 And they departed from Hazeroth, and pitched in ¹² Rithmah.

19 And they departed from Rithmah, and pitched at ¹³ Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in ¹⁴ Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in ¹⁵ Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at ¹⁶ Moseroth.

31 And they departed from Moseroth, and pitched in ¹⁷ Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at ¹⁸ Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in ¹⁹ Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at ²⁰ Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the wilderness of ²¹ Zin, which is Kadesh.

37 And they removed from Kadesh, and pitched in mount Hor, in the ²² edge of the land of Edom.

38 And Aaron the priest went up into mount Hor, at the commandment of the LORD, and ²³ died there in the fortieth year, after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.

39 And Aaron was an hundred and twenty and three years old, when he died in mount Hor.

40 And king ²⁴ Arad the Canaanite (which dwelt in the south, in the land of Canaan) ²⁵ heard of the coming of the children of Israel.

41 And they departed from ²⁶ mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in ²⁷ Oboth.

44 And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in ²⁸ Dibon-gad.

46 And they removed from Dibon-gad, and encamped in ²⁹ Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before ³⁰ Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan near Jericho.

49 And they pitched by Jordan from ³¹ Beth-jesimoth, even unto ³² Abel-shittim, in the plains of Moab.

50 ¶ And the LORD spake unto Moses, in the plains of Moab, by Jordan near Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan, into the land of Canaan;

52 Then ye shall ³³ drive out all the inhabitants of the land from before you, and destroy all their ³⁴ pictures, and destroy all their ³⁵ molten images, and ³⁶ quite pluck down all their high places.

52. Drive out all the inhabitants:] Not by banishing, but by destroying them, as it is explained, Deut. 7. 1, 2, and elsewhere. Pictures:] Which seem to have been stones curiously ingraven, and set up for worship.

Pluck down all their high places:] i.e. The chapels, altars, groves, or other means of worship there set up.

Before 53 And ye shall *dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it.

54 And ye shall divide the land * by lot, for an inheritance among your families, and to * the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every mans inheritance shall be in the place where his lot falleth; according to the tribes of your fathers, ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them, shall be * pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to pass, that I shall do unto you, as I thought to do unto them.

C H A P. XXXIV.

1 The borders of the land. 16 The names of the men which shall divide the land.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan (this is the land that shall * fall unto you for an inheritance, even the land of Canaan with the * coasts thereof)

3 Then your south-quarter shall be from the * wilderness of Zin, along by the coast of * Edom, and your south-border shall be the outmost coast of the * salt-sea east-ward.

4 And your border shall turn from the south to the * ascent of Akrabbim, and pass on to Zin; and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazardadar, and pass on to Azmon.

5 And the border shall fetch a compass from Azmon unto the * river of Egypt, and the goings out of it shall be at the sea.

6 And as for the western border, you shall even have the great sea for a border: this shall be your west-border.

7 And this shall be your north border: from the great sea, you shall point out for you * mount Hor.

8 From mount Hor ye shall point out your border unto the * entrance of Hamath: and the goings forth of the border shall be to * Zedad.

9 ¶ And the border shall go on to Ziphron, and the goings out of it shall be at * Hazar-enan: this shall be your north-border.

10 And ye shall point out your east-border from Hazar-enan to * Shepham.

11 And the coast shall go down from Shepham to * Riblah, on the east-side of Ain; and the border shall descend, and shall reach unto the side of the sea of * Chinnereth east-ward.

12 And the border shall go down to * Jordan, and the goings out of it shall be at the salt sea: This shall be your land with the coasts thereof * round about.

13 And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half-tribe.

14 For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have * received their inheritance, and half the tribe of Manasseh have received their inheritance.

15 The two tribes and the half-tribe have received their inheritance on this side Jordan near Jericho, east-ward, toward the sun-rising.

16 ¶ And

A N N O T A T I O N S O N C H A P. XXXIV.

Ver. 2. *With the coasts thereof;*] Which are here particularly described, to direct and bound them in their wars and conquests, that they might not seek the enlargement of their empire, after the manner of other nations, but be contented with their own portion.

3. *Your south-quarter shall be from the wilderness of Zin.*] The south bounds were to end at the last point of the Salt or Dead sea, running by the borders of Idumea to the most northern part of the river Nile, and to the Mediterranean-sea westward; and along by the wilderness of Zin, meeting the bounds of the river Jordan. *Jameson.*

Your south-border shall be the outmost coast of the Salt-sea.] Moses determines the boundary of Canaan, on the south, to be Idumea and the deserts of Arabia.

4. *From the south to the ascent of Akrabbim.*] Josh. 15. 3. *Maaleh-acrabbim*, the mount of scorpions; so called from the multitude of scorpions found there.

5. *The border shall fetch a compass from Azmon unto the river of Egypt;*] i. e. To the Nile. This was farther than the Israelites ever extended their conquests; but thus far they had permission to extend them.

The goings out of it shall be at the sea;] The Mediterranean-sea, called, ver. 6. the great sea.

7. *You shall point out for you mount Hor.*] The mountain here mentioned is very different from that where Aaron died; the latter was on the south of Canaan, whereas this was on the north of it: and therefore by Hor in this place we are probably to understand Hermon, or some part of mount Lebanon, which bounded Canaan on the north.

8. *Unto the entrance of Hamath;*] A city afterwards called Epiphania, not far from Rebob. See chap. 13. 21.

9. *The border shall go on to Ziphron;*] Another town in those parts, of which there is no other mention in scripture.

And the goings out of it shall be at Hazar-enan.] The village of the fountain, viz. of Jordan, which had its issue in that tract.

11. *The coast shall go down from Shepham to Riblah.*] The eastern bounds ran from the head of Jordan along the whole course of the river to the Dead sea, till it met the south bounds in the borders of Edom. Shepham and Riblah were two towns on the banks of Jordan.

The border shall reach unto the—sea of Chinnereth,] Called in the New Testament the sea of Tiberias, or Galilee.

Before
CHRIST
cir. 1451.

* In the
fourth gene-
ration they
were to re-
turn,
Gen. 15:
15, 16.
Kohab went
with Jacob
into Egypt,
Gen. 46.
11. of him
Amram, of
him Aaron,
of him
Eleazar,
1 Chro.
6. 1, 2.
1 Joth. 11.
15.
1 Chap.
13. 2.
u. Joth. 18.
20.
x Chap.
23. 6.
y Chap. 1.
20.

x 2 Sam.
6. 21.
e Joth. 19.
51.
f Rev. 22.
15.

16 ¶ And the LORD spake unto Moses, say-
ing,

17 These are the names of the men which
shall divide the land unto you: * Eleazar the
priest, and * Joshua the son of Nun.

18 And ye shall take one prince of every
tribe, to divide the land by inheritance.

19 And the names of the men are these: Of
the tribe of Judah, * Caleb the son of Jephun-
neh.

20 And of the tribe of the children of Simeon,
Shemuel the son of * Ammihud.

21 Of the tribe of Benjamin, Elidad the son
of Chiflon.

22 And the prince of the tribe of the children
of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for
the tribe of the children of Manasseh, Hanniel
the son of Ephod.

24 And the prince of the tribe of the chil-
dren of Ephraim, Kemuel the son of Shiphan.

25 And the prince of the tribe of the children
of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children
of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children
of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the chil-
dren of Naphtali, Pedahel the son of Ammihud.

29 These are they whom the LORD * com-
manded to divide the inheritance unto the
children of Israel in the land of Canaan.

CHAP. XXXV.

1 Eight and forty cities for the Levites with their
suburbs, and measure thereof: 6 Six of them
are to be cities of refuge. 9 The laws of murder.
31 No satisfaction for murder.

AND the LORD spake unto Moses in the plains
of Moab, by Jordan near Jericho, saying,

2 Command the children of Israel, that they
give unto the Levites * of the inheritance of their
possession, cities to dwell in: and ye shall give
also unto the Levites suburbs for the cities round
about them.

3 And the cities shall they have to dwell in,
and the suburbs of them shall be for their cattle,

and for their goods, and for all their beasts.

4 And the suburbs of the cities which ye shall
give unto the Levites, shall reach from the wall
of the city and outward, a thousand cubits round
about.

5 And ye shall measure from without the city
on the east-side two thousand cubits, and on
the south-side two thousand cubits, and on the
west-side two thousand cubits, and on the north-
side two thousand cubits; and the city shall be
in the midst: this shall be to them the suburbs
of the cities.

6 And among the cities which ye shall give un-
to the Levites, there shall be six cities for † re-
fuge, which ye shall appoint for the man-slayer,
that he may flee thither: and to them ye shall add
forty and two cities.

7 So all the cities which ye shall give to the
Levites shall be forty and eight cities: them shall
ye give with their suburbs.

8 And the cities which ye shall give, shall be
of the possession of the children of Israel: from
them that have many, ye shall give many; but
from them that have few, ye shall give few: eve-
ry one shall give of his cities unto the Levites,
according to his inheritance which he inheriteth.

9 And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, and say
unto them, When ye be come over Jordan, into
the land of Canaan:

11 Then ye shall appoint you cities, to be ci-
ties of refuge for you; that the slayer may flee
thither which killeth any person at * unawares.

12 And they shall be unto you cities for refuge
from the † avenger; that the man-slayer die not,
until he stand before the congregation in judg-
ment.

13 And of these cities which ye shall give,
six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jor-
dan, and three cities shall ye give in the land
of Canaan, which shall be cities of refuge.

15 These six cities shall be a refuge, both for
the children of Israel, and for the stranger, and
for the sojourner among them: that every one
that killeth any person unawares, may flee thi-
ther.

16 And if he smite him with an * instrument

Before
CHRIST
1451.

b Chap. 34.
10.

† Heb.
Miklat of
gathering.
Gen. 49.
10. Deut.
4. 41.
Joth. 20.
7. & 21.
21. Matt.
11. 18.
Heb. 6. 18.
c Joth. 21.
41.
d Chap. 33.
54.

e Deut.
19. 2.

* Heb. by
error.

† Heb. Co-
el. properly
one of the
same blood
and kindred.
f Ver. 25.
Joth. 20. 6.
g Deut. 4.
41. & 19.
8. 9.
h Joth.
20. 7.

i Lev. 24.
21.

k Exod. 21.
of 14.

ANNOTATIONS ON CHAP. XXXV.

Ver. 4. *A thousand cubits.*] In the Greek version it is 2000,
which the next verse certainly proves to be the right reading: 2000
cubits is about three fourths of a mile.

6. *Six cities for refuge.*] The Levites were to have forty-
eight cities, ver 7. six of which were to be cities of refuge, or pri-
vileged places, whither any person, who had the misfortune to kill
another accidentally, might immediately repair and take sanctuary.
These asylums were very different from those of other nations. They
did not screen the guilty from the stroke of justice: the person who

flew thither for protection, was properly tried; and, if found guilty
of having killed his neighbour designedly, was put to death; but, if
it appeared that the action was purely accidental, he was returned
to the city of refuge, and dwelt there in safety.

14. *Ye shall give three cities on this side Jordan.*] Because that
land was as long as Canaan, though not so broad; and besides, these
might be convenient for many of them that lived in Canaan.

16. *If he smite him with an instrument, &c.*] It was pre-
sumed, that, if he run at a man with any sort of weapon, he intended to
do him a mischief, though perhaps he had no malice to him before-
hand, but did it in a passion.

19. *Th*

Before CHRIST 1451. of iron (so that he die) he is a murderer: the murderer shall surely be put to death.

17 And if he smite him with throwing a stone (wherewith he may die) and he die, he is a murderer: the murderer shall surely be put to death.

18 Or if he smite him with an hand-weapon of wood (wherewith he may die) and he die, he is a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait;

23 Or with any stone wherewith a man may die, seeing him not, and cast it upon him that he die, and was not his enemy, neither sought his harm:

24 Then the congregation shall judge between the slayer and the revenger of blood, according to these judgments.

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it until the death of the high priest, which was anointed with the holy oyl.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge, until the death of the high priest: but after the death of the high priest, the slayer shall return into the land of his possession.

29 So these things shall be for a statute of judgment unto you, throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person, to cause him to die.

31 Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

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* Heb. wicked to die.

1 Psal. 106.
38. Jer. 3.
2, 9.
† Heb.
there can be no expiation for the land.
2 Psal. 106.
18.

C H A P. XXXVI.

1 The inconvenience of the inheritance of daughters, 5 is remedied by marrying in their own tribes, 7 lest the inheritance should be removed from the tribe. 10 The daughters of Zelophehad marry their father's brother's sons.

AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes the chief fathers of the children of Israel:

2 And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the other tribes of the children of Israel; then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received, so shall it be taken from the lot of our inheritance.

4 And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel, according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

6 This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best, only to the family of the tribe of their father shall they marry:

* Chap. 27: 1.

1 Chap. 27.
6, 7, 22.
John 17:
3, 4.
2 Matt. 27.
41, 45.
1 Pet. 3, 6.

1 Lev. 25.
10: 16.
61, 2.
Luke 4: 18.

19.
John 8: 34.
36. Hebr.
9, 10, 11.

2 Chap. 27.
5. Matt.
28, 20.

1 Cor. 11.
23.
† Heb. he gives to whom it is good in their eyes.

Gen. 24.
37.
f Gen. 24: 4.

19. The revenger of blood himself shall slay the murderer: [Either, 1. By himself, as the following words shew; so it is only a permission, that he may do it without offence to God or danger to himself: Or, 2. By the Magistrate: from whom he shall demand justice; so it is a command, as may appear by comparing this with ver. 31. and Deut. 19: 12, 13.

25. He shall abide in it until the death of the high-priest: [Because the public grief for the loss of so public a person was likely to alluage the private griefs and passions of men, the rather, because

by this example they were minded of their own mortality, and thereby withheld from taking vengeance; and to shew that the death of Christ (the true High-priest, whom the others did evidently and eminently represent and typify) is the only mean whereby sinners are pardoned and sinners set at liberty.

A N N O T A T I O N S O N C H A P. XXXVI.

Ver. 6. Only to the family of the tribe of their father shall they marry.

R e 3

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* Heb.
cleave to the,
Gen. 2. 24.
Ver. 9.
1 Kings
21. 3.

g 1 Cor. 14.
40.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall * keep himself to the inheritance of the tribe of his fathers.

8 And every daughter that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove ⁸ from one tribe to another tribe; but everyone of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even ^a as the Lord commanded Moses, so did the daughters of Zelophehad.

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their ¹ fathers brothers sons.

12 And they were married [†] into the families of the sons of Manasseh the son of Joseph, and their inheritance ^{*} remained in the tribe of the family of their father.

13 These are the commandments and the judgments which the Lord commanded by the hand of Moses, unto the children of Israel in the plains of Moab, by Jordan near Jericho.

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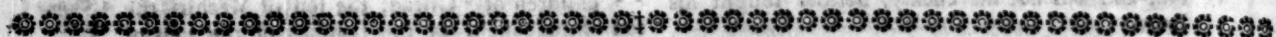
b Lev. 24.
12. Chap.
15. 34.
i Lev. 18.
12.

† Heb. of
the family.
* Heb. was
in the tribe.

marry.] They are hereby confined, not only to the same tribe, but also to the family of their tribe, as appears from the reason of the law; for God would have the inheritance of families as well as tribes kept entire and unmixed: and this was one reason of that law of marrying the brother's wife, *Deut. 25*. And although the next verse may seem to thwart this interpretation, the reason of this law being there given, that inheritances might not go from tribe to tribe; yet ver. 8. confirms it, where the very same phrase is repeated, and that

more emphatically, that such shall marry *one of the family of the tribe of her father*; and this further reason and restriction is added, *that they may enjoy every man the inheritance* (not only of his tribe, but of his fathers, to wit, belonging to his father's family.

8. Every daughter that possesseth an inheritance.] Women that were heiresses should do as they are here commanded; but, with regard to those who had no inheritances, they might marry into what tribe they pleased.



The Fifth Book of MOSES,

C A L L E D

D E U T E R O N O M Y.

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CHAP. I.

1 *Moses's speech in the end of the fortieth year, briefly rehearsing the story, 6 of God's promise, 9 of giving them officers, 19 of sending the spies to search the land, 34 of God's anger for their incredulity, 41 and disobedience.*

THESE be the words which Moses spake unto all Israel, ^a on this side Jordan in the wilderness, in the plain over against the Red sea, between ^b Paran, and Tophel, and Laban, and Hazeroth, and Dizahab

2 (There are ^c eleven days journey from Horeb by the way of ^d mount Seir, unto ^e Kadesh-barnea)

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a Num. 34.
3, 8, 12.
Chap. 34.
5.
b Num.
13. 3.
c Ver. 19.
d Gen. 36.
e Ver. 6.
f Num. 20. 1.

ANNOTATIONS ON CHAP. I.

This book is from the Greek called *Deuteronomy*, a second law, being, for the greatest part, a recapitulation of the several laws already delivered. The Israelites that were at the first delivery of the law in the wilderness were now dead: this repetition therefore seemed necessary to be made to this new generation of men; especially if we consider how prone the Jews were to forget God, and his most amazing miracles wrought in their favour. It contains, however, several additional laws, explications and enlargements, enforced by the strongest and most pathetic motives to obedience. Moses courts the Israelites to be obedient and happy; he calls heaven and earth to witness against them; he lays be-

fore them life and death; the most comprehensive blessings, and the most consummate misery. All the speeches and passages of the book were comprehended in the space of a month; for it begins on the first day of the eleventh month, and on the first day of the twelfth Moses is supposed to have died.

Ver. 1. *Over against the Red sea.*] This is undoubtedly a wrong translation; for they were now at a vast distance from the Red-sea. The original word *Suph* signifies a *rush*, and is here the name of a town or district in the country of Moab, *Num. 21. 14. Deut. 34. 8.* whereas the *Red sea* is never expressed by *Suph* alone, but always by *Jam Suph*. This place seems to have been near the Dead Sea, and to have had its name from the many flags or rushes which grew there.

2. *There are eleven days journey.*] This is added to shew, that

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f. John. 5. 4.
f. Zech. 1.
7.
Num. 24.
23. 24.
Num. 27.
33.

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei.

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto the great river the river Euphrates.

8 Behold, I have set the land before you: go in and possess the land which the LORD swore unto your fathers, Abraham, Isaac and Jacob, to give unto them, and to their seed after them.

9 ¶ And I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The LORD your God hath multiplied you; and behold, you are this day as the stars of heaven for multitude.

11 (The LORD God of your fathers make you a thousand times so many more as ye are, and bless you as he hath promised you)

12 How can I myself alone bear your cumbrance, and your burden, and your strife?

13 Take ye wife men, and understanding; and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken, is good for us to do.

15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

17 Ye shall not respect persons in judgment; but you shall hear the small as well as the great; you shall not be afraid of the face of man, for

the judgment is Gods: and the cause that is too hard for you, bring it unto me, and I will hear it.

18 And I commanded you at that time all the things which you should do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, which you saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and I took twelve men of you, one of a tribe.

24 And they turned and went up into the mountain, and came unto the valley of Eschol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the LORD our God doth give us:

26 Notwithstanding, ye would not go up; but rebelled against the commandment of the LORD your God.

27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we, the cities are great and walled up to heaven, and moreover we have seen the sons of the Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes.

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee as a man doth bear his son, in all the way that ye went, until ye came unto this place.

givers ordered that the judges should give sentence in the dark, where they could not see mens faces.

18. Walled up to heaven;] i. e. To a great height: a common hyperbole, as Gen. 11. 4. Psal. 107. 6.

31. God bare thee as a man doth bear his son,] Or carried thee, as a father carries his weak and tender child in his arms, as Isa. 49. 22. or as upon eagle's wings, as it is Exod. 19. 4. through difficulties and dangers, gently leading you, according as you were able to go, and sustaining you by his power and goodness.

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2 Chron.

10. 6. &

20. 15.

Exod. 18.

22.

2 Matt. 28.

10. John.

15. 15.

Act. 20.

20. 27.

Heb. 3. 3.

Ver. 10.

Num. 10.

12. Chap.

8. 15. &

32. 10.

Psal. 63. 1.

Isa. 40. 3.

4. Jer.

2. 6.

Amos. 2.

9.

Num. 13.

2. 3. Josh.

2. 1. &

Num. 13.

25. Song

9. 7. &

Num. 13.

23.

Num. 13.

27.

Num. 14.

2. 3.

Chap. 4.

37. & 9.

28.

Heb. multi.

ed.

Josh. 2. 12.

Gen. 11.

4. Num.

13. 28.

Chap. 9. 30.

Chap. 2.

30.

Exod.

19. 4.

Num. 11.

12. Chap.

32. 10.

H. C. 11. 3.

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 32 Yet in this thing ye did ^a not believe the LORD your God,

33 Who ^a went in the way before you to search you out a place to pitch your tents ⁱⁿ, in fire by night to shew you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 Surely there shall ^a not one of these men of this evil generation see that good land, which I sware to give unto your fathers;

36 Save ^a Caleb the son of Jephunnah, he shall see it, and to him will I give the land that he hath troden upon, and to his children, because he hath [†] wholly followed the LORD.

37 Also the LORD was angry ^a with me ^a for your sakes, saying, ^a Thou also shalt not go in thither.

38 But ^a Joshua the son of Nun, which ^a standeth before thee, he shall go in thither. ^a Encourage him: for he shall cause Israel to inherit it.

39 Moreover, your little ones, which ye said should be ^a a prey, and your children which in that day had no knowledge ^a between good and evil, they ^b shall go in thither, and unto them will I give it, and they shall possess it.

40 But ^a as for you, turn ye, and take your journey into the wilderness, by ^a the way of the Red sea.

41 Then ye answered and said unto me, We have ^d sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight, for I ^a am ^a not among you; lest ye be smitten before your enemies.

43 So I spake unto you, and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.

44 And the Amorites which dwelt in that mountain, came out against you, and chased you as ^a bees do, and destroyed you in Seir, ^a even unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would ^a not hearken to your voice, nor give ear unto you.

46 So ye abode in ^a Kadesh many days, according unto the days that ye abode ^a there.

CHAP. II.

1 The story is continued, that they were not to meddle with the Edomites, 9 nor with the Moabites, 17 nor with the Ammonites: 24 But Sihon the Amorite was subdued by them.

THEN we turned, and took our journey into the wilderness, by the way of the Red sea, as the LORD ^a spake unto me: and we compassed ^b mount Seir many days.

2 And the LORD spake unto me, saying, 3 Ye have compassed this mountain ^a long enough: turn you north-ward.

4 And command thou the people, saying, Ye are to pass through the coast of your ^a brethren the children of Esau, which dwell in Seir, and they shall be ^a afraid of you: take ye ^a good heed unto yourselves therefore.

5 ^a Meddle not with them; for I will not give you of their land, [†] no not so much as a foot-breadth, because I have ^b given mount Seir unto Esau for a possession.

6 Ye shall ^a buy meat of them for money, that ye may eat; and ye shall also ^a buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he ^a knoweth thy walking through this great wilderness: these forty years the LORD thy God ^a hath been with ^a thee, thou hast lacked nothing.

8 And when we ^a passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from ^a Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, ^a Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given ^a Ar unto the children of Lot for a possession.

37. The Lord was angry with me for your sakes;] Upon occasion of your wickedness and perverseness, by which you provoked me to speak unadvisedly, *Psal* 106. 32, 33.

44. Chased you as bees do.] As bees which being provoked come out of their hives in great numbers, and with great fury pursue and sting their adversary and disturber, *Psal* 118. 12.

46. According unto the days that ye abode there.] i. e. As you abode in Kadesh many, even 40 days, until the spies which you sent returned to give you an account, so you also abode there many days, or a long time after, and were not now permitted to make any further progress towards Canaan.

ANNOTATIONS ON CHAP. II.

Ver. 1. Then we turned, &c.] From the borders of Canaan to

go southward. Here Moses proceeded in relating to this new generation of Israelites, how their fathers spent near 38 years in tedious marches to and fro through that desert country, reaching from Kadesh to the Red-sea, till that race of murmurers was quite extinct, when orders were again given to direct their course towards Canaan.

6. Ye shall buy meat of them:] For, though the manna did yet rain upon them, they were not forbidden to buy other meats when they had opportunity, but only were forbidden greedily to hunger after them when they could not obtain them.

9. I have given Ar unto the children of Lot, &c.] Ar was the capital city of Moab, *Num* 21. 15, 28. and is here put for the whole country. Though the Moabites were now a wicked people, yet, for their pious ancestor's sake, God would not have them dispossessed.

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10 The ^a Emims dwelt therein in times past, a people great, and many, and tall as the Anakims;

11 Which also were accounted giants, as the Anakims, but the Moabites call them Emims.

12 The Horims also dwelt in Seir beforetime, but the children of Esau succeeded them when they had destroyed them before them, and dwelt in their stead, ^r as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, said I, and get you over the brook ^s Zered: and we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until ^t all the generation of the men of war were wasted out from among the host, as the LORD swore unto them.

15 For indeed the ^u hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day.

19 And when thou comest nigh over against the children of ^x Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession, because I have given it unto the children of Lot for a possession.

20 (That also was accounted a land of giants, giants dwelt therein in old time, and the Ammonites call them ^y Zamzummims,

21 A people great, and many, and tall as the Anakims; but the LORD destroyed them before them, and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau which dwelt in Seir, when he destroyed the ^z Horims from before them, and they succeeded them, and dwelt in their stead even unto this day:

23 And the ^z Avims which dwelt in Hazerim,

even unto ^a Azzah, the Caphtorims which came forth out of ^b Caphtor, destroyed them, and dwelt in their stead.)

24 ¶ Rise ye up, take your journey, and pass over the ^c river Arnon: behold, I have given in to thy hand ^d Sihon the Amorite king of Heshbon, and his land: begin to possess it, and contend with him in battle.

25 This day will I begin to put the ^e dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in ^f anguish because of thee.

26 ¶ And I sent messengers out of the wildernesses of ^g Kedemoth unto Sihon king of Heshbon, with words of ^h peace, saying,

27 Let me pass through thy land: I will go along ⁱ by the high-way, I will neither turn unto the right hand, nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through ^j on my feet:

29 (As the children of ^k Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me) until I shall pass over Jordan, into the land which the LORD our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God ^l hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as ^m appeareth this day.

31 And the LORD said unto me, Behold, I have begun to ⁿ give Sihon and his land before thee: begin to possess, that thou mayst inherit his land.

32 Then Sihon came out against us, he and all his people, ^o to fight at ^p Jahaz.

33 And the LORD our God delivered him before us, and we ^q smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed ^r the men, and the women, and the little ones of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took,

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1 Kings

4. 24.

Gen. 10.

14. Amos

9. 7. Acts

17. 26.

Num. 21.

13.

Num. 21.

26.

Chap. 11.

25. & 28.

16. Exod.

23. 27.

Josh. 2. 9.

11. Psal.

105. 38.

3. Psal. 46.

6.

Num. 21.

21. Josh.

11. 18. &

21. 37.

Chap. 30.

1.

Heb. by

the way by

the way.

Num. 21.

22.

Num. 29.

19.

Num. 26.

18. Judg.

11. 17.

Exod. 4.

21. Josh.

11. 20.

Chap. 1.

8.

Psal. 120.

7.

Num. 21.

23.

Num. 21.

24. Rev.

17. 14.

Heb. e-

very city of

men and wa-

men and lit-

tle ones.

10. *The Emims* :] Men terrible for stature and strength, as their very name imports. See Gen. 14. 5.

12. *The Horims also dwelt in Seir.*] The history of the expulsion of the Emims by the Moabites, and of the Horites by the Edomites, is no where recorded; but it seems to be mentioned here as an encouragement to the Israelites, not to fear the stoutest enemies that might oppose their possessing themselves of the promised land.

20. *The Ammonites call them Zamzummims.*] Moses mentions the Zuzims, *Gen.* 4. 5.; and, from their being joined there with the same people as here, it is probable they were the same.

23. *The Avims which dwelt in Hazerim.*] We have here another instance of God's disposing of countries unto what people he pleases. The Avims are mentioned, *Joshua* 13. 3. as the ancient inhabitants of Palestine.

The Caphtorims :] *i. e.* The Philistines, who were called Caphtorim, from their founder, who settled in Caphtor, a country in or about Egypt. The words are somewhat transposed; the meaning is, that a people called Caphtorims destroyed the Avims, and possessed their country.

30. *For the Lord thy God hardened his spirit* :] *i. e.* God gave him over to his own inflexible humour, which was set upon violent courses. See *Exod.* 4. 21.

34. *Utterly destroyed the men, and the women, and the little ones.*] By God's command, these being a part of those people who were devoted by the Lord of life and death to utter destruction for their abominable wickedness. See *Deut.* 7. 2. and 20. 16.

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9 Num. 21.
14. 15.
7 Psal. 44.
3.
8 Num. 21.
24.
1 Lev. 5.
27.

26 From Aroer, which is by the brink of the river of ^a Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the LORD our God ^b delivered all unto us.

37 Only unto the land of the children of Ammon thou camest not, nor unto ^c any place of the river Jabbok, nor unto the cities in the mountains, ^d nor unto whatsoever the LORD our God forbade us.

CHAP. III.

1 The story of the conquest of Og king of Bashan: 11 The bigness of his bed. 12 The distribution of those lands to the two tribes and half. 23 Moses's prayer to enter into the land: 26 He is permitted to see it.

a Num. 21.
33. Chap.
29. 7.

THEN we turned, and went up the ^a way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

b Num. 21.
34.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land into thy hand, and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at ^b Heshbon.

a Num. 21.
35.

3 So the LORD our God delivered into our hands Og also the king of Bashan, and ^c all his people: and we smote him until none was left to him remaining.

d Josh. 11.
39.
† Heb. lim,
or, cord.
e 1 Kings
4. 13.
f Esther 9.
29.

4 And we took all his cities at that time, there was not ^d a city which we took not from them, threescore cities, all the ^e region of ^f Argob, the kingdom of Og in Bashan.

5 All these cities were fenced with high walls, gates and bars, beside ^g unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, ^h utterly destroying the men, women, and children of every city. 7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites, the ⁱ land that was on this side Jordan, from the river of Arnon unto mount Hermon:

9 (Which ^j Hermon the Sidonians call ^k Sirion: and the Amorites call it ^l Shenir)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salehah and Edrei, cities of the kingdom of Og in Bashan:

11 For only Og king of Bashan remained of the remnant of ^m giants; behold, his bed-stead was a bed-stead of ⁿ iron: is it not in ^o Rabbath of the children of Ammon? nine ^p cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the ^q Reubenites, and to the Gadites.

13 And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half-tribe of ^r Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob, unto the coasts of ^s Geshuri, and Maachathi; and called them after his own name, ^t Bashan-havoth-jair, unto this day.

15 And I gave ^u Gilead unto ^v Machir.

16 And unto the Reubenites, and unto the Gadites, ^w I gave from Gilead even unto the river Arnon; half the valley, and the border, even unto the river Jabbok, which is the border of the children of Ammon:

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2 Chap. 2.
34. Aug.
1. 9.

b Chap. 1. 4.

i Chap. 4.

40.

k Psal. 29.

6.

l That is,

Snow mount.

1 Gen. 14.

5.

m Psal. 136.

20. 21.

n 2 Sam.

12. 26.

o Gen. 6.

23.

† Heb. Re-

ubenites.

p Num. 32.

39. 40.

q 2 Sam.

3. 3.

r Num.

32. 41.

s Ver. 28.

t3. Num.

32. 40.

u Kings 19.

33.

v Gen. 50.

23. Num.

32. 40.

w Chron.

22.

x Num. 34.

29.

ANNOTATIONS ON CHAP. III.

Ver. 1. *Then we turned and went up the way to Bashan.*] Moses, as a farther encouragement to the Israelites to proceed with a firm dependence on the Divine Power, and in a steady obedience to the laws prescribed them, goes on reminding them of the amazing successes with which their arms were attended against Og king of Bashan.

4. *All the region of Argob.*] A province within Bashan, or at least subject and belonging to Bashan, as appears from v. 13. and 1. King 4. 13. called *Argob*, possibly from the name of a man its former lord and owner.

9. *Which Hermon the Sidonians call Sirion.*] *Sirion* signifies a mountain; Hermon, by way of eminence, by the Sidonians is called *the mountain*. It is thus called, *Psal.* 29. 6.

The Amorites call it Shenir.] So called, as Bochart conjectures, from the wild cats which were in this mountain, for *Sinar* in Arabic is the name of that animal. Moses mentions the several names of this mountain, probably that the Israelites, who were to have this for their north boundary, might not be deceived by this diversity of appellations.

11. *His bed-stead was a bed-stead of iron.*] To support his gigantic body. Bed-steads of iron, brass and other metals, are not

unusual in warm countries, as a defence against vermine, and were frequently used in ancient days, though of much later date: Theophrastus says, when the Thebans took Platea, they made beds of the brass and iron they found there.

Is it not in Rabbath of the children of Ammon?] Where it might now be, either, because the Ammonites, in some former battle with Og, had taken it as a spoil; or, because, after Og's death, the Ammonites desired to have this monument of his greatness, and the Israelites permitted them to carry it away to their chief city.

Nine cubits was the length thereof, and four cubits the breadth of it.] Thence it appears, that Og was six cubits high, reckoning the bed-stead to have been made, according to the common custom, a third part longer than the person who lay in it. Now six cubits answers to ten feet and a half of our measure; so that he must have been near as tall again as any ordinary man. So Goliath is said to have been six cubits and a span in height, *i. e.* about eleven feet, 1. Sam. 17. 4. Le Clerc however conjectures, that Og might order his bed to be made longer than was sufficient, that posterity might have a higher opinion of the gigantic personage who lay in it. The same is said to have been done by Alexander the Great, before his return from India, who ordered each of his foot-soldiers to erect two beds of the length of five cubits, in order to leave with the inhabitants signs of the enormous size and strength of his men.

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17 The plain also, and Jordan, and the coast thereof, from ^a Chinnereth even unto the sea of the plain, *even the salt-sea*, under ^a Ashdod-pisgah east-ward.

18 ¶ And I commanded ^a you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all that are [†] meet for the war.

19 But your wives, and your little ones, and your cattle (for I know that ye have much cattle) shall abide in your cities which I have given you;

20 Until the LORD hath given rest unto your brethren, as well as unto you, and until they also possess the land which the LORD your God hath given them beyond Jordan: and then shall ye return every man unto his possession which I have given you.

21 ¶ And I commanded ^b Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: ^c so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the LORD your God he shall ^d fight for you.

23 And I besought the LORD at that time, saying,

24 O Lord God, thou hast ^e begun to shew thy servant thy greatness, and thy mighty hand: for ^f what God is there in heaven or in earth, that can do according to thy works, and according to thy [†] might?

25 I pray thee let me go over, and see the ^g good land that is beyond Jordan, that ^h goodly mountain, and ⁱ Lebanon.

26 But the LORD was wroth with me ^k for your sakes, and would not hear me: and the LORD said unto me, ^l Let it suffice thee, speak no more unto me of this matter.

27 Get thee up into the top of Pisgah, and lift up thine eyes west-ward, and north-ward, and south-ward, and east-ward, and behold ^m it with thine eyes: for thou shalt not go over this Jordan.

28 But charge ⁿ Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

C H A P. IV.

1 An exhortation to obedience. 41 Moses appointeth the three cities of refuge on that side Jordan.

NOW therefore hearken, O Israel, unto the statutes, and unto the judgments which I teach you, for to do ^a them, that ye ^b may live, and go in and ^c possess the land which the LORD God of your fathers giveth you.

2 Ye shall ^d not add unto the word which I command you, neither shall you diminish ^e ought from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of ^f Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave [†] unto the LORD your God, are alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do ^g them, for this ^h is your wisdom and your understanding in the ⁱ sight of the nations, which shall hear all these statutes, and say, Surely this great nation ^j is a wise and understanding people.

7 For what nation ^k is there so great, who hath God so ^l nigh unto them, as the LORD our God is in all things that we call upon him for?

8 And what nation ^m is there so great, that hath statutes and judgments so righteous, as all this law which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they ⁿ depart from thy heart all the days of thy life: but ^o teach them thy sons, and thy sons sons:

10 Specially ^p the day that thou stoodst before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will ^q make them hear my words, that they may learn to fear me all the days that they shall live.

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a Chap. 5.
1. Rom.
2. 13.
b Lev. 18.
5. Rom.
10. 5.
c Num. 13.
39.
d Chap. 12.
32. Prov.
30. 5. 6.
e Mat. 5. 18.
8. 15. 9.
f Rev. 22.
18. 19.
g Num. 25.
1. Psal.
106. 28.
h Chap. 10.
20. & 13.
i Josh. 22.
5. & 23. 8.
j Ruth 1. 14.
16.
k 2 Kings 18.
6. Acts 11.
23.
l Job 28.
28 Psal. 19.
7. & 181.
10. & 119.
58. 99.
m Prov. 1. 7.
2 Tim. 3.
15.
n Mal. 3.
12.
o Chap. 5.
26. Psal.
145. 18. &
148. 14.
p Hic. 53. 6.
q James 4. 7.
r Prov. 3.
1. 3. & 4.
21.
s Gen. 18.
19. Chap.
6. 7. & 18.
t Psal.
78. 5. 6.
u Prov. 22. 6.
v Eph. 6. 4.
w Exod. 19.
9. 17. & 20.
x Heb.
12. 18.
y Psal. 57.
8.

29. So we abode in the valley over against Beth-peor.] The house or temple of Peor, or of Baal-Peor, of which see Num. 25. 3. whence this place or city had its name.

A N N O T A T I O N S ON CHAP. IV.

Ver. 1. Now therefore hearken, O Israel.] Moses, having thus laid before them so long a train of divine dispensations towards their nation, exhorted them, in the most serious and earnest manner, to be punctually obedient to the laws of God, and cautious of offending him; this being the very intent for which they were conducted to the promised land, and the absolute condition of their peaceful and happy enjoyment of it. *Pyle.*

2. Ye shall not add unto the word which I command you, nei-

ther shall you diminish ought from it:] i. e. You shall neither add to the law, which I have given you, any heathenish superstitions, or modes of worship of your own invention; nor shall you wilfully omit any plain duty which it requires. But it must not be supposed that no future prophet commissioned by God had power to alter any part, or even to change the whole of the Mosaic dispensation; for the same God who had commissioned Moses to institute laws to the Jews, which were adapted to the present temper of that people, might commission other prophets to abrogate and set those institutions aside, when the end of them was attained.

7. What nation is there so great, who hath God so nigh unto them?] The Jews were the only nation under heaven that had a symbol of God's presence continually among them. *Patrick.*

F f 2

12. But

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Chap. 5.
23. Exod.
29. 18.
p Exod. 20.
21.

9 Isa. 40.
18 Acts
27. 29.

Exod. 24.
12. & 31.
18. & 34.
29.

Exod.
21. 1.
2 Ver. 9.
23. Josh.
24. 11.

Jer 17. 21.
Mal. 2. 15.
2. Isa. 40.
28. Col.

2. 15.
x Exod. 20.
4.

y Rom. 2.
23.

2 Chap. 17.
31. 2 Kings
17. 16. &

21. 3. Job
31. 26. 27.
Amos 5.

25. 16.
a Chap.
23. 5.

b Mat. 5.
45. Rom.
1. 20.

c 1 Kings 8.
51. Jer.
11. 4.

d Exod. 19.
5. Chap.
9. 26. 29.

e 31. 9.
Psal. 18.
9. & 33. 12.

f Titus 2. 14.
3 Pet. 2. 9.
a Chap. 11.

37. & 3. 26.
f Chap. 31.
2.

g Ver. 9.
Psal. 59. 19.
& 103. 2.

upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the mountain, and the mountain ^a burnt with fire unto the midst of heaven, with darkness, clouds, ^b and thick darkness.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw ^a no similitude, only ye heard a voice.

13 And he declared unto you his covenant, which he commanded you to perform. *even* ten commandments, and he wrote them upon two tables of ^c stone.

14 ¶ And the LORD commanded me at that time, to teach you ^d statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore ^e good heed unto your selves (for ye saw ^a no manner of similitude on the day *that* the LORD spake unto you in Horeb, out of the midst of the fire)

16 Lest ye corrupt *your selves*, and make you a graven image, the similitude of any ^f figure, the likeness of male or female,

17 The likeness of any ^g beast that is on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the ^h sun, and the moon, and the stars, *even* all the host of heaven, shouldst be ⁱ driven to worship them, and serve them, which the LORD thy God ^b hath divided unto all nations under the whole heaven.

20 But the LORD hath taken you and brought you forth out of ^j the iron furnace, *even* out of Egypt, to be unto him a people of ^k inheritance, *as ye are* this day.

21 Furthermore, the LORD was angry with me ^l for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land which the LORD thy God giveth thee for an inheritance.

22 But I must die in this land, I must ^m not go over Jordan: but ye shall go over and possess that good land.

23 Take heed unto yourselves, ⁿ lest ye forget

the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing which the LORD thy God hath forbidden thee.

24 For the LORD thy God is a consuming ^o fire, *even* a jealous God.

25 ¶ When thou shalt beget children, and childrens children, and shalt have ^p remained long in the land, and shall corrupt *your selves*, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

26 ¶ I call heaven and earth to witness against you this day, that ye shall soon utterly ^q perish from off the land whereunto you go over Jordan, to possess it: ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left ^r few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of mens hands, wood and stone, which neither ^s see, nor hear, nor eat, nor smell:

29 But if ^t from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things ^u are come upon thee, *even* in the ^o latter days, if thou ^v turn to the LORD thy God, and shalt be obedient unto his voice:

31 (For the LORD thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

32 For ^w ask now of the days that are past which were before thee, since the day that God created man upon the earth, and ask from the ^x one side of heaven unto the other, whether there hath been *any such thing* as this ^y great thing is, or hath been heard like it?

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, ^z and live?

34 Or hath God assayed to go and take him a nation from the midst of *another* nation, by ^{aa} temptations, by ^{bb} signs, and by ^{cc} wonders, and by ^{dd} 9. & 33. 20. Chap. 18. 26. Jude 13. 22. e Gen. 22. 1. Chap. 7. 19. & 29. 9. x Exod. 3: 13. Acts 7. 22. y Exod. 7. 9.

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b Exod. 24.
17. Chap.
9. 3. & 12.
22. Phil.
78. 17.

11a. 33. 14.
Zeph. 2. 18.
Heb. 12.
29.

i Exod. 20.
5. Prov.
6. 34.

† Heb. *manuscript*
e Chap. 30.
29. & 31.
28. & 30.

1. Phil.
50. 4. 16.
1. 2. Jer.
2. 12. & 6.
19. & 21.

29. Ezech.
36. 4.
Mic. 6. 2.

l Chap. 34.
18.
† Heb. *my*
of number,
Gen. 34.

30.
m Phil. 115.
4. 7. & 135.
15. 15.

16. Jer.
20. 2. 9.
16. 46. 7.
u 2 Chroni
15. 15.

Neh. 1. 9.
Jer. 29. 11.
† Heb. *shall*
find thee,
Chap. 31.

17.
o Hof. 3. 5.
p Joel 1.
12.

q Job 8. 9.
r Chap. 30.
4. Matt.
24. 31.

Mark 13.
27.
s Exod. 3.
3.

t Exod. 20.
9. & 33. 20. Chap. 18. 26. Jude 13. 22. e Gen. 22. 1. Chap. 7. 19. & 29. 9. x Exod. 3: 13. Acts 7. 22. y Exod. 7. 9.

12. *But saw no similitude.*]; i. e. No resemblance of God, whereby either his essence or properties or actions were represented, such as were usual among the heathens.

14. *Teach you statutes and judgments.*]; i. e. The ceremonial and judicial laws which are here distinguished from the moral, or the ten commandments, v. 13.

16. *The likeness of male or female, &c. &c.*]; It is justly observed, that this is the very picture of Egypt, which had gods of all sorts, dead persons deified, male and female, and numerous images of them; and worshipped as deities, bulls, cows, sheep, goats, dogs, cats, birds, the Ibis and hawk, serpents, crocodiles, river-horses, together with the sun, moon, and stars of hea-

ven. This worship of almost all sorts of brute-beasts, birds, fishes, reptiles, so peculiar to Egypt, was so horribly absurd and stupid, that it could never have entered into the head of a legislator to forbid it, had not he been himself a witness of such monstrous impieties. *Gbandler's Vind.*

20. *Out of the iron furnace.*]; To which Egypt is fully compared, not only for the torment and misery which they there endured, but also because they were thoroughly tried and purged thereby, as metals are by the fire.

24. *A jealous God.*]; Who will be highly incensed against thee, if thou followest after other lovers, or committest whoredom with idols, and will bear no rival or partner.

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war, and by a mighty hand, and by a ^a stretched out arm, and by great ^a terrors, according to all that the LORD your God did for you in Egypt before your eyes?

2 Exod. 6.

35 Unto thee it was shewed that thou mightst ^b know that the LORD he *is* God; *there is* none else besides him.

6. 11a. 9.

36 ^c Out of heaven he made thee to hear his voice, that he might ^d instruct thee: and ^e upon earth he shewed thee his great fire, and thou heardst his words out of the midst of the fire.

6 Chap.

26. 8.

11a. 45.

5.

2 Exod. 19.

9. & 20.

18. 22.

Neh. 9. 13.

1 Psal. 94.

16.

2 Exod. 24.

16.

2 Exod. 13.

21. & 14.

19. 16a.

63. 9.

5 Chap. 7.

1. & 9. 1.

1 Chron.

18. 9.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out ^f in his sight with his mighty power out of Egypt:

38 To drive out nations from before thee, ^g greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 ^h Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt keep therefore his statutes, and his commandments which I command thee this day, that it may ⁱ go well with thee, and with thy children after thee, and that thou mayst prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

2 Chap. 5.

16. Jer.

22. 15.

Matt. 6.

33. Eph.

6. 3.

1 Tim. 4.

8.

1 Num. 35.

14. Chap.

19. 2.

1 Chap. 19.

1. Num.

35. 11.

20. 8.

41 ¶ Then Moses severed ^k three cities on this side Jordan, toward the sun-rising:

42 That the slayer might flee thither, which should kill his neighbour ^l unawares, and hated him not in times past; and that fleeing unto one of these cities, he might live:

43 *Namely*, ^m Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead; of the Gadites; and Golan in Bashan, of the Manassites.

44 ¶ And *this is* the law which Moses set before the children of Israel:

2 Chap. 6.

17. & 19.

7. 1 Kings

2. 3.

45 ⁿ These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt:

46 On this side Jordan in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

47 And they possessed his land; and the land of ^o Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sun-rising.

2 Num. 21.

23. Chap.

11. 4. & 3.

3.

48 From Aroer, which *is* by the bank of the

river Arnon, even unto mount ^p Sion, which *is* Hermon,

49 And all the plain on this side ^q or ^r an eastward, even unto the ^s sea of the plain, under the ^t springs of Pishgah.

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2 Chap. 3.

9.

2 Chap. 3.

19.

2 Chap. 3.

17.

C H A P. V.

1 The covenant in Horeb. 6 The ten commandments.

22 At the peoples request Moses receiveth the law from God.

AND Moses called ^a all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and ^b keep and do them.

2 The LORD our God ^b made a covenant with us in ^c Horeb.

3 The LORD made not this covenant with our fathers, but ^d with us, *even* us, who *are* all of us here alive this day.

4 The LORD talked with you ^e face to face in the mount, out of the midst of the fire.

5 (I stood ^f between the LORD and you at that time, to shew you the word of the LORD; for ye were afraid by reason of the fire, and went not up into the mount) saying,

6 ¶ I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of ^g bondage.

7 Thou shalt have ^h none other gods before me.

8 Thou shalt not make thee ⁱ any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth.

9 Thou shalt not bow down thy self unto them, nor serve them: for I *am* the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me,

10 And shewing mercy unto thousands of them that ^j love me and keep my ^k commandments.

11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold ^l him guiltless that taketh his name in vain.

12 Keep the sabbath-day to sanctifie it, as the LORD thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work:

14 But the seventh day *is* the ^m sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy ⁿ stranger:

2 Chap. 29.

10.

† Heb. keep

to do them.

Chap. 4. 1.

Matt. 23. 3.

2 Chap. 4.

23. Exod.

19. 5. &

24. 8.

2 Exod. 19.

20.

2 Gal. 3.

21.

2 Exod. 20.

22. & 33.

11.

2 Exod. 20.

19. 21.

Gal. 3. 19.

† Heb. fer-

vant,

Exod. 20.

2.

2 Exod.

20. 21.

2 Jer. 32.

12. John

14. 25.

1 Chap. 8. 21.

Dan. 9. 4.

AINNOTATIONS ON CHAP. V.

Ver. 4. The Lord talked with you face to face.] You beheld a conspicuous symbol of the Divine Presence, and heard a divine voice

speaking unto you from thence, clearly and distinctly, as one man talks with another face to face.

6. I am the Lord thy God, &c.] The ten commandments delivered Exod. 20. are here repeated with some small difference of words, but the sense is perfectly the same.

Before
CHRIST
1451.

m Lev. 25.
41.
m Exod. 20.
11.
o Chap. 4.
40. Eph.
6. 3.
p Exod. 20.
13. Mat.
5. 21.
g James 2.
31.
p Exod. 20.
14. Luke
18. 20.
p Exod. 20.
15. Mat.
7. 12. &
21. 21.
Rom. 13.
7. 9.
1 Thess. 4.
6. 1 Tim.
6. 10.
Titus 2.
10. Heb.
33. 5.
p Exod. 20.
16.
p Exod. 20.
17. Rom.
7. 7.
c Chap.
4. 3.
p Exod. 31.
18. Job
29. 24.
p Exod. 20.
18. Heb.
12. 18.
p Exod. 20.
18. 19.
p Exod. 19.
29.
c Chap. 4.
33.
d Rom. 7.
9. 10. & 8.
15.
c Chap. 33.
2. Heb.
22. 18.
f 2 Cor. 3.
6. Gal. 3.
21.
g Gen. 6.
12. 13.
40. 6.
b Job. 3.
20. 1 Thess. 1. 8, 9. Dan. 6. 26. i Heb. 2. 15. & Exod. 20. 19. l Chap. 18. 15,

that is within thy gates; that thy man-servant and thy maid-servant may rest as well ^m as thou.

15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence, through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to ^p keep the sabbath-day.

16 ¶ Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go ^o well with thee, in the land which the LORD thy God giveth thee.

17 Thou shalt not ^p kill.

18 ^a Neither shalt thou ^r commit adultery.

19 Neither shalt thou ^s steal.

20 Neither shalt thou bear ^r false witness against thy neighbour.

21 Neither shalt thou ^u desire thy neighbours wife, neither shalt thou covet thy neighbours house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbours.

22 ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and he ^x added no more; and he wrote them in two tables ^r of stone, and delivered them unto me.

23 And it came to pass when ye heard the voice out of the midst of the darkness (for the ^z mountain did burn with fire) that ye came near unto me, *even* all the ^a heads of your tribes, and your elders.

24 And ye said, Behold, the LORD our God hath shewed us his glory, and his greatness, and ^b we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and ^c he liveth.

25 Now therefore ^d why should we die? for this great ^e fire will consume us. If we hear the voice of the LORD our God any more, then we shall ^f die.

26 For who ^g is there of ^h all flesh that hath heard the voice of the ⁱ living God, speaking out of the midst of the fire (as we ^h have) and ⁱ lived?

27 ^k Go thou near, and hear all that the LORD our God shall say; and ^l speak thou unto

us all that the LORD our God shall speak unto thee, and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have ^m well said all that they have spoken.

29 O that there were such an heart in them, that they would fear me, and keep all my commandments ⁿ always, that it might be well with them, and with their children for ever.

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will ^o speak unto thee all the commandments, and the statutes, and the judgments which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: you shall not turn aside to the ^p right hand or to the left.

33 You shall walk in ^q all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* ^r well with you, and *that ye may prolong your days in the land which ye shall possess.*

CHAP. VI.

1 *The end of the law is obedience.* 3 *An exhortation to it.*

NOW these *are* the commandments, the statutes, and the judgments which the LORD your God commanded to teach you, that ye might ^s do *them* in the land whither ye go ^t to possess it.

2 That thou mightst ^b fear the LORD thy God, to keep all his statutes, and his commandments which I command thee: thou, and thy son, and thy sons son, all the days of thy life, and that thy days may be ^c prolonged.

3 ¶ Hear therefore, O Israel, and observe to do it, that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with ^d milk and honey.

4 ^e Hear

16. *That it may go well with thee.*] These words are added to what we meet with in *Exod.* 20. 12. as a farther motive to obedience; and we find the apostle taking notice of it, *Eph.* 6. 3.

29 *O that there were such an heart in them, &c.*] This expression denotes, that men's compliance with their duty, and the happiness which thence arises to them, are things highly pleasing and acceptable to God, the most sincere lover of souls. From these and the like texts of scripture, some are apt to reason with themselves, that, if God be so desirous of men's reformation, why does he not bring it about by his almighty power? But though God could easily overrule the liberty of man's will and choice, and restrain him from doing any thing but what is good; yet it is not consonant to wisdom that his power should be exerted this way, because it would entirely

destroy all the morality of men's actions, and take away the very nature of virtue and vice: they would be mere machines rather than intelligent beings. Should God make use of the irresistible influence of his power upon free-agents, their operations, however regular they might be, could no more be denominated virtuous, than the movements of a watch or clock. So far is it therefore from being unworthy of God to forbear exerting his irresistible power upon moral agents, that, on the contrary, it would be altogether unworthy of him to exercise that power; because it would be to subvert his whole design, in creating rational and intelligent beings. Moral agents must be influenced by moral motives, by reason and argument, by persuasion and conviction, by hopes and fears. *Dr Clarke's sermons.*

Before CHRIST 1451. 4. Hear, O Israel, The LORD our God is ^{one} LORD.

5. And thou shalt ^{love} the LORD thy God with all thine ^{heart}, and with all thy soul, and with all thy ^{might}.

6. And these words which I command thee this day, shall be in thine ^{heart}.

7. And thou shalt ^{teach} them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8. And thou shalt bind them for a sign upon thine hand, and they shall be as ^{frontlets} between thine eyes.

9. And thou shalt write them upon the ^{posts} of thy house, and on thy gates.

10. And it shall be when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee, great and goodly ^{cities} which thou buildedst not,

11. And houses ^{full} of all good ^{things} which thou filledst not, and wells digged which thou diggedst not, vineyards and olive-trees which thou plantedst not, when thou shalt have eaten and be full;

12. Then beware lest thou ^{forget} the LORD which brought thee forth out of the land of Egypt, from the house of bondage.

13. Thou shalt fear the LORD thy God, and ^{serve} him, and shalt ^{swear} by his name.

14. Ye shall not ^{go} after other gods, of the gods of the people which ^{are} round about you:

15. (For the LORD thy God is ^a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16. ¶ Ye shall ^{not} tempt the LORD your God, as ye tempted ^{him} in ^a Massah.

17. You shall ^{diligently} keep the commandments of the LORD your God, and his testimo-

28. 15. Matt. 4. 10. Jer. 4. 2. 1. Chap. 8. 19. 1. Exod. 20. 5. Chap. 4. 24. Matt. 4. 7. 2. Exod. 17. 2. Num. 20. 4, 5. 7. Chap. 21. 22. Exod. 15. 26. Psal. 119. 4.

nies, and his statutes which he hath commanded thee.

18. And thou shalt do ^{that which is} ^a right and good in the sight of the LORD: that it may be well with thee, and that thou mayst go in and possess the good land which the LORD swore unto thy fathers;

19. To ^{cast} out all thine enemies from before thee, as the LORD hath spoken.

20. And when thy son asketh thee in ^{time} to come, saying, What ^{mean} the testimonies, and the statutes, and the judgments which the LORD our God hath ^{commanded} you?

21. Then thou shalt say unto thy son, We were ^{Pharaohs} bond-men in Egypt, and the LORD brought us out of Egypt with ^a mighty hand.

22. And the LORD shewed signs and wonders, great and ^{fore} upon Egypt, upon Pharaoh and upon all his household, ^{before} our eyes:

23. And he ^{brought} us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.

24. And the LORD commanded us to do all these statutes, to fear the LORD our God, ^{for} our good always, that he might preserve us ^{alive}, as it is at this day.

25. And it shall be ^{our} righteousness, if we observe to do all these commandments, before the LORD our God, as he hath commanded us.

CHAP. VII.

1. All communion with the nations is forbidden, 4 for fear of idolatry, 6 for the holiness of the people, 9 for the nature of God in his mercy and justice, 17 for the assuredness of victory which God will give over them.

WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath ^{cast} out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites,

before their eyes, to prevent forgetfulness of a thing which they much desire to remember.

9. Thou shalt write them upon the posts of thy house, and on thy gates. Some wrote them on little rolls, which they fastened to their gates; others inclosed them in a case, which they fastened to the gate, or put into a hole in the wall; on this place the devotees laid their hands as often as they went out, and said, The Lord preserve my going out, and my coming in. Lamy.

13. Thou shalt swear by his name. The generality of commentators take the sense to be, that, in taking an oath, they were only to swear by Jehovah, never by any of the gods of the heathens, which would have been an acknowledgment of their divinity. But, by comparing other passages, the meaning seems rather to be, that they were to be steadfast in the worship of the true God, and in professing that religion which he had instituted. Thus, to swear to the Lord is, to profess the true religion; Isa. 19. 18. So, Psal. 63. 11. every one that sweareth by him, means every worshipper of the true God.

ANNOTATIONS ON CHAP. VI.

4. The Lord our God is one Lord. As polytheism was the great error of the world, the Jewish religion and laws were calculated to strike at the root of that epidemical evil. Therefore the first and fundamental article of their creed is, That as there is but one supreme God, Jehovah, so he alone is to be the object of worship, in opposition to the many idols and false gods of the heathen nations.

5. And thou shalt love the Lord thy God with all thine heart, &c. Now he shews another spring or principle of sincere obedience to God, even hearty love to God, which will make his work and service easy; and that the fear he mentioned before, v. 2. was such as would consist with love to God, and not that slavish fear and honour which produceth hatred.

8. Thou shalt bind them for a sign upon thy hand, &c. Thou shalt give all diligence, and use all means to keep them in thy remembrance, as men oftentimes bind something upon their hands, or put it

Before CHRIST 1451.

2. John 8. 29. Rcm. 12. 2.

3. Judg. 2. 3. 2.

4. Heb. 10. 29.

5. Exod. 12. 26. 27. &c. 13. 14. Psal. 78. 5.

6. Exod. 1. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

7. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

8. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

9. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

10. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

11. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

12. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

13. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

14. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

15. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

16. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

17. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

18. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

19. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

20. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

21. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

22. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

23. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

24. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

25. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

26. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

27. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

29. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

30. Exod. 12. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Before CHRIST 1451.
 1. Acts 13, 19.
 2. Ver. 23. Chap. 23.
 3. Exod. 23.
 4. 33. & 34. 12, 15, 16.
 5. Kings 11.
 6. Ezra 9. 2.
 7. Cor. 6. 14.
 8. Judg. 3. 6, 7. & 14.
 9. 1. 2. Neh. 13. 21, 25.
 10. 1 Kings 11. 2, 4. Neh. 13. 26.
 11. 1 Kings 11. 9.
 12. Heb. *fla* *met*, or, *villars*.
 13. Exod. 34.
 14. Chap. 14. 2. & 26.
 15. 19. & 28.
 16. Exod. 19. 3.
 17. Chap. 10. 21. Rom. 9. 21.
 18. Chap. 4. 37. & 9. 4.
 19. 10. 15.
 20. Sam. 12. 22. 2 Sam. 21. 20.
 21. Psal. 44. 3. Zeph. 3. 47. Mat. 21. 26.
 22. Exod. 32. 12. Heb. 6. 17, 8.
 23. John 8. 34. Rom. 6. 14. p. 11a. 49. 7. 1 Cor. 1. 9. & 10. 13. 2 Cor. 1. 28.
 24. Thes. 5. 24. 2 Tim. 2. 13. Heb. 11. 11. 1 John 1. 9. q. Neh. 1. 5. Dan. 9. 14. p. 11a. 65. 6. / Chap. 31. 41. Prov. 11. 31.

ANNOTATIONS ON CHAP. VII.

Ver. 1, *Seven nations.*] There were ten in Gen. 15. 19. But this being some hundreds of years after that, it is not strange if three of them were either destroyed by foreign or domestic wars, or by cohabitation and marriage united with and swallowed up in some of the rest.

2. *Thou shalt smite them, and utterly destroy them.*] i. e. In case they continue obstinate in their idolatry, they are to be destroyed as a nation or body politic. But if they forsake their idolatry, and become converts unto the true religion, they would then be, what God required them to be, penitents, and proper objects of forgiveness. For it is a rule laid down in Scripture, and founded in reason, Jer. 18. 7, 8. *At what instant I shall speak concerning a nation, and concerning a kingdom, I shall pluck up, and to pull*

12. ¶ Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them; that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers.

13. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

14. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15. And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt (which thou knowest) upon thee; but will lay them upon all them that hate thee.

16. And thou shalt consume all the people which the LORD thy God shall deliver thee, thine eye shall have no pity upon them: neither shalt thou serve their gods, for that will be a snare unto thee.

17. If thou shalt say in thine heart, These nations are more than I, how can I dispossess them?

18. Thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19. The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20. Moreover, the LORD thy God will send the hornet among them, until they that are left and hide themselves from thee, be destroyed.

21. Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible.

22. And the LORD thy God will put out those nations before thee by little and little: thou mayst not consume them at once, lest the beasts of the field increase upon thee.

23. But the LORD thy God shall deliver them unto

down, and to destroy it: If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

7. *For ye were the fewest of all people;*] To wit, at that time when God first declared his love to you, and choice of you for his peculiar people, which was done to Abraham. For Abraham had but one son concerned in this choice and covenant, to wit, Isaac, and that was in his hundredth year; and Isaac was sixty years old ere he had a child, and then they had only two children; and though Jacob had twelve sons, yet it was a long time ere they made any considerable increase. Nor do we read of any great multiplication of them till after Joseph's death, Exod. 1. 6, 7.

15. *The evil diseases of Egypt—upon thee.*] The leprosy and other cutaneous distempers, which were reckoned peculiar to Egypt, Plin. *hist. nat.* 26. The scriptures mention also the botch of Egypt as a disease peculiar to that country, Deut. 28. 27.

Before † unto thee, and shall ^a destroy them with a mighty destruction, until they be destroyed.

CHRIST 1452. 24 And he shall deliver † their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

† Heb. before thy face, 1 Kings 20. 25 The graven images of ^a their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them; nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thy house, lest thou be ^a a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it, for it is a cursed thing.

C H A P. VIII.

An exhortation to obedience in regard of God's dealing with them.

ALL the commandments which I command thee this day, shall ye ^a observe to do, that ye may live, and multiply, and go in and possess the land, which the LORD swore unto your fathers.

2 And thou shalt remember ^b all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to ^c prove thee, ^d to know what was in thine heart, whether thou wouldst keep his commandments, or no.

3 And he ^e humbled thee, and suffered thee to hunger, and fed thee with ^f manna (which thou knewest not, neither did thy fathers know) that he might make thee know that man doth not live by bread ^g only, but by every word that proceedeth out of the mouth of the LORD ^h doth man live.

4 Thy raiment waxed ⁱ not old upon thee,

neither did thy foot swell these forty years.

5 Thou shalt also consider in thine heart, that as a man ^k chasteneth his son, so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk ^l in his ways, and to fear him.

7 For the LORD thy God ^m bringeth thee into a good land, a land of brooks of water, of ⁿ fountains, and depths that spring out of ^o valleys and hills,

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of ^p olive, and honey,

9 A land wherein thou shalt ^q eat bread without scarceness, thou shalt not lack any thing in it, a land whose stones are iron, and out of whose hills thou mayst dig brass.

10 When thou hast eaten and art ^r full, then thou shalt ^s bless the LORD thy God, for the good land which he hath given thee.

11 Beware that thou ^t forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest when thou hast eaten and ^u art full, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied:

14 Then thine heart ^v be lifted up, and thou forget the LORD thy God (which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who ^w led thee through that great and terrible wilderness, wherein were ^x fiery serpents, and scorpions, and ^y drought, where there was no water; who brought thee forth water out of the ^z rock of flint:

16 And when thou shalt eat and be full, and shalt build goodly houses, and shalt dwell in them, and shalt say, I will not be moved, because of the strength which I have, because I have made myself rich.

17 And thou shalt say in thine heart, I will not be moved, because I have made myself rich.

18 And thou shalt say, I will not be moved, because I have made myself rich.

19 And thou shalt say, I will not be moved, because I have made myself rich.

20 And thou shalt say, I will not be moved, because I have made myself rich.

21 And thou shalt say, I will not be moved, because I have made myself rich.

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35 And thou shalt say, I will not be moved, because I have made myself rich.

Before CHRIST 1451.

2 Sam. 7. 14. Prov. 3. 12. 12. Heb. 12. 5. — 10

Exod. 18. 20. m Chap. 6. 10. & 11. 10. 11. n Ezk. 47. 1. o Psal. 104. 10. 11. † Heb. a. Luc. 11. 13. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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10. 11. 12. 13.

Before
CHRIST
1451.

† Heb. burn-
ing.
Exod. 20.
18.
Exod. 32.
19.
* As men
take and
burn the
field.
Exod. 32.
31. 2 Sam.
12. 16.
2 Chron.
20. 18.
Psal. 106.
23. Mar.
2. 14.
Rev. 7. 17.
Exod. 34.
18.
Exod. 32.
34. Psal.
119. 120.
Exod. 32.
21.
Exod. 32.
20. Isa.
31. 7.
Exod. 32.
20. 1 Cor.
10. 4.
1 Num. 32.
1. 2. 3.
Exod.
17. 7.
Heb. 3. 8.
Num. 32.
34. Psal.
78. 32. 30.
Num. 13.
31.
† Heb.
mouth.
Num. 24.
18.
Rom. 9.
20. Gal.
3. 22.
Ver. 18.
Exod. 32.
11.
1 Pet. 2.
9. 10.
Ver. 29.
Exod. 34. 9. 2 Ver. 29. Exod. 32. 11. 1 Chron. 17. 19.

mount, and the mount † burned with fire: and the two tables of the covenant were in my two hands.

16 And I looked, and behold, ye had sinned against the LORD your God, and had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the first, forty days and forty nights; I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 (For I was afraid of the anger, and hot displeasure wherewith the LORD was wroth against you to destroy you) But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron, to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then you rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 You have been rebellious against the LORD, from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O LORD God, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast

brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land whence thou broughtest us out, say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched-out arm.

CHAP. X.

1 God's mercy in restoring the two tables, 6 in continuing the priesthood, 8 in separating the tribe of Levi, 10 in hearkning unto Moses's suit for the people. 12 An exhortation to obedience.

AT that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark of shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount, out of the midst of the fire, in the day of the assembly: and the LORD gave them unto me.

5 And I turned my self and came down from the mount, and put the tables in the ark which I had made, and there they be, as the LORD commanded me.

6 And the children of Israel took their journey from Beeroth of the children of Jaakan, to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priests office in his stead.

Before

CHRIST

1451.

Exod. 32.

13.

Exod. 32.

12. Num.

24. 16.

2. Psal. 95.

7. Chap.

3. Jer.

14. 9.

2. Psal. 95.

7. Chap.

3. Jer.

14. 9.

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7. Chap.

3. Jer.

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2. Psal. 95.

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3. Jer.

14. 9.

2. Psal. 95.

7. Chap.

3. Jer.

14. 9.

2. Psal. 95.

7. Chap.

3. Jer.

14. 9.

2. Psal. 95.

7. Chap.

3. Jer.

14. 9.

2. Psal. 95.

7. Chap.

3. Jer.

14. 9.

2. Psal. 95.

7. Chap.

3. Jer.

14. 9.

2. Psal. 95.

7. Chap.

3. Jer.

14. 9.

ANNOTATIONS ON CHAP. X.

VER. 6. And the children of Israel took their journey from Beeroth of the children of Jaakan, to Mosera: there Aaron died. This passage has been thought contradictory to two other accounts in the Hebrew text, (Numb. 20. 28. and 33. 33.) both which agree in declaring, that Aaron died at mount Hor, the seventh station from Moseroth. The learned and ingenious Mr Kennicott says this is a corruption in the Hebrew Pentateuch, which probably happened very early, at least before the Greek version was made. His words are these; "The reader will be pleased to find,

16. *Ye had turned aside quickly.*] He might well say quickly, for it was only a few weeks before that God had commanded them not to worship any graven image, and immediately after ordered Moses to repeat this precept particularly to them, *not to make them gods of silver, or gods of gold.*

17. *And I took the two tables, and brake them before your eyes.*] Not by an unbridled passion, but in zeal for God's honour, and by the direction of God's Spirit, to signify to the people, that the covenant between God and them contained in those tables was broken and made void, and they were now quite cast out of God's favour, and could expect nothing from him but fiery indignation and severe justice.

21. *And I cast the dust thereof into the brook.*] That there might be no monument or remembrance of it left.

25. *Thus I fell down before the Lord forty days, &c.*] Having mentioned these instances of their perverse disposition, he returns to

what he begun to say, ver. 18. concerning his intercession with God for a pardon, which he could not obtain without long and great importunity.

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W

Numb.

31. 32.

Exod. 18.

3. & 29.

Numb.

3. 6. 45. &

16. 9.

Rom. 1. 1.

Num. 4.

35. &

Chron.

25. 2.

Lev. 9.

Num.

23. 23.

Num. 18.

20. Chap.

21. 19. &

28. 1.

Num. 26.

61.

Micah 6.

8.

Chap. 6.

23.

Psal. 25.

3. 1. Acts

18. 25.

Chap. 6.

5. 1 Tim.

2. 5.

Chap. 6.

23. 1 John

3. 13.

Matt. 6.

33. Chap.

6. 24.

Prov. 9.

24. Jer.

32. 39.

Matt. 6.

26.

1 Cor. 12.

2. Neh. 9.

6.

Psal. 24.

2. 1 Cor.

10. 26. c.

chap. 7. 7. 8.

Exod. 33. 19.

d Gen. 27. 22.

Jer. 4. 4.

Col. 2. 12.

Chap. 30. 6.

c Psal. 81. 1.

Rev. 17. 14.

f Acts 10. 34.

2 Chr. 12. 7.

Joh. 34.

19. Rom. 2. 11.

Gal. 2. 6.

Eph. 6. 9.

Col. 3. 25.

1 Pet. 1. 17.

1 Sam. 8. 7.

7 From thence they journeyed unto ^m Gudgodah: and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD ^a separated the tribe of Levi, ^o to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and ^p to bless in his name, unto this day.

9 Wherefore Levi hath ^q no part nor inheritance with his brethren: the LORD ^r is his inheritance, according as the LORD thy God promised him.

10 And I stayed in the mount, according to the first time, forty days and forty nights, and the LORD hearkned unto me at that time also, and the LORD would not destroy thee.

11 And the LORD said unto me, Arise, take ^s thy journey before the people, that they may go in, and possess the land which I swore unto their fathers to give unto them.

12 ¶ And now, Israel, what doth the LORD thy God ^t require of thee, but to ^u fear the LORD thy God, to walk in all his ^v ways, and to ^w love him, and to serve ^x the LORD thy God with all thy heart and with all thy soul.

13 To keep the commandments of the LORD, and his statutes which I command thee this day ^y for thy good?

14 Behold, the heaven, and the ^z heaven ^a of heavens is the LORDs thy God, the ^b earth ^c also with all that therein ^d is.

15 Only the LORD had ^e a ^f delight in thy fathers to love them, and he chose their seed after them, ^g even you above all people, as ^h it is this day.

16 Circumcise therefore the ⁱ foreskin of your heart, and be no more stiff necked.

17 For the LORD your God is ^j God of gods, and Lord of lords, a great God, a mighty, and a terrible, which ^k regardeth not persons, nor ^l taketh reward.

18 He doth execute the ^m judgment of the fatherless and widow, and loveth the stranger, in giving him ⁿ food and raiment.

19 ^o Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou ^p cleave, and swear by his name.

21 He is ^q thy praise, and he is thy God that hath done for thee these ^r great and terrible things which thine eyes have seen.

22 Thy fathers went down into Egypt with ^s three score and ten persons; and now the LORD thy God hath ^t made thee as the stars of heaven for multitude.

CHAP. XI.

1 *An exhortation to obedience, 2 by their own experience of God's great works, 8 by promise of God's great blessings, 16 and by threatnings.*
18 *A careful study is required in God's words.*
26 *The blessing and curse is set before them.*

THEREFORE thou shalt ^a love the LORD thy God, and keep his ^b charge, and his statutes, and his judgments, and his commandments alway.

2 And know you this day: for *I speak* not with your children which have not known, and which have not seen the ^c chastisement of the LORD your God, his ^d greatness, his mighty hand, and his stretched out arm,

3 And his ^e miracles, and his acts which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land,

4 And what he did unto the ^f army of Egypt, unto their horses, and to their chariots, how he made the water of the Red sea to overflow them ^g as they pursued after you, and ^h how the LORD hath destroyed them unto this day.

“ that the Samaritan text and its version have delivered down the “ genuine and consistent words of Moses in all particulars; for “ they have preserved the many words which have been carelessly “ omitted in the Hebrew; and they read in the following manner:”
And the children of Israel journeyed from Mosereth, and pitched in Bene-Jaakan: from thence they journeyed, and pitched in Hagidgad: from thence they journeyed, and pitched in Jotbathah, a land of rivers of waters: from thence they journeyed, and pitched in Ebronah: from thence they journeyed, and pitched in Ezion-gaber: from thence they journeyed, and pitched in the wilderness of Zin, which is Kadesh: from thence they journeyed, and pitched in mount Hor: and there Aaron died, &c. All this is consistent and agreeable to the account in Numb. 33. 31, &c. which see.

8. *At that time:* About that time, i. e. when I was come down from the mount, as was said ver. 5. for these words manifestly look to that verse, the 6th and 7th verses being put in by way of parenthesis, as was said before.

9. *The Lord is his inheritance:* i. e. The Lord's portion, to wit, tithes and offerings, which belong to God, are given by him

to the Levites for their subsistence from generation to generation, as inheritances run.

12, 13. *And now, Israel, what doth the Lord thy God require of thee, &c.]* This is the application of the foregoing discourse: What now ought to be your behaviour, in return for so great a degree of pardoning mercy, that has restored you to such blessed privileges of the divine covenant? Should not you consider God as the object of your supreme love, reverence and esteem?

14. *Behold, the heaven, and the heaven of heavens, &c.]* The first heaven comprehends the atmosphere, the space illuminated by the sun, moon, and stars; the second, or the heaven of heavens, all the glorious region in which the throne of God is placed. It is called the *heaven of heavens* for its eminency, as the *song of songs, King of kings, Holy of holies, &c.*

16. *Circumcise therefore the foreskin of your heart, &c.]* Would you therefore recommend yourselves to the favour of God, you must not satisfy yourselves with the observance of external rites and ceremonies; but your chief aim must be, to attain those inward dispositions of mind, and to reform those sinful affections, that are intended by circumcision and other external ordinances.

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5 And what he did unto you in the ^a wilderness, until ye came into this place.

6 And what he did unto ^a Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth and swallowed them up, and their households, and their tents, and all the substance that [†] was in their possession in the midst of all Israel.

7 But [†] your eyes have seen all the great acts of the LORD, which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may ^k be strong, and go in and [†] possess the land whither you go to possess it:

9 And that ye may ^m prolong your days in the land which the LORD swore unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

10 ¶ For the land whither thou goest in to possess it, ⁱ is not as the land of Egypt, from whence ye came out, where thou ^a sowedst thy seed, and wateredst it with thy ^o foot, as a garden of herbs:

11 But the land whither ye go to possess it, ⁱ is a land of hills and ^p valleys, and drinketh water of the ^q rain of heaven:

12 A land which the LORD thy God [†] careth for: the ^r eyes of the LORD thy God ^{are} always upon it, from the beginning of the year, even unto the end of the year.

13 ¶ And it shall come to pass, if you shall ^s hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart, and with all your soul;

14 That I will give you the rain of your land in his due season, the ^t first rain and the latter rain, that thou mayst gather in thy ^u corn, and thy wine, and thine oyl.

15 And I will send grafs in thy fields, for thy cattle, that thou mayst ^x eat and be full.

16 Take heed to yourselves, that your heart be not ^y deceived, and ye turn aside, and serve other gods, and worship them:

17 And then the LORDS wrath be kindled a-

gainst you, and he ^z shut up the heaven that there be no rain, and that the land yield not her fruit, and ^{aa} lest ye ^z perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets ^b between your eyes.

19 And ye shall ^c teach them your children, speaking of them when thou sittest in thine house, and when thou ^d walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the ^e doorposts of thine house, and upon thy gates:

21 That your ^f days may be multiplied, and the days of your children, in the land which the LORD swore unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For if ye shall diligently ^g keep all these commandments which I command you to do them, to love the LORD your God, to walk in all his ways, and to ^h cleave unto him;

23 Then will the LORD ⁱ drive out all these nations from before you, and ye shall possess ^k greater nations, and mightier than yourselves.

24 Every place whereon the soles of your feet shall ^l tread, shall be yours: from the wilderness, and Lebanon, from the river, the ^m river Euphrates, even unto the ⁿ uttermost sea, shall ^o your coast be.

25 There shall no man be able ^p to stand before you: for the LORD your God shall lay the ^q fear of you, and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, ^r I set before you this day a blessing and a curse:

27 A blessing, ^s if ye obey the commandments of the LORD your God which I command you this day:

28 And a curse, ^t if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known.

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21 Kings
8. 35.

2 Chron. 6.

26. & 7.

23. Amos

4. 7.

a Chap. 7.

22. Rev.

2. 5.

b Exod. 12.

9. Chap.

6. 4. 8.

c Chap. 6.

7.

d Prov. 6.

22.

e Chap. 6.

9.

f Ver. 9.

Prov. 4.

10. Psal.

89. 29.

g Ver. 13.

h Chap. 4.

4. & 10.

i Exod. 23.

23. 17.

- 31.

k Chap.

9. 1.

l Josh. 1.

3. & 14. 9.

2 Chron. 9.

- 6.

m Chap.

1. 7.

n Chap. 30.

4.

o Josh. 15.

12.

p Josh. 1.

5.

q Chap. 2.

25.

r Chap. 30.

15. 19.

s Chap. 28.

1. 2.

t Chap. 18.

15.

ANNOTATIONS ON CHAP. XI.

Ver. 10 For the land—is not as the land of Egypt—where thou sowedst thy seed, and wateredst it with thy foot, &c.] This is explained by a passage out of Philo, who tells us that the Egyptians, to supply the want of rain, used to water their gardens by a machine for drawing water, fixed upon the banks of the Nile, which was so contrived as to be turned by the foot. So the meaning is, that whereas Egypt was watered by human art, Canaan was watered by rain from heaven: or, as the foot appears to be sometimes metaphorically used for labour, the import of the phrase may be, Which thou wateredst with great labour.

11 But the land whither ye go—drinketh water of the rain of heaven.] Not a low country like that of Egypt, but full of hills

which could not be made fruitful but by rain from heaven, which seldom falls in Egypt, whose fruitfulness depended upon the annual overflowing of the Nile.

2. A land which the Lord thy God careth for:] A land not so much fruitful of itself as by the peculiar blessings of God upon it; and therefore they might expect to find it fertile or barren, according as they were faithful or remiss in their duty.

14. The first rain and the latter rain.] In Judea and the neighbouring countries they seldom have rain but at two seasons in the year; the first falls in seed-time, to make the corn spring; the other a little before harvest, to ripen it.

24. Every place—shall be yours:] Not absolutely, as if the Jews should be lords of all the world, as the Rabbins fondly conceive, but in the promised land, as it is restrained in the following words.

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1 Psal. 133.
2 Chap. 27.
3 Josh. 8.
4 Josh. 5.
5 Gen. 22.
6, 7. Judg.
p. 6, 7.
7 Josh. 1.
8, 12.
9 Psal. 44.
10, 13. Rom.
11, 23.
12 Chap. 5.
13 Psal.
14, 5.
15 Matt. 23.
16 Rom.
17, 13.
18 Psal. 119.
19.

1 Chron.
21, 1.
2 Kings 8.
40. Psal.
64, 33.
3 Num. 33.
4, 2.
5 2 Kings
20, 27. &
23, 13.
6 Chron. 7.
5. Nam.
33, 51.
7 1 Cor. 8.
5, 6.
8 Num. 23, 41.
9 2 Kings 17, 10. Jer. 3, 6. Ezek. 20, 28, 29. Hof. 4, 13.
10 2 Kings 16, 41. g Chap. 7, 51. Exod. 23, 24.

29 And it shall come to pass when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon ^a mount Gerizzim, and the curse upon mount Ebal.

30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the Champian over against ^a Gilgal, beside ^a the plains of Moreh?

31 For ye shall ^b pass over Jordan to go in to possess the land which the LORD your God ^c giveth you, and ye shall possess it and dwell therein.

32 And ye shall observe to ^d do all ^e the statutes and judgments which I set before you this day.

CHAP. XII.

1 *Monuments of idolatry are to be destroyed.* 5 *The place of God's service is to be kept.* 16, 23 *Blood is forbidden.* 17, 20, 26 *Holy things must be eaten in the holy place.* 19 *The Levite is not to be forsaken.* 29 *Idolatry is not to be enquired after.*

THESE are the statutes and judgments which ye shall observe to do in the land which the LORD God of thy fathers giveth thee to possess it, ^a all the days that ye live upon the earth.

2 Ye shall ^b utterly destroy all ^c the places wherein the nations which ye shall possess served their ^d gods, upon the ^e high mountains, and upon the hills, and under every ^f green tree.

3 And you shall overthrow their altars, and break their ^g pillars, and burn their groves with fire, and you shall hew down the graven images

4 *And ye shall hew down the graven images, and burn their groves with fire, and you shall hew down the graven images*

29. *Thou shalt put the blessing on mount Gerizzim, and the curse upon mount Ebal.*] In order to make you the more sensible upon what terms you are to enjoy the promised land, there shall be a solemn rendezvous of your several tribes, some at mount Gerizzim, and of others at mount Ebal; where, at the one place, the priest shall, in an audible and solemn manner, pronounce the several blessings of God promised upon your obedience; and, at the other, the curses consequent upon the practice of vice, injustice and idolatry. These mountains were situated in the tribe of Ephraim, and separated only by a valley about one hundred paces wide. *Jameson.*

ANNOTATIONS ON CHAP. XII.

Ver. 2. *Upon the high mountains, and upon the hills.*] The first altars seem to have been those of nature's raising; namely, mountains and places of eminence, whither men repaired for retirement and contemplation. Thence such places acquired a relative sanctity; that is, they were considered as holy places. But, in length of time, the temples and altars there raised being abused to the vilest purposes of superstition, and become the scenes of barbarous idol-worship, Moses wisely ordered them to be destroyed,

of their gods, and destroy the ^a names of them out of that place.

4 Ye shall ^b not do so unto the LORD your God.

5 But unto ^c the place which the LORD your God shall choose out of all your tribes, to put ^d his name there, *even* unto his habitation shall ^e ye seek, and thither thou shalt ^f come:

6 And thither ye shall bring your burnt-offerings, and your sacrifices, and your ^g tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the ^h firstlings of your herds, and of your flocks.

7 And there ye shall ⁱ eat before the LORD your God, and ye shall ^j rejoice in all that you put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all the things that ^k we do here this day, every man whatsoever ^l is ^m right in his own eyes.

9 For ye are not as yet come to the ⁿ rest, and to the inheritance which the LORD your God giveth you.

10 But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in ^o safety;

11 Then there shall be a place which the LORD your God shall ^p choose to cause his name to dwell there, thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offerings of your hand, and all ^q your choice vows which ye vow unto the LORD.

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you.

Under every green tree.] As the Gentiles consecrated groves to their false gods, so they worshipped these under them.

4. *Ye shall not do so unto the Lord your God;*] i. e. Not worship him in several places, mountains, groves, &c. which sense is evident from the following opposition.

8. *Ye shall not do after all the things that we do here this day.*] For in the wilderness, while the Israelites were destitute of many things requisite to the exact performance of all their sacred rites, and not yet sufficiently accustomed to the yoke of their new laws, they were excused from the observance of many of them. Of this we have several proofs, particularly the total neglect of circumcision during the whole time of their wandering in the wilderness, though it had been carefully observed in Egypt.

11. *Thither shall ye bring all that I command you, your burnt-offerings, &c.*] One design of this institution was to teach them not to have too high an opinion of sacrifices, since they were not of such account in the sight of God as to be accepted every where, but were limited to one place, and to be offered only by one family.

And—your choice vows;] i. e. The prime of your flocks which you shall have vowed; for such only they were allowed to consecrate by vow, Lev. 20, 22, &c.

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13 Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seeest.

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 Notwithstanding, thou mayst kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 Thou mayst not eat within thy gates the tithes of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine hand:

18 But thou must eat them before the LORD thy God, in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God, in all that thou puttest thine hands unto.

19 Take heed to thyself that thou forsake not the Levite as long as thou livest upon thy earth.

20 When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh (because thy soul longeth to eat flesh) thou mayst eat flesh whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there, be too far from thee; then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roe-buck, and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike.

23 Only be sure that thou eat not the blood: for the blood is the life, and thou mayst not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it, that it may go well with thee, and with thy children after-

thee, when thou shalt do that which is right in the sight of the LORD.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy God.

29 When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land:

30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee, and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD which he hateth, have they done unto their gods: for even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

CHAP. XIII.

1 Enticers to idolatry, 6 how near soever unto thee, 9 are to be stoned to death. 12 Idolatrous cities are not to be spared.

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods (which thou hast not known) and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you to know whether you love the LORD your God with all your heart and with all your soul.

4 Ye shall walk after the LORD your God;

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9 Gen. 27.

1. 2 Kings

20. 3.

Psal. 16. 8.

Matt. 6. 5.

Luke 1. 6.

& 16. 15.

† Heb. 10.

† Matt. 23.

† 1 Sam. 1.

11.

1 Lev. 7.

15.

† 11a. 8. 20.

Matt. 23.

20.

† 11a. 48.

18.

† Ver. 13.

19. Chap.

7. 16.

Psal. 105.

36.

† Exod. 23.

33. Lev.

18. 3.

2 Lev. 19.

3.

† Lev. 19.

21. Psal.

106. 37.

Jer. 7. 31.

Ezek. 23.

37. Mic.

6. 7.

† Matt. 23.

20. Prov.

29. 6.

Ezek. 43.

8. Rev. 22.

18.

† Rev. 13.

1.

† 1 Pet. 2.

1.

† Jer. 13.

23.

† Exod. 7.

24.

1 Kings 13.

34.

† Ver. 30.

Chap. 13.

22.

† Gen. 22.

10. 2 Cor.

10. 10.

1 John 2.

19.

31. For even their sons and their daughters they have burnt in the fire to their gods.] This diabolical rite was notoriously practised by the Carthaginians, and at last it overspread all nations, and even found admittance among the refined Greeks themselves; tho' it must be owned, that the accounts of this horrid superstition have been aggravated by the credulity, ignorance, or misrepresentation of authors. But what is most surprising, we find that even the Israelites themselves, notwithstanding this admonition, were seduced

to commit this horrid abomination; witness Jephthah's sacrificing his daughters.

ANNOTATIONS ON CHAP. XIII.

Ver. 3. For the LORD your God proveth you,] By permitting some evil spirit to work a miracle in favour of a false doctrine, in order to try your faith and sincerity.

G. 8. 4.

9. But

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and fear him, and keep his commandments, and obey his voice, and you shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams shall be put to death (because he hath [†] spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in) so shalt thou put the [‡] evil away from the midst of thee.

6 ¶ If thy ¹ brother the [‡] son of thy mother, or thy son, or thy daughter, or the wife of thy ¹ bosom, or thy friend, which is as thine [‡] own soul, entice thee [‡] secretly, saying, Let us go and serve [‡] other gods (which thou hast not known, thou, nor thy fathers;

7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth)

8 Thou shalt not [‡] consent unto him, nor hearken unto him; neither shall thine [‡] eye pity him, neither shalt thou spare, neither shalt thou conceal him.

9 But thou shalt surely [‡] kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die: because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of [†] bondage.

11 And all Israel shall [‡] hear, and fear, and shall do no more any such wickedness as this is, among you.

12 ¶ If thou shalt hear say in one of thy [‡] cities, which the LORD thy God hath given thee to dwell there, saying,

13 Certain men, the [‡] children of Belial, are gone out from [‡] among you, and have [‡] withdrawn the inhabitants of their city, saying, Let us go and serve [‡] other gods (which ye have not known)

14. 7. 1 Kings 21. 10. 2 Chr. 23. 7. 2 Ver. 1. 2 John 2. 19. 2 Chap. 4. 19. 2 Kings 17. 21. 7 Jer. 12.

9. But thou shalt surely kill him;] Not privately, which pretence would have opened the door to innumerable murders, but by procuring his death, by the sentence of the magistrate.

Thine hand shall be first upon him to put him to death:] Thou shalt cast the first stone at him, as the witness was to do. See Deut. 17. 7. Acts 7. 58.

13. Certain men, the children of Belial,] A title oft used in scripture, as Judges 19. 22. 1 Sam. 1. 16. and 25. 25. 2 Sam. 16. 7. &c. It signifies properly persons without yoke, vile and wretched miscreants, lawless and rebellious, that will suffer no restraint, that neither fear God, nor reverence man.

ANNOTATIONS ON CHAP. XIV.

Ver. 1, 2. Ye are children of the Lord your God, &c.] Moses

14 Then shalt thou [‡] enquire and make search, and ask diligently: and behold, *if it be truth*, and the thing certain, *that such abomination is wrought among you:*

15 Thou shalt surely smite the [‡] inhabitants of that city with the edge of the sword, [‡] destroying it utterly, and all that is therein, and the cattle thereof: with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the [‡] city, and all the [‡] spoil thereof every whit for the LORD thy God: and it shall be an heap for [‡] ever, it shall not be built again.

17 And there shall [‡] cleave nought of the [‡] cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is right in the eyes of the LORD thy God.*

CHAP. XIV.

God's children are not to disfigure themselves in mourning. 3 What may, and what may not be eaten, 4 of beasts, 9 of fishes, 11 of fowls.

21 That which dieth of itself may not be eaten. 22 Tithes of divine service. 23 Tithes and firstlings of rejoicing before the Lord. 28 The third year's tithe of alms and charity.

YE are the [‡] children of the LORD your God: ye shall [‡] not cut yourselves, nor make any [‡] baldness between your eyes for the dead.

2 For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be [‡] a peculiar people unto himself, above all the nations that are upon the earth.

3 ¶ Thou shalt not eat any [‡] abominable thing.

4 These are the beasts which ye shall eat: the ox, the sheep, and the goat.

5 The [‡] hart, and the [‡] roe-buck, and the

proceeds to remind this new generation of several other particular laws, designed to keep up the distinction between the Israelites and other nations, to guard them from superstitious practices.

3. Thou shalt not eat any abominable thing.] In order to preserve them even from common conversation with other nations, and thereby the more effectually to secure them from their idolatries, they are prohibited from the use of certain meats, which are therefore called *abominable*; because, after this law was given, the Jews were to look upon them as unclean, not in themselves, but by the ordinance of God.

5. The hart, and the roe-buck, &c.] The original names of these seven quadrupeds are thus interpreted by Dr Shaw: 1. The hart or deer comprehends all the varieties of the deer kind: 2. The tzebi does not signify the roe-buck, but the antelope: 3. What we call the fallow-deer, may more properly be rendered, the wild beaver. 4. The

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6. 16. 51.
20. Rev.
4. 7.
1. Lev. 11.
3. Lev. 11.
4.

fallow-deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.
6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud amongst the beasts; that ye shall eat.

7 Nevertheless, these ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the cony: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 ¶ These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales, ye may not eat: it is unclean unto you.

11 ¶ Of all clean birds ye shall eat.

12 But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lap-wing, and the bat,

19 And every creeping thing that flieth, is unclean unto you: they shall not be eaten.

20 But of all clean fowls ye may eat.

21 ¶ Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it, or thou mayst sell it unto an alien: for thou art a holy people unto the LORD thy God. Thou shalt not feed a kid in his mothers milk.

22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth by year by year.

23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place

his name there, the tithe of thy corn, of thy wine, and of thine oyl, and the firstlings of thy herds, and of thy flocks: that thou mayst learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it, or if the place be too far from thee which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose.

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou and thine household.

27 And the Levite that is within thy gates, that thou shalt not forsake him: for he hath no part nor inheritance with thee.

28 ¶ At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates.

29 And the Levite (because he hath no part nor inheritance with thee) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied: that the LORD thy God may bless thee in all the work of thine hand which thou doest.

CHAP. XV.

1 The seventh year a year of release for the poor.

7 It must be no let of lending or giving. An Hebrew servant, 16 except he will not depart, must in the seventh year go forth free and well furnished. 19 All firstling males of the cattle are to be sanctified unto the Lord.

AT the end of every seven years thou shalt make a release.

2 And this is the manner of the release: Every creditor that lendeth ought unto his neighbour, shall release it, he shall not exact it of his neighbour, or of his brother, because it is called the LORDS release.

ANNOTATIONS ON CHAP. XV.

Ver. 2. Every creditor that lendeth—shall release.] This cannot be meant of money lent to those who were able to pay, but only of money lent to an Israelite who was in poor circumstances, as appears from ver. 4. Le Clerc, with others, seems to understand the precept thus: that they were only to forbear to demand it this year; for, as there was no sowing, nor produce of the land every seventh year, Hebrew debtors, unless they were rich, could not have paid their debts that year, without great inconvenience.

4. The akko is a particular species of the wild goat, and should be translated the goat-deer, as the Septuagint and Vulgate have it: 5. The pygarg denotes a creature whose hinder parts are white, and may be called the white buttocks: it is shaped exactly like the antelope, and of the same colour; only its horns are twice as long, the animal itself being twice as big: 6. The wild ox should have been rendered the buffalo: 7. The chamois, the Arabic version calls it the jeraffa, which still continues to be the eastern name of that quadruped; it is a sort of mountain-goat, or inhabitant of the rocks. Thus then the beasts which Moses here enumerates are most probably the deer, the antelope, the wild-beeve, the goat-deer, the white-buttocks, the buffalo, the jeraffa.

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3 Of a foreigner thou mayst exact it again: but that which is thine with thy brother, thine hand shall release:

4 Save when there shall be no poor among you: for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it:

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee, and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren, within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother:

8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release is at hand: and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the LORD against thee, and it be sin unto thee.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works and in all that thou puttest thine hand unto.

11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ And if thy brother an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And if thy brother an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: of that wherewith the LORD thy God hath blessed thee, thou shalt give unto him.

15 And thou shalt remember that thou wast a bond-man in the land of Egypt, and the LORD thy God redeemed thee; therefore I command thee this thing to day.

16 And it shall be if he say unto thee, I will not go away from thee (because he loveth thee and thine house, because he is well with thee)

17 Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever: and also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ All the firstling males that come of thy herd, and of thy flock, thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 ¶ Thou shalt eat it before the LORD thy God year by year, in the place which the LORD shall choose, thou and thy household.

21 And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: the unclean and the clean person shall eat it alike, as the roe-buck, and as the hart.

23 Only thou shalt not eat the blood thereof: thou shalt pour it upon the ground as water.

CHAP. XVI.

1 The feast of the passover, 9 of weeks, 13 Of tabernacles. 15 Every male must offer at those

3. *Of a foreigner thou mayest exact it.*] Le Clerc well observes, that there was not the same reason for releasing the principal or interest to a foreigner as to a Hebrew; for the Hebrew observed the sabbatical-year, whereas the other sowed, and reaped, and traded in that year as well as others, and so was more able to pay.

4. *Save when there shall be no poor among you.*] The marginal reading, *To the end that there be no poor among you, or, that none among you be pinched by extreme poverty,* should be preferred here.

7. *Thou shalt not harden thy heart, &c.*] Lest this law might make people cautious in lending to the poor, as being assured they should lose the debt at the seventh year, if they were not able to pay it before: Moses here gives them a charge, that no Israelite should be led by so mean a principle, but look upon every poor neighbour as a member of the same happy society, equally related to God as himself, who therefore would be sure to punish all uncharitableness to such as were his own, as he would be to bless and re-

ward those who, with a generous and bountiful heart, gratefully depended upon his providence, and obeyed his commands. *Pyle.*

17. *He shall be thy servant for ever;*] i. e. All the time of his life, or at least till the year of jubile.

18. *He hath been worth a double hired servant to thee;*] Or, he deserves double wages to an hired servant, because he served thee upon better terms, both without wages, which hired servants require, and for a longer time, even for six years, as it here follows; whereas servants were ordinarily hired but from year to year, *Levit.* 25. 53. or at most but for three years, as they gather from this place and *Isa.* 16. 14.

19. *Nor shear, &c.*] The Hebrew word signifies to pluck off; and Varro tells us, this was the method of shearing the sheep, before that of shearing was found out; and Pliny informs us that the same custom still subsisted in his time, *lib.* 8. cap. 48.

Before CHRIST 1451. *three feasts. 18 Of judges and justice. 21 Groves and images forbidden.*

OBSE^rVE the month of ^a Abib, and ^b keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt: ^c by night.

2 Thou shalt therefore sacrifice the ^d passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

3 Thou shalt eat no ^e leavened bread with it: seven days shalt thou eat unleavened bread therewith, *even* the ^f bread of affliction (for thou camest forth out of the land of Egypt in haste) that thou mayst remember the day when thou camest forth out of the land of Egypt, all the days of thy life.

4 And there shall be no leavened bread ^g seen with thee in all thy coasts seven days, neither shall there *any thing* of the flesh which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayst not sacrifice the passover with-in any of thy gates, which the LORD thy God giveth thee.

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the ^h going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt ⁱ roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go ^k unto thy tents.

8 Six days thou shalt eat unleavened bread, and on the seventh day *shall be* a ^l solemn assembly to the LORD thy God: thou shalt do ^m no work therein.

9 ⁿ Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as thou beginnest to put the sickle to the ^o corn.*

10 And thou shalt keep the feast of ^p weeks

unto the LORD thy God with a ^q tribute of a free-will-offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee.

11 And thou shalt ^r rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt ^s remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast ^t of tabernacles seven days, after that thou hast ^u gathered in thy corn, and thy wine.

14 And thou shalt ^v rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God, in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thy increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 ¶ ^w Three times in the year shall all thy males appear before the LORD thy God, in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty.

17 Every man *shall give* ^x as he is able, according to the blessing of the LORD thy God which he hath given thee.

18 ¶ ^y Judges and officers shalt thou make thee in all thy gates which the LORD thy God giveth thee throughout thy tribes: and they shall judge the people with ^z just judgment.

19 Thou shalt not ^{aa} wrest judgment, thou shalt not ^{ab} respect persons, neither take a ^{ac} gift: for

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^a Or, sufficiency.

^b Heb. *Misfah only here.* It is a voluntary contribution.

^c Exod. 23. 15. Chap. 12. 12. &c. 18. Ver. 14. Phil. 4. 4.

^d Exod. 5. 1. 3.

^e Chap. 15. 25. Acts 2. 1.

^f Levit. 23. 34.

^g Exod. 23. 16.

^h Exod. 23. 15. Chap. 12. 18.

ⁱ Ver. 11. Phil. 4. 4.

^j Exod. 23. 11. & 34. 23. Lev. 23. 2. 3.

^k Heb. *according to the gift of his mind.*

^l 2 Cor. 8. 12.

^m Chap. 29. 5. 2. Chro. 19. 8.

ⁿ Plal. 82. 2. 3. & 58. 1. 2. John 7. 24.

^o Exod. 23. 6. 1 Sam. 8. 3.

^p Lev. 19. 15. Prov. 24. 23.

^q Exod. 23. 8.

ANNOTATIONS ON CHAP. XVI.

Ver. 1. *Observe the month of Abib.*] When a festival was to be observed in perpetual commemoration of the bondage in Egypt, and the merciful and miraculous deliverance from it; at the punctual time, and with every circumstance mentioned in the foregoing laws relating to it. See Exod. 12. Numb. 28. 16, 17, &c.

By night.] Though they came out of Egypt by day, and in the morning, as appears from Exod. 12. 22. and 13. 3. Numb. 33. 3. yet they are here said to come out by night, because in the night Pharaoh was forced to give them leave to depart, and accordingly they marched to the place of rendezvous, and in the morning entered upon their full march.

3. *The bread of affliction.*] So called because it was insipid, and not easily digested; and therefore served to put them in mind of their afflicted state in Egypt.

9. *Thou shalt turn in the morning, and go unto thy tents;*]

Unto thine own habitations, which were called tents, because they had no other dwellings when these precepts were delivered to them. The words are only a permission, not an absolute command: after you have eaten the paschal lamb, you are permitted to return home, if you please.

9. *Seven weeks shalt thou number.*] The feast of Pentecost was kept in solemn commemoration of the awful delivery of the law at mount Sinai, and in thankfulness to God for the fruits of the year. See Exod. 23. 16.

13. *The feast of tabernacles.*] This feast was kept in remembrance of the providential preservation of the Israelites, during their travels in the wilderness.

18. *Judges—shalt thou make in all thy gates.*] In all thy gates may signify, as in chap. 18. 6. In all thy cities. Accordingly they had judges appointed, and consistories erected, in every city, for determining all differences arising out of the law; though not as to the power of life and death, which was seldom granted them by their rulers, except in larger cities.

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† Heb. ju-
stice justice,
Chap. 2.
27. Ezek.
21. 27.
c Judg. 3.
7. 1 Kings
14. 23. &
16. 33.
Lev. 26. 1.

for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20 That which is † altogether just shalt thou follow, that thou mayst live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee a ^c grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 Neither shalt thou set thee up any image, which the LORD thy God hateth,

CHAP. XVII.

1 The things sacrificed must be sound. 2 Idolaters must be slain. 8 Hard controversies are to be determined by the priests and judges. 12 The contemner of that determination must die. 14 The election, 16 and duty of a king.

a Lev. 22.
23. Chap.
15. 21.
Mal. 1. 8.
1 Pet. 1.
19.
b Mal. 1.
13. Heb.
9. 14.
c Chap. 13.
6. Gal. 3.
28.
d 1 Kings
17. 16. &
21. 3.
Ezek. 8.
16.
e Isa. 34.
4. Jer. 8.
2. & 33.
27.
f Lev. 10.
1. Isa. 29.
13. Mat.
23. 9.
g Chap. 13.
14. & 19.
18. Prov.
14. 15. &
25. 2.
h Chap. 22.
24.
i Lev. 24.
23. Chap.
13. 9.
k Num. 35.
20. Chap.
19. 15.
Mat. 18. 16. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28.

THOU shalt not sacrifice unto the LORD thy God any bullock, or sheep wherein is ^a blemish, or any evil-favouredness: for that is an ^b abomination unto the LORD thy God.

2 ¶ If there be found among you within any of thy gates, which the LORD thy God giveth thee, ^c man or woman that hath wrought wickedness in the sight of the LORD thy God in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the ^d sun, or moon, or any of the ^e host of heaven, which I have ^f not commanded;

4 And it be told thee, and thou hast heard of it, and ^g enquired diligently, and behold, it be true, and the thing certain, that such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman (which have committed that wicked thing) unto thy ^h gates, even that man or that woman, and shalt ⁱ stone them with stones, till they die.

6 At the ^k mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

Mat. 18. 16. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28.

21. Thou shalt not plant—a grove.] To plant groves in honour of the true God was a part of primitive worship, Gen. 21. 33. but the Gentiles having abused this custom, the Israelites were prohibited to plant any such groves near the place of divine worship; yet their history shews how prone they were to fall into this superstition, 2 Kings 18. 4. and 23. 14. 2 Chron. 14. 3. and 15. 16.

ANNOTATIONS on CHAP. XVII.

Ver. 3. Any of the host of heaven;] i. e. Any of the stars, many of which were worshipped by the neighbouring nations; as the dog-star by the Egyptians: they called the planets gods, and were the first who, in honour of them, divided the days into weeks, according to the number of the planets.

7. The hands of the witnesses shall be first upon him;] That

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people: ^m so thou shalt put the evil away from among you.

8 ¶ If there arise a matter too hard for thee in judgment, between ⁿ blood and blood, between ^o plea and plea, and between stroke and stroke, being ^p matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

9 And thou shalt come unto the ^q priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment.

10 And thou shalt do according to the sentence which they of that place (which the LORD shall choose) shall shew thee, and thou shalt observe to do according to all that they ^r inform thee:

11 ^s According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left.

12 And the man that will do ^t presumptuously, and will ^u not hearken unto the priest (that ^v standeth to minister there before the LORD thy God) or unto the judge, even that man shall ^w die: and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will ^x set a king over me, like as all the nations that are about me:

15 Thou shalt in any wise set him ^y king over thee whom the LORD ^z thy God shall choose: one from among thy ^a brethren shalt thou set king over thee; thou mayst not set a ^b stranger over thee, which is not thy brother.

16 But he shall ^c not multiply horses to himself, nor cause the people to return to ^d Egypt,

they might thereby confirm the truth of their testimony, by being the first executioners of the sentence; and that his blood, if innocent, might ly at their door.

8. Between blood and blood;] In a question that may arise, whether a man hath committed wilful murder, or only casual.

Between stroke and stroke;] i. e. In the case of wounds or strokes inflicted by one man upon another.

16. He shall not multiply horses to himself;] He shall not keep a great number of horses for mere pomp and shew, or establish a body of cavalry for war, lest they should cause the people to return to Egypt, viz. to buy horses; with which idolatrous country he would have them to have no traffick or familiar intercourse. Hence it appears, that in Moses's time it was customary to procure horses chiefly from Egypt, and so it continued to be in the days of Solomon, 1 Kings 10. 28, 29.

27. He

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1 Chap. 13.
9.
m Ver. 12.
Chap. 13. 5.
& 19. 19. &
22. 24.
1 Cor. 5.
13.
n 2 Chron.
19. 10.
Gen. 37.
16. Num.
35. 16.
o 1 Kings
3. 16.
p 2 Chron.
19. 20.
q 1 Pet. 1.
Chap. 21.
5. Mal. 2.
7.
r Ezek. 44.
24. Nat.
23. 2. 3.
s Chap. 5.
32. 35.
Joth. 1. 7.
Mal. 2. 8.
9.
t Exod. 21.
13.
u Mat. 10.
14.
v Chap. 10.
8.
w Chap. 13.
5. 11.
x That is,
lawfully,
1 Sam. 8.
5. 6. & 12.
17.
y Isa. 32. 1.
z 1 Sam.
10. 1. &
16. 1.
a Chap. 12.
15.
b Chap. 1.
13.
c Psal. 20.
7.
d Isa. 31.
1. 3.

Before CHRIST 1451. to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites.

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment to the right hand or to the left: to the end that he may prolong his days in his kingdom, he, and his children in the midst of Israel.

CHAP. XVIII.

1 The Lord is the priests and the Levites inheritance.

3 The priests due. 6 The Levites portion. 9 The abominations of the nations are to be avoided.

15 Christ the Prophet is to be heard. 20 The presumptuous prophet is to die.

THE priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as he hath said unto them.

3 ¶ And this shall be the priests due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The first-fruit also of thy corn, of thy wine, and of thy oyl, and the first of the fleece of thy sheep shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD.

8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an inchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

Before CHRIST 1451.

d Exod. 22: 29.

e Chap. 10: 8. 1 Cor. 9: 13.

f Num. 35: 1.

g Chap. 13: 5. & 16: 22.

h 1 Chron. 24: 1, 2.

i Heb. sales of the fathers, Lev. 25: 32.

j Lev. 18: 21.

k Lev. 19: 26, 31. & 20: 17.

l Isa. 8: 19.

m Exod. 22: 18.

n 2 Kings 21: 6. Isa. 2: 6.

17. Neither shall he multiply wives;] Left he be seduced from the true religion by marrying the worshippers of strange gods, as Solomon was.

18. He shall write him a copy of this law:] Either this book of Deuteronomy, which is an abstract of the law; or, as others, the whole five books of Moses, and that with his own hand, as a means to fix it more in his mind; inasmuch that though a copy was left him by his father, he was, notwithstanding, to transcribe one for himself. So the Jews understood it. And in like manner they tell us, that every private Israelite was bound to write a copy of the law. But from these words, Josh. 8. 32. He wrote, there upon the stones a copy of the law of Moses, it is inferred that some short abstract only must be here meant; for it is not to be imagined that these stones, upon which Joshua wrote, contained the whole Pentateuch. Jameson.

ANNOTATIONS ON CHAP. XVIII.

Ver. 3: The—cheeks and the maw.] These are now added to what was before appointed for the priest's portion, Lev. 8. 32, &c. By the maw is meant the stomach, which was accounted by the ancients a great dainty.

6. If a Levite.] By a Levite is here meant a priest; that is, any of the Levitical tribe.

Come—with all the desire of his mind unto the place which the Lord shall choose.] To encourage all those of the sacred order to take delight in the exercise of their ministry, and promote the honour of divine service, he appointed that such of the priests as chose

to serve at the tabernacle out of their ordinary course, and add themselves to a constant attendance upon the public ministry, should have the same continual allowance with the priests and Levites in waiting.

8. Beside that which cometh of the sale of his patrimony;] i. e. Beside what personal estate they had got themselves, or was left them by their relations, and which were to be sold for his use: for though the priests had no share in the land of Canaan given them at the division of the country, yet they might purchase houses, goods and cattle, and sometimes lands too, as Abiathar, 1 Kings 2: 26. and Jeremiah, Jer. 32. 7, 8.

10. One—that useth divination;] Of which there are many sorts. The Hebrew words are *Kosem kosemim*, from *Kasam*, which signifies to decide by casting lots or arrows, of which see Ezek. 21. 21, 22. The manner of it was by inscribing upon several arrows the names of the cities which they were to attack; and, after mixing the arrows together, one was drawn at a venture, which presented the name of the city which was to be first attacked. Jameson.

An observer of times.] The word in the original is thought to signify that sort of divination that was made by observing the face of the heaven, the motion and figure of the clouds, the appearance of meteors, thunder, lightning, and the like.

Or an enchanter:] One who divines by means of serpents.

A witch:] One that does mischief to men, or beasts by evil arts.

11. Or a charmer:] One that charmeth serpents or other cattle, Psal. 58. 6. Or, a fortune teller—that telleth the events of men's lives by the conjunctions of the stars, &c.

A necromancer:] One who enquires of the dead, or a consulter

Before
CHRIST
1451.

m Gen. 17.
1. Mat. 5.
48.

n Acts 14.
16.

o Joh. 1.
45. Acts

3. 22. & 7.
37.

p Heb. 5.
1.

q John 1.
18. 1 Tim.

2. 5. Heb.
8. 6. & 3.

2. 5.
Luke 24.

39. Acts
2. 22.

John 6. 41.
r Mat. 17.

3.

s Chap. 5.
2.

t Exod. 19.
9.

u Chap. 5.
28. Rom.

8. 15.

John 1. 45.
Acts 3. 22.

& 7. 37.

x Ver. 15.

y Ver. 15.

z Isa. 11.
16. John

17. 8.

a Exod. 4.
15. b John 12. 49. & 15. 15. c John 7. 16. Luke 10. 16. d Gen. 9. 4. Acts

3. 23. e Jer. 27. 15. Ezek. 13. 6.

12 For all that do these things *are* an abomination unto the LORD: and because of these abominations, the LORD thy God doth drive them out from before thee.

13 Thou shalt be ^a perfect with the LORD thy God.

14 For these nations which thou shalt possess, hearkned unto observers of times, and unto diviners: but as for thee, the LORD thy God hath ^a not suffered thee so to do.

15 ¶ The LORD thy God will raise up unto thee ^a a Prophet from the midst of thee, of thy ^b brethren, ^c like unto me; unto ^d him ye shall hearken.

16 According to all that thou desiredst of the LORD thy God in ^e Horeb, in the day of the ^f assembly, saying, Let me not hear again the voice of the LORD my God; neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have ^g well spoken that which they have spoken.

18 I will ^h raise them up a ⁱ Prophet from among their brethren, like unto thee, and will ^j put my words in his ^k mouth, and he shall speak unto them ^l all that I shall command him.

19 And it shall come to pass, that whosoever will not hearken unto ^m my words which he shall speak in my name, I will ⁿ require it of him.

20 But the prophet which shall presume to speak a word in my name, which I have ^o not commanded him to speak, or that shall speak in

of dead idols. The manner of consulting the dead was by visiting their graves in the night, and there lying down and muttering certain words with a low voice, by which means they pretended to have communion with them by dreams, or by their appearing to them.

15. *God will raise up unto thee a Prophet.*] God will supply you with a succession of truly inspired prophets, to whom he will reveal his will and determinations concerning your republic. This is the natural sense of these words; but, as they point to some Prophet more eminent than the rest, they should be understood, literally, of the Messiah; for as they may be so interpreted as to comprehend all the prophets whom God sent after Moses, so surely the Messiah, the most eminent of all those prophets, is not to be excluded. And Le Clerc justly observes, that the ancient Jews undoubtedly understood them as peculiarly applicable to the Messiah; since St Peter, who, as the apostolic manner was, reasons with the Jews upon received principles, and accommodates those words to Jesus of Nazareth, *Acts* 3. 22. and 7. 37.

Like unto me;] In a limited sense, all the succeeding prophets may be called like unto Moses, *i. e.* truly inspired and commissioned by God, as he was, in opposition to those pretenders to the gift of prophecy among the heathens, whom he had before mentioned: but, in their full meaning, the words are applicable to none but the Messiah, who was a second lawgiver like unto Moses, which none of the other prophets were; nor had any of the other prophets, but the Messiah, such a near and familiar intercourse with God as Moses.

Unto him ye shall hearken.] By this precept the Jews were bound to give ear to all the prophets who proved their commission from God; but especially to the Messiah, who not only refer'd

the name of ^p other gods, even that prophet ^q shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, if the thing ^r follow not, nor come to pass, that is the thing which the LORD ^s hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

CHAP. XIX.

1 The cities of refuge: 4 The privilege thereof for the man-slayer. 14 The land-mark is not to be removed. 15 Two witnesses at the least. 16 The punishment of a false witness.

WHEN the LORD thy God hath ^t cut off the nations, whose land the LORD thy God giveth thee, and thou ^u succeedest them, and dwellest in their cities, and in their houses;

2 Thou shalt separate ^v three cities for thee in the midst of thy land which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land (which the LORD thy God giveth thee to inherit) into three parts, that every slayer may flee thither.

4 ¶ And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he ^w hated not ^x in time past,

5 As when a man goeth into the wood with his neighbour, to hew wood, and his hand

Moses, but infinitely exceeded him. To this passage Le Clerc refers those words of our Saviour, *Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust; for had ye believed Moses, ye would have believed me; for he wrote of me,* John 5. 45.

19. *And whosoever will not hearken unto my words, I will require it of him;*] *i. e.* I will punish him severely for it, as this phrase is taken, *Gen.* 9. 5. and 42. 22. The sad effect of this threatening the Jews have felt for above 1700 years together.

22. *If the thing follow not, &c.*] If a prophet appeal to some miracle, or future event, as an absolute sign of his being sent from God, and the miracle should fail, or the prediction not be fulfilled, he shall be considered as an impostor.

ANNOTATIONS on CHAP. XIX.

Ver 2. *In the midst of thy land.*] That is, within the limits of thy land; for if they had all three been in the heart of the country, they would in a great measure have defeated the whole intention in separating them, which was, that they should be placed so conveniently in several parts of the country, that men might easily and speedily flee to them.

3. *Thou shalt prepare thee a way;*] Make a plain road to them, and keep it always in good repair, that the manslayer might meet with no difficulty in his flight thither. And the Jews say, where two ways parted, they were bound to set up a post, whereon was engraven, in great letters, *Miklat*, *i. e.* refuge, that he might not mistake his way.

Before
CHRIST
1451.
† Heb. from
slippeth from
the word and
his neigh-
bour.
d Num. 35.
13, 25.
e Chap. 21.
22. Jer.
25. 11, 16.
Luke 24.
20.
f Gen. 15.
7, 18.
g Rom. 8.
3. Joth.
20. 7.
h Heb. in
field.
Num. 35, 20.
Ver. 6, 21.
i Exod. 22.
34. Num.
35. 10, 21.
Prov. 28.
17.
j Num. 35.
33. Ver.
21. 1 Kings
2. 31.
k Num. 26.
31. Chap.
27. 17.
l Job 24. 2.
Psal. 78.
34. Prov.
22. 28.
m Hos. 1. 10.
n Prov. 23.
28.
o Joth. 14.
1. Zech.
2. 12.
p Num. 35.
30. Chap.
17. 6.
q Mat. 18. 16.
r Joth. 8.
17. 2 Cor.
13. 1.
s Job. 10. 28.
t Exod. 29.
1.

fetcheth a stroke with the ax to cut down the tree, and the † head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and † live:

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him, whereas he *was* * not worthy of death, in as much as he hated him not in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God enlarge thy coast (as he hath sworn unto † thy fathers) and give thee all the land which he promised to give unto thy fathers:

9 (If thou shalt keep all * these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways) then shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him * mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him † thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt † put away the guilt of innocent blood from Israel, that it may go well with thee.

14 ¶ Thou shalt not remove thy neighbours' land-mark, which † they of old time have set in thine inheritance which thou shalt inherit, in the † land that the LORD thy God giveth thee to possess it.

15 ¶ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses shall the * matter be * established.

16 ¶ If a * false witness rise up against any

man to testify against him *that which is wrong*:

17 Then † both the men between whom the controversy is, shall stand † before the LORD, before the † priests, and the judges which shall be in those days.

18 And the judges shall make † diligent inquisition: and behold, if the witness be a false witness, and hath testified falsely against his brother:

19 Then shall ye do unto him, * as he had thought to have done unto his brother: so shalt thou put † the evil away from among you.

20 And those which † remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall * not pity. *but* * life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

1 The priests exhortation to encourage the people to battle. 5 The officers proclamation who are to be dismissed from the war. 10 How to use the cities that accept or refuse the proclamation of peace. 16 What cities must be devoted. 19 Trees of mans meat must not be destroyed in the siege.

WHEN thou * goest out to battle against thine enemies, and seeest horses and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is † with thee, which brought thee up out of the land of Egypt.

2 And it shall be when ye are come nigh unto the battle, that † the priest shall approach, and speak unto the people,

3 And shall say unto them. Hear, O Israel, you approach this day unto battle against your enemies: let not your hearts † faint, fear not and do not * tremble, neither be ye terrified because of them.

4 For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.

5 ¶ And the † officers shall speak unto the

Israelites consisted wholly of foot, and their law seems to have obliged them to continue so, in order to a more entire reliance upon God; the Canaanites, and other nations, having the advantage of chariots and horses. Thus, while other nations trusted, *some in chariots, and some in horses*, the Israelites were trained up to remember, and trust in the name of the Lord their God, Psal. 20. 7.

2. The priest shall approach and speak unto the people. There was a priest appointed for this purpose: his office was to blow with the trumpet (Numb. 21. 6.) when they were preparing for battle, and to exhort them, in the most persuasive manner, to a courageous and undaunted performance of their duty; to look upon their cause as God's own, and assure themselves of success, under his protection. Jameson.

5, 6, 7. The officers shall speak unto the people, &c.] The heralds were to make proclamation, allowing an exemption from the war to such as had lately purchased estates, newly built houses, and not yet settled in them, planted new vineyards, or were just married;

ANNOTATIONS ON CHAP. XX.

Ver. 1. And seeest horses and chariots.] The armies of the

H h 4

Before CHRIST 1451. Before people, saying, What man *is there* that hath built a new house, and hath ^e not dedicated it? let him go and return to his house, lest he die in the battle, and ^e another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath ^f not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it.

7 And what man *is there* that ^g hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in battle, and another man take her.

8 And the officers shall ^h speak further unto the people, and they shall say, What man *is there* that ⁱ is fearful, and faint-hearted? let him go and return unto his house, lest his brethrens heart ^j faint as well as his heart.

9 And it shall be when the officers have made an end of speaking unto the people, that they shall make captains of the armies ^k to lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be *that* all the people *that* is found therein, shall ^l be tributaries unto thee, and they shall ^m serve thee.

12 And if it will make ⁿ no peace with thee, but will make war against thee, then thou shalt besiege it.

13 And when the LORD thy God hath ^o delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword.

14 But ^p the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof shalt thou take unto thyself: and thou shalt ^q eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which* are very far off from thee, which *are* not of the cities of these nations.

16 But of the cities of ^r these people which the LORD thy God doth give thee *for* an inheritance, thou shalt ^s save alive ^t nothing that breatheth;

17 But thou shalt ^u utterly destroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18 That they ^v teach you not to do after all their abominations, which they have done unto their gods, so should ye sin ^w against the LORD your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt ^x not destroy the trees thereof by forcing an ax against them: for thou mayst eat of them, and thou shalt not cut them down (for the tree of the field ^y is *mans life*) to ^z employ them in the siege.

20 Only the trees which thou ^a knowest that they ^b are not trees for meat, thou shalt destroy and ^c cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be ^d subdued.

CHAP. XXI.

1 The expiation of an uncertain murder. 10 The usage of a captive taken to wife. 15 The first-born is not to be disinherited upon private affection. 18 A stubborn son is to be stoned to death. 22 The malefactor must not hang all night on a tree.

IF one be found ^e slain in the land which the LORD thy ^f giveth thee to possess it, lying in the field, and it be not known who hath slain him:

2 Then thy elders and thy judges shall ^g come forth,

married; lest the thoughts of such men, continually hankering after their private affairs, might dispirit them from the business of the war and the service of the public. To this passage the apostle seems to allude, 2 Tim. 2. 4. *No man that warreth entangleth himself with the affairs of this life.* Jamieson.

5. *A new house, and hath not dedicated it?* Which was done by feasting and thanksgiving to God. See the title of *Psal.* 3. and *Nehem.* 12. 27. Heb. *hath initiated it*, i. e. entered upon it, taken possession of it, dwelt in it.

Lest he die in the battle, and another man dedicate it; And so he should lose and another get the fruit of his labours, which might seem unjust or hard. But this and the following exceptions are to be understood only of a war allowed by God, not in a war commanded by God, nor in the approaching war with the Canaanites, from which even the bridegroom was not exempted, as the Jewish writers note.

11. *If it make thee answer of peace;* Accept the conditions offered to them, which were three; 1. That they should renounce idolatry; 2. Become their subjects; 3. Pay them a yearly tribute, *Selden.*

16. *Thou shalt save nothing alive that breatheth;* i. e. Neither man, woman, nor child. Some of the Jews however think this

is not a command, but a permission, which warranted them to kill all without distinction of sex or age; yet did not so enjoin it, but that they might spare such as repented. And indeed it would seem that this was the antient opinion, because we find the relics of these people often mentioned in the bible.

8. *That they teach you not to do after all their abominations.* Here we have the reason for that severe execution mentioned in the preceding verses. They were most abominable idolaters, who offered their children to Molech: they were magicians, wizards, necromancers, &c. So that God thought them not fit to live any longer on the face of the earth; and it was mercy to the human race in general, not to suffer such a wicked contagious generation to subsist.

ANNOTATIONS ON CHAP. XXI.

Ver. 1. *If one be found slain in the land, &c.* The expiation ordained for a concealed murder, when the criminal could not be found by the most diligent inquisition after him, was attended with great solemnity, in order to shew the heinousness of the fact, and to terrify others from committing the like. *Pyle.*

Before CHRIST 1451.
Before God) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

CHAP. XXII.

1 Of humanity toward brethren. 5 The sex is to be distinguished by apparel. 6 The dam is not to be taken with her young ones. 8 The house must have battlements. 9 Confusion is to be avoided. 12 Fringes upon the vesture. 13 The punishment of him that slandereth his wife. 20, 22 Of adultery. 25 Of rape, 28 and of fornication. 30 Of incest.

THOU shalt not see thy brothers ox or his sheep ^a go astray, and ^b hide thyself from them: thou shalt in any case ^c bring them again unto thy brother.

2 And if thy brother be not nigh unto thee, or if thou know him not, then thou [†] shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass, and so shalt thou do with his raiment, and with all lost thing of thy brothers, which he hath lost, and thou hast found, shalt thou do likewise: thou must not hide thyself.

4 ¶ Thou shalt not see thy ^a brothers ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

5 ¶ The woman shall not wear that which ^c pertaineth unto a man, neither shall a man put on a womans garment: for all that do so are abomination unto the LORD thy God.

6 ¶ If a birds nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.

7 But thou shalt in any wise [‡] let the dam go, and take the young to thee, that it may be well with thee, and that thou mayst prolong thy days.

8 ¶ When thou buildest a new house, then thou shalt make a ^b battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ Thou shalt not sow thy vineyard with divers seeds; lest the ^k fruit of thy seed which thou hast sown, and the fruit of thy vineyard be defiled.

10 ¶ Thou shalt not plow with an [†] ox and an ass together.

11 ¶ Thou shalt not wear a garment of divers sorts, ^m as of woollen and linen together.

12 ¶ Thou shalt make thee ^a fringes upon the four [†] quarters of thy vesture, wherewith thou coverest thyself.

13 ¶ If any man ^a take a wife, and ^a go in unto her, and ^a hate her,

14 And give ^a occasion of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, ^a I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth [†] the tokens of the damfels virginity, unto the elders of the city in the gate.

16 And the damfels father shall say unto the

should undergo this execrable punishment, and be made a curse for us, Gal. 3. 13.

ANNOTATIONS on CHAP. XXII.

Ver. 1. *Thou shalt not see thy brother's ox, &c.*] It is evident, from Exod. 22. 4. compared with our Saviour's parable of the Samaritan, Luke 10. 30. that the word *brother* implies every man without distinction.

5. *The woman shall not wear that which pertaineth unto a man, &c.*] The last words of this verse show this to have been an idolatrous custom, and was practised by the heathens; particularly, in the worship of Venus, women appeared before her in armour, and men in womens apparel; and this promiscuous dress opened a door to all manner of impurity, and therefore was wisely forbid.

6. *Thou shalt not take the dam with the young.*] This is one of those merciful constitutions in the law of Moses which respect the animal creation, and tended to humanize the heart of that people, to breed in them a sense of the Divine Providence extending itself to all creatures, and to teach them to exercise their dominion over them with gentleness.

8. *Thou shalt make a battlement;* i. e. A fence or breast-work; because the roofs of their houses were made flat or plain, that men might walk on them. See Judges 16. 27. 1 Sam. 9. 25. 2 Sam. 11. 2. Neh. 8. 16. Mat. 10. 27.

9. *Thou shalt not sow thy vineyard with divers seeds.*] Eicher, 1. With divers kinds of seed mixed and sowed together be-

tween the rows of vines in thy vineyard; which was forbidden to be done in the field, Lev. 19. 19. and here in the vineyard: or, 2. With any kind of seed differing from that of the vine, which would produce either herbs or corn, or fruit-bearing trees, whose fruit might be mingled with the fruit of the vines. Now this and the two following precepts, though in themselves small and trivial, are given, according to that time and state of the church, for documents or instructions in greater matters; and particularly to commend to them simplicity and sincerity in all their carriage towards God and men, and to forbid all mixture of their inventions with God's institutions in doctrine and worship.

Lest the fruit—be defiled;] Or, as Le Clerc and others render it, *Lest the fruit of thy vineyard be consecrated;* i. e. lest upon thy transgression of this law the fruit of thy vineyard be consecrated to the sacred treasury, it being a mixture which the law had forbidden.

10. *Thou shalt not plow with an ox and an ass together.*] This law too is thought to have respect to some idolatrous custom of the Gentiles, who were taught to believe that their fields would be more fruitful if thus plowed: for it is not likely men would have yoked together two creatures so different in their tempers and motions, had they not been led to it by some superstition. Le Clerc understands this prohibition symbolically, viz. that the Israelites were not to make marriages with the unbelieving nations; and to confirm his opinion, quotes St Paul, *Be not unequally yoked with unbelievers*, 2 Cor. 6. 14.

27. Shalt

Before elders, I gave my daughter unto this man to wife, and he hateth her,

1451. 17 And lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughters virginity: and they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him.

19 And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel; and she shall be his wife, he may not put her away all his days.

20 But if this thing be true, and the tokens of virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her fathers house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her fathers house: so shalt thou put evil away from among you

22 ¶ If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her:

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbours wife; so thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her, shall die.

26 But unto the damsel thou shalt do nothing, there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter.

27 For he found her in the field, and the be-

trothed damsel cried, and there was none to save her.

28 ¶ If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found:

29 Then the man that lay with her, shall give unto the damsel father fifty shekels of silver, and she shall be his wife, because he hath humbled her, he may not put her away all his days.

30 ¶ A man shall not take his fathers wife, nor discover his fathers skirt.

CHAP. XXIII.

1 Who may or may not enter into the congregation, 9 Uncleanness to be avoided in the host. 15 Of the fugitive servant. 17 Of filthiness. 18 Of abominable sacrifices. 19 Of usury. 21 Of vows. 24 Of trespasses.

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord.

2 A bastard shall not enter into the congregation of the Lord: even to his tenth generation shall he not enter into the congregation of the Lord.

3 An Ammonite or Moabite shall not enter into the congregation of the Lord: even to their tenth generation shall they not enter into the congregation of the Lord for ever:

4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

5 Nevertheless, the Lord thy God would not hearken unto Balaam: but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee.

6 Thou shalt not seek their peace, nor their prosperity all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite, for

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Mat. 7.

1. 2.

1 Cor. 13.

7.

Exod. 22.

16.

Exod. 22.

17. Ver.

19.

1 Cor. 3.

1. Lev. 18.

8. & 20. 17.

Chap. 27.

20. Ruth

3. 9. Ezek.

16. 8.

1. 23.

1. 23.

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ANNOTATIONS ON CHAP. XXIII.

Ver. 1. Shall not enter into the congregation of the Lord.] The meaning is, not that he shall not be allowed to come into the church or holy assemblies to worship the true God; but that such an one shall not be admitted to offices either in the church or common-wealth of Israel, and shall not have his name entered in the public register as an Israelite.

2. A bastard.] Under this name the Jews comprehend, not only one begotten in simple fornication, but the offspring of all such incestuous marriages as are prohibited, Levit. 18.

3. An Ammonite or Moabite shall not enter into the congregation of the Lord—for ever.] A male of these nations being only mentioned, the Jews tell us, that their women were not concerned in this law. Thus, though an Israelitish woman was not to marry an Ammonite or Moabite, yet a man of Israel might marry one of their women, after they had professed the Jewish religion; whereof we have an instance in Boaz, the ancestor of David, who married Ruth the Moabitess, Patrick.

4. Because they met you not with bread and with water in the way.] It was a piece of ancient hospitality, to give strangers in their travels the refreshment of bread and water, i. e. of meat and drink.

6. Thou shalt not seek their peace, &c.] That is, thou shalt not enter into any alliances with them.

7. Thou shalt not abhor an Edomite.] The Edomites were the descendents

Before he is thy brother: thou shalt not abhor an Egyptian, because thou wast a stranger in his land.

CHRIST 1451. 8 The children that are begotten of them, shall enter into the congregation of the LORD in their third generation.

b Num. 20. 14 Obad. 30. 12. Amos 1. 2. i Rom. 3. 29. Ephes. 2. 12. & 3. 11. k Num. 5. 2, 3. Luke 3. 14. l Lev. 15. 10. m Numb. 5. 3. n Lev. 11. 25. & 15. 23. Heb. 20. 22.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing. 10 ¶ If there be among you any man that is not clean, by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp.

11 But it shall be when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad.

13 And thou shalt have a paddle upon thy weapon: and it shall be when thou wilt ease thy self abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee.

14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee: therefore shall thy camp be holy, that he see no unclean thing in thee, and turn away from thee.

15 ¶ Thou shalt not deliver unto his master, the servant which is escaped from his master unto thee.

16 He shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates where it liketh him best: thou shalt not oppress him.

descendants of Esau, and consequently a kindred nation; and, as they were a circumcised people, they might make marriages with them, provided they worshipped the true God. *Jameson.*

Thou shalt not abhor an Egyptian. God would not suffer the memory of the hospitality they had received from the Egyptians to be forgotten, though they had been afterwards oppressed by them in the basest manner. Hence we learn how lasting the obligation of gratitude ought to be, and that later injuries should not cancel the memory of former kindnesses.

9. *When the host goeth forth against thine enemies, then keep thee from every wicked thing.* This rule was to be observed at all times; but especially when they were going forth to battle, when they had the greatest need of the Divine protection and assistance, which they could not reasonably hope for, if they were wicked. *Patrick.*

13. *A paddle upon thy weapon.* Le Clerc renders it, *Thou shalt have a paddle, besides thy arms*; which is full as agreeable to the original as our translation, and makes a much plainer sense.

14. *The Lord walketh in the midst of thy camp.* The ark, the symbol of God's presence, went along with them; so that reverence to the Divine Majesty required; that no uncleanness, whether natural or moral, should be found among them.

15. *Thou shalt not deliver unto his master, the servant which is escaped from his master unto thee.* This is thought to have a particular relation to times of war, when heathen soldiers or servants might desert, and come over to the Israelites, with intent to turn proselytes to the true religion. The Hebrew doctors understand this precept in general of the slaves of the neighbouring na-

17 ¶ There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

18 Thou shalt not bring the hire of a whore, or the price of a dog into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.

19 ¶ Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury.

20 Unto a stranger thou mayst lend upon usury, but unto thy brother thou shalt not lend upon usury; that the LORD thy God may bless thee in all that thou settest thine hand to, in the land whither thou goest to possess it.

21 ¶ When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips, thou shalt keep and perform; even a free-will-offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbours vineyard, then thou mayst eat grapes thy fill, at thine own pleasure; but thou shalt not put any in thy vessel.

25 When thou comest into the standing-corn of thy neighbours, then thou mayst pluck the

12, 27. l Lev. 7. 16. m Eccl. 5. 6. n 1 Cor. 9. 7.

tions, who fled from their masters into Judea, and embraced the religion of the Israelites. *Patrick.*

17. *Nor a sodomite.* The ancient versions give no countenance to our calling this a sodomite; it most probably signifies a whore-master. The Israelites were not notoriously guilty of those abominable practices. *Pilkington's remarks.*

18. *Thou shalt not bring the hire of a whore.* It was a custom, among the idolatrous nations, for prostitutes of both sexes to dedicate to pious uses some part of what they had earned by prostitution, hereby hoping to atone for their vices. To this the prophet Micah alludes, chap. 1. 7. and Solomon, Prov. 7. 14. in opposition to which idolatrous practice this law is thought to have been instituted.

Or the price of a dog, into the house of the Lord. The most natural explication of this, is, to take the word dog here in a figurative sense for the sodomite or whore-master mentioned above; it being a known figure in most languages to call men of intemperate lulls by the name of that animal, which they resemble in their manners. Accordingly men of beastly natures are called dogs, Mat. 15. 24.

20. *Unto a stranger thou mayst lend upon usury.* As their neighbours, the Sidonians, Tyrians, and Egyptians, made great gain by merchandice, it was not reasonable that they should borrow money of the Israelites for nothing: but it was reasonable, that the Israelites themselves, whose chief profit was by husbandry, and breeding of cattle, should have money lent them freely by one another without interest, their land not being a country of traffick, whereby money might be improved as in other kingdoms. *Jameson.*

Before CHRIST 1451. ears ° with thine hand : but thou shalt not move a sickle unto thy neighbours standing-corn.

CHAP. XXIV.

1 Of divorce. 5 A new married man goeth not to war. 6, 10 Of pledges. 7 Of man-stealers. 8 Of leprosy. 14 The hire is to be given. 16 Of justice. 19 Of charity.

WHEN a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her : * then let him write her a bill of divorce, and give it in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another mans wife.

3 And if the latter husband hate her, and write her a bill of divorce, and giveth it in her hand, and sendeth her out of his house ; or if the latter husband die, which took her to be his wife ;

4 Her former husband which sent her away, may not take her again to be his wife, after that she is defiled : for that is abomination before the LORD, and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

5 ¶ When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business : but he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 ¶ No man shall take the nether or the upper millstone to pledge : for he taketh a mans life to pledge.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh

merchandise of him, or selleth him ; then that thief shall die, and thou shalt put evil away from among you.

8 ¶ Take heed, in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you : as I commanded them, so ye shall observe to do.

9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man be poor, thou shalt not sleep with his pledge.

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee : and it shall be righteousness unto thee before the LORD thy God.

14 ¶ Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates.

15 At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it : lest he cry against thee unto the LORD, and it be sin unto thee.

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers : every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the judgment

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Lev. 13.

14.

1 Chron.

25. 20.

1 Num. 12.

10. Luke

17. 32.

1 Cor. 10.

6.

m Exod.

22. 26.

n Job 31.

20. 1 Cor.

9. 11.

2 Tim. 1.

17. 18.

Phil. 106.

31.

o Chap. 6.

25 & 25. 9.

p Lev. 19.

19. Mark

10. 19.

q Jam. 5. 4.

r Lev. 19.

13. Job 4.

14.

t Heb. he

hath his

foot unto it,

Jer. 22. 11.

Mal. 3. 5.

James 5. 4.

r Ver. 13.

Prov. 24. 9.

s 2 Kings

14. 6.

2 Chron.

25. 4. Jer.

37. 29. 10.

Ezek. 18.

20.

t Chap. 16.

19. & 28.

of Exod.

23. 2. 6.

ANNOTATIONS ON CHAP. XXIV.

VER. 1. *Because he hath found some uncleanness in her ;* Some loathsome distemper of body or quality of mind not observed before marriage ; or, some light and unchaste carriage, as this or the like phrase commonly signifies, but not amounting to adultery, which was not punished with divorce, but with death.

Let him write her a bill of divorce, and send her out of his house : Which is not a command to divorce them, as some of the Jews understood it, nor an allowance and approbation, as plainly appears, not only from the New Testament, *Mat. 5. 31. 32.* and *19. 8, 9.* but also from the Old Testament, *Gen. 2. 24. Mal. 2. 16.* but merely a permission or toleration of that practice for prevention of greater mischiefs and cruelties of that hard-hearted people towards their wives ; and this only for a season, even until the time of reformation, as it is called, *Heb. 9. 10. i. e.* till the coming of the Messias, when things were to return to their first institution and purest condition.

4. *Her former husband may not take her again :* In order to restrain them from abuse in this permission, the law provides, that the husband who had once put away his wife should, upon her

being married to another, be incapable of taking her again, though she might grow rich, or otherways desirable.

6. *No man shall take the nether or the upper millstone to pledge ;* Used in their hand-mills, of which see *Exod. 11. 5. Jer. 25. 10.* Under this one kind he understands all other things necessary to get a livelihood, the taking away whereof is against the laws both of charity and prudence, seeing by those things alone he can be enabled both to subsist and to pay his debts.

10. *Thou shalt not go into his house to fetch his pledge :* This was a merciful provision for the poor, whose houses no man might enter into, without their consent, and there chuse what he pleased for the security of his debt, but the lender was to take what the borrower could best spare. *Patrick.*

12. *If the man be poor, thou shalt not sleep with his pledge :* If the pledge was to be returned every night, where was the use of taking a pledge at all ? To this the Rabbins answer, that this was a means of preventing the debt from being released in the sabbatical year, as it would otherways have been.

16. *The fathers shall not be put to death for the children, &c.* This is a rule of common equity ; and how it is consistent with God's threatening to visit the sins of the fathers upon the children, see note on *Exod. 20. 5.*

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Exod. 22.
21. Prov.
22. 23.
Isa. 1. 23.
Jer. 5. 28.
& 27. 3.
Ezek. 22.
29. Zech.
7. 10.
Exod. 22.
26. Ver.
22. Lev.
19. 9. &
23. 22.
Job 39.
15.
2. Ruth 2.
16.
Prov. 10.
27. Mat.
23. 40.
Heb. thou
shalt not bough
it after thee.

of the stranger, nor of the fatherless, nor take a widows raiment to pledge.

18 But thou shalt remember that thou wast a bond-man in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive-tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bond-man in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

3 Stripes must not exceed forty. 4 The ox is not to be muzzled. 5 Of raising seed unto a brother.

11 Of the innucent woman. 13 Of unjust weights.

17 The memory of Amalek is to be blotted out.

IF there be a controversy between men, and they come unto judgment, that the judges may judge them, then they shall justify the righteous, and condemn the wicked.

Prov. 17.
15. Rom.
8. 33, 34.

19. When thou cuttest down, &c.] There were many merciful laws relating to the poor: see Lev. 19. 9, 10. and 23. 22. where they are ordered not to be over exact in reaping the fruits of their fields and vineyards, but to leave something to be gathered by their poor neighbours.

ANNOTATIONS on CHAP. XXV.

Ver. 1. If there be a controversy between men, &c.] Having affixed punishments to the breaches of the most capital laws, Moses now orders, that the several inferior courts of justice should take due cognizance of other criminal matters deserving only corporal penalties, and be just and impartial in their proceedings upon all such complaints.

3. Forty stripes—and not exceed.] For the prevention of excess in this punishment, they were wont to give but 39 stripes, 2 Cor. 11. 24. Ainsworth, however, mentions another reason for not exceeding 39 stripes, namely, that the scourge they used in beating had three cords; so that every stroke was counted for three stripes, and then they could not give even 40, but either 39, or 42, which was above the limited number. The law of Moses very wisely limited the number of strokes, that severe judges might not order delinquents to be lashed to death, as was often done among the Romans.

Left, if he should exceed,—thy brother should seem vile unto thee;] Left the judges, by exceeding the bounds of humanity, might be accustomed to think despicably of their poor brethren, and set their lives at nought.

2 And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, and not exceed: lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

4 ¶ Thou shalt not muzzle the ox when he treadeth out the corn.

5 If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husbands brother shall go in unto her, and take her to him to wife, and perform the duty of an husbands brother unto her.

6 And it shall be, that the first-born which she beareth, shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man like not to take his brothers wife, then let his brothers wife go up to the gate unto the elders, and say, My husbands brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husbands brother.

8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her:

9 Then shall his brothers wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brothers house.

Num. 12. 14. Isa. 50. 6. Ruth 4. 11.

4. Thou shalt not muzzle the ox when he treadeth out the corn.] As the Gentiles used to do, having divers devices to keep them from eating when they trod out the corn, which they did in those parts and times by oxen, Hof. 10. 11. either immediately by their hoofs, Isa. 28. 28. Mic. 4. 13. or by drawing carts or other instruments over the corn, Isa. 25. 10. and 28. 27. and 41. 15. Amos 1. 3. Hereby God taught them humanity and kindness, even to their beasts that served them, Prov. 12. 10. and much more to their servants or other men who laboured for them, and especially to their ministers, 1 Cor. 9. 9.

5. If brethren dwell together.] By brethren we are here to understand, first, brethren properly so called; then kinsmen, who succeed in the room of brothers, as appears from the history of Ruth, chap. 3. 4.

Her husband's brother shall go in unto her;] Only in case he was unmarried, as appears from Lev. 18. 18. And this is thought to be implied in the words, if brethren dwell together; for tho' the younger, while he continued single, may be supposed to dwell with the elder, yet, when he married, he would dwell in a house of his own.

9. Loose his shoe.] This was a note of infamy, to signify that by this unnatural and disingenuous action he was unworthy to be amongst free-men, and fit to be reduced to the condition of the meanest servants or captives, who used to go barefoot, Isa. 20. 2, 4.

Spit in his face.] The Hebrew doctors expound it, shall spit before his face.

18. How

Before
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1 Pet. 4.
14.
2 Cor. 11.
24.
Chap. 21.
10. 1 Cor.
9. 9, 10.
Heb. sing.
ch.
Prov. 12.
10. 18.
28. 27.
Hof. 10.
11. 1 Tim.
5. 27.
Gen. 38.
7.
Matt. 23.
23. Mark
12. 19.
Luke 20.
28.
Or, near
kinsman,
ver. 7.
Gen. 38.
9. Ruth
4. 7.
Chap. 9.
14. & 19.
20. Ruth
2. 20. & 4.
10. Plal.
109. 13.
Ruth 4. 11.
Ezek. 44.
24.
Ruth 4.
7. Plal.
60. 8.
Num. 12. 14. Isa. 50. 6. Ruth 4. 11.

Before CHRIST 1451. 10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, thine eye shall not pity her.

13 ¶ Thou shalt not have in thy bag divers weights, a great and a small.

14 Thou shalt not have in thine house divers measures, a great and a small.

15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt:

18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

CHAP. XXVI.

1 The confession of him that offereth the basket of first-fruits: 12 The prayer of him that giveth his third year's tithes. 16 The covenant between God and the people.

AND it shall be when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein:

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose, to place his name there.

3 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose, to place his name there.

3 And thou shalt go into the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD swore unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation great, mighty and populous.

6 And the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage.

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression.

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs and with wonders.

9 And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.

10 And now behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me: and thou shalt set it before the LORD thy God, and worship before the LORD thy God.

11 And thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase, the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled:

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them.

14 I have not eaten thereof in my mourning, neither

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c Heb. 13.

15.

d Exod. 29.

37. Mat.

23. 19.

* Or, per-

secuted my

father.

Hof. 12.

11. Gen.

46. 1.

e Gen. 46.

27.

f Exod. 1.

11.

g Exod. 1.

14. Chap.

16. 12.

Eph. 2. 17.

12.

h Exod. 2.

23. 25.

i Gen. 16.

13. Exod.

3. 7.

k Exod. 6.

6. & 12.

37. Chap.

4. 34. & 35.

35.

l Chap. 4.

14.

m Exod. 3.

8. Ezek.

20. 15.

n Prov. 3.

9. 10.

Exod. 23.

16. Rom.

8. 23. Rev.

14. 4.

o Ver. 2.

Chap. 18.

4. Rom.

12. 1.

p Chap. 12.

7 & 16.

11.

q Matt. 7.

12. Luke

11. 23.

r Lev. 27.

30. Num.

18. 14.

f Chap. 14.

28.

t Ver. 14.

Chap. 17.

2.

u Chap. 16.

11. Lev.

7. 20. Hof.

9. 4.

18. How he met thee by the way.] The Amalekites fell upon the children of Israel in the wilderness, Exod. 17, 8.

19. Thou shalt blot out the remembrance of Amalek.] This command was accordingly fulfilled, 1 Sam. 15.

ANNOTATIONS ON CHAP. XXVI.

Ver. 1. It shall be when thou art come in unto the land, &c.] Every Israelite being obliged by law to offer the first-fruits of his

field and vineyard, at the tabernacle, at the proper seasons of the year, Moses now prescribes to them the forms of solemn procession and prayer with which each offerer should present them. Pyle.

5. A Syrian ready to perish was my father.] Jacob was a Syrian by descent, Abraham being a native of that country, and he himself lived twenty years with Laban the Syrian, and thence he was called a Syrian:—and at the time he went down into Egypt, he was ready to perish by famine.

14. I have not eaten thereof in my mourning.] Spencer thinks

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neither have I taken away *ought* thereof for any unclean use nor given *ought* thereof for the ^a dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me.

15 ^v Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ ² This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart and with all thy soul.

17 Thou hast ^a avouched the LORD this day to be thy God, and to walk in his ^b ways, and to keep his statutes and his commandments and his judgments, and to ^c hearken unto his voice.

18 And the LORD hath avouched thee this day to be his ^d peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments:

19 And to ^e make thee high above all nations which he hath made, in ^f praise, and in ^g name, and in ^h honour, and that thou mayst be an ⁱ holy people unto the LORD thy God, as he hath spoken.

20 And to ^e make thee high above all nations which he hath made, in ^f praise, and in ^g name, and in ^h honour, and that thou mayst be an ⁱ holy people unto the LORD thy God, as he hath spoken.

CHAP. XXVII.

The people are commanded to write the law upon stones: and to build an altar of whole stones.

The tribes divided on Gerizzim and Ebal. The curses pronounced on mount Ebal.

AND Moses with the ^a elders of Israel, commanded the people, saying, Keep ^b all the commandments which I command you this day.
2 And it shall be on ^c the day when you shall

pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt ^d set thee up great stones, and plaister them with ^e plaister.

3 And thou shalt write upon them ^f all the words of this law, when thou art passed over, that thou mayst go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey: as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount ^g Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build ^h an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any ⁱ iron tool upon them.

6 Thou shalt build the altar of the LORD thy God of ^k whole stones: and thou shalt offer ^l burnt-offerings thereon unto the LORD thy God.

7 And thou shalt offer ^m peace-offerings, and shalt ⁿ eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law, very ^o plainly.

9 ¶ And Moses, and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel, this day thou art become the ^p people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and ^q do his commandments and his statutes which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount ^r Gerizzim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

13 And these shall stand upon mount Ebal to curse; ^s Reuben, ^t Gad, and Asher, and ^u Zebulun, ^x Dan, and Naphtali.

Gen. 29. 3. 4. 1 Gen. 30. 10. 2 Gen. 30. 20. 3 Gen. 30. 4, 5, 6, 7.

this prohibition has a respect to an idolatrous custom of the Egyptians, who, when they offered the first-fruits of the earth, were wont to invoke Isis with doleful lamentations: besides, the Israelites were not allowed to eat things consecrated to God when they were in a state of mourning, *Hof. 9. 4.*

Neither have I taken away ought thereof for any unclean use;] i. e. For any common use, the words *common* and *unclean* being oft indifferently used one for the other; or for any other use than that which thou hast appointed, which would have been a pollution of them.

Nor given ought thereof for the dead.] The Egyptians were wont to consecrate their first-fruits to *Osiris*, who, Spencer thinks, may be here meant by the *dead*, for the word is in the singular number. From hence, and other passages in this book, it appears how very careful Moses was to guard the Jews against being infected with the then prevailing idolatry of worshipping the dead.

17. *Thou hast avouched, &c.]* i. e. Solemnly professed.

18. *The Lord hath avouched thee, &c.]* God was pleased to assure the Israelites, that they should be his people in an especial manner, provided they kept his commandments.

ANNOTATIONS ON CHAP. XXVII.

Ver. 2. *Thou shalt—plaister them with plaister,]* viz. On the surfaces, for the conveniency of writing upon them.

3. *Thou shalt write upon them all the words of this law.]* Some think the whole book of Deuteronomy, others, that only the ten commandments are here meant. But Josephus's opinion is more probable, who thinks that it was the curfings that here follow, the last whereof seems to respect the whole law of Moses.

12, and 13. *These shall stand upon mount Gerizzim to bless;—and these shall stand upon mount Ebal to curse.]* Gerizzim and Ebal (says Maundrell) are separated by a narrow valley, not above a furlong broad, so that what was said upon the one mountain might be heard by those who were upon the other. The priests, it is thought, stood round about the ark in the valley between the two mountains, and, in pronouncing the blessings and curfings, behaved after this manner: first, turning their faces towards mount Gerizzim, they proclaimed aloud, *Blessed be the man that maketh not any graven image, &c.* unto which the people that stood there answered,

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Dan. 9.
11. Ver.
11. Chap.
33. 10.
Jsa. 8. 13.
2. Esod. 20.
4. 23. &
34. 17.
Lev. 19. 4.
2. 16. 1.
Chap. 11.
29. 1 Chr.
4. 16. 23.
Ver. 18.
Mat. 5. 41.
Gal. 3. 10.
Psal. 44.
20. Ezek.
8. 13.
Num. 5. 22.
Exod.
20. 4.
2. Kings.
23. 13.
Hof. 13.
2.
Ezek. 8.
11.
Chap. 19.
4. Prov. 22.
28. Exod.
20. 12. &
21. 17.
Exod. 19.
14. Chap.
19. 14.
Prov. 18.
10. Job.
29. 15.
Job 29.
15.
Lev. 19.
8. Chap.
21. 10. 1 Exod. 20. 13. & 21. 22. 14. Lev. 24. 17. Num. 35. 21. Chap. 1. 4.
2. Chap. 10. 17. & 16. 19. Exod. 23. 8. Ezek. 22. 12. Mic. 3. 12. 1 Ezek. 18.
24. Rom. 3. 20. Gal. 3. 10. m Num. 5. 22.

14 ¶ And the Levites shall speak, and say unto all the men of Israel with a loud voice,
15 Curfed be the man that maketh any ^a graven or molten image, ^b an abomination unto the LORD, the work of the hands of the ^c craftsman, and putteth it in ^d a secret place: and all the people shall answer and say, Amen.
16 Curfed be he that setteth light by his father or his mother: and all the people shall say, Amen.
17 Curfed be he that removeth his neighbours ^e land-mark: and all the people shall say, Amen.
18 Curfed be he that maketh the ^f blind to wander out of the way: and all the people shall say, Amen.
19 Curfed be he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.
20 Curfed be he that lieth with his fathers wife; because he uncovereth his fathers skirt: and all the people shall say, Amen.
21 Curfed be he that lieth with any manner of beast: and all the people shall say, Amen.
22 Curfed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.
23 Curfed be he that lieth with his mother-in-law: and all the people shall say, Amen.
24 Curfed be he that smiteth his neighbour secretly: and all the people shall say, Amen.
25 Curfed be he that taketh reward ^g to slay an innocent person: and all the people shall say, Amen.
26 Curfed be he that confirmeth not ^h all the words of this law to do them: and all the people shall say, Amen.

CHAP. XXVIII.

1 The blessings for obedience. 15 The curses for disobedience.

AND it shall come to pass, if thou shalt ^a hearken diligently unto the voice of the LORD thy God, to observe ^b and to do all his commandments which I command thee this day; that the

LORD thy God will ^c set thee on high above all nations of the earth.

2 And all these blessings shall come on thee, and ^d overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 ^e Blessed shalt thou be in the city, and blessed shalt thou be in the field.

4 Blessed shall be the ^f fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed shall be thy ^g basket and thy store.

6 Blessed shalt thou be when thou ^h comest in, and blessed shalt thou be when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be ⁱ smitten before thy face: they shall come out against thee one way, and ^j flee before thee ^k seven ways.

8 The LORD shall ^l command the blessing upon thee in thy ^m store-houses, and in all that thou ⁿ settest thine hand unto: and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall ^o establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that ^p thou art called by the name of the LORD, and they shall be ^q afraid of thee.

11 And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

12 The LORD shall open unto thee his good ^r treasure, the heaven to give the rain unto thy land in his ^s season, and to bless all the work of thine hand: and thou shalt ^t lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee the ^u head, and not the tail; and thou shalt be ^v above only, and thou shalt not be beneath: if that thou hearken unto the commandments of the LORD thy God, which I command thee this day to observe and to do them:

14. 25. 1 Sam. 28. 12, 15, 29. Isa. 47. 5. 9 Chap. 11. 25. 1 Job 38. 22. Psal. 23. 5, 7. Lev. 11. 4. & 26. 4. Chap. 11. 14. 1 Prov. 12. 7. 2 Chap. 25. 6. Isa. 9. 15. 2 Ver. 1. Chap. 26. 19. John 8. 23.

10. Shall see that thou art called by the name of the Lord;] 2. That you are in deed and truth his people and children.

12. The Lord shall open unto thee his good treasure, &c.] The Lord shall cause the rain of heaven to fall upon thy land; those magazines of water which are suspended in the clouds, for the purposes of watering and fertilizing the ground, being called God's good treasure, because rain is so beneficial to the earth; and it speaks his goodness to shower down his blessings in such quantities as he thinks proper for the sustenance of man and beast. Jameson.

13. The Lord shall make thee the head, and not the tail.] This is a proverbial speech, importing that they should rule over other nations, but other nations should not lord it over them.

† K k

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Phil. 3.

14. Col.

3. 1, 2.

Ver. 15.

45. Zech.

1. 6.

4. Gen. 4.

4. Psal.

107. 38. &

128. 1.

4. Gen. 1.

21. & 49.

25. Exod.

1. 12.

Lev. 26.

4. Psal.

128. 1.

1 Tim. 4.

6.

f Chap. 26.

2.

Dough, or,

knearing

troughs.

g Chap. 31.

2. Num.

27. 19.

2 Sam. 3.

15. 2 Chr.

1. 10. 12.

Psal. 121. 6.

Adi. 1. 21.

b Ver. 25.

2 Sam. 22.

38. Rom.

16. 20.

i Rev. 6.

15.

2 Gen. 33.

3. Lev.

4. 6.

i Lev. 25.

21. Ver.

20.

m Prov. 3.

10.

n Chap.

12. 7.

o Exod. 19.

5. 6. Rom.

7. 6. Chap.

11. 29.

p Chap. 14.

1. & 26.

18. Chap.

2. 25. & 1

11. 25. 1 Sam. 28. 12, 15, 29. Isa. 47. 5. 9 Chap. 11. 25. 1 Job 38. 22. Psal.

23. 5, 7. Lev. 11. 4. & 26. 4. Chap. 11. 14. 1 Prov. 12. 7. 2 Chap. 25. 6.

Isa. 9. 15. 2 Ver. 1. Chap. 26. 19. John 8. 23.

22. With

answered, Amen; and then, turning towards mount Ebal, they said, Curfed be the man that maketh, &c. to which they that stood there made the same answer; and so it is to be understood of the rest. Patrick and Jameson.

26. Curfed be he that confirmeth not all the words, &c.] The verb which we render confirmeth properly signifies performeth, and should have been so translated, as it is, 1 Sam. 15. 11.

ANNOTATIONS ON CHAP. XXVIII.

Ver. 5. Blessed shall be thy basket and thy store.] Thy baskets shall be full of fruits, and thy barns or storehouses full of corn.

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y Ver. 1.
Lev. 26.
14. Lam.
2. 17.
Dan. 9. 11.
15. Mah.
2. 2.
2. Chap. 27.
15. Ver. 3.
a Ver. 5.
Hag. 2. 6.
b Ver. 4.
Hof. 9. 13.
c Ver. 6.
2 Chron.
15. 5.
d Mal. 2. 3.
e Chap. 7.
23. 2 Sam.
24. 20.
2 Chron.
15. 5.
Zech. 14.
13.
f 2 Kings
29. 3. Psa.
80. 16. Isa.
30. 17. &
51. 10. &
66. 15.
g Exod. 5.
3. Amos
4. 20.
h Lev. 26.
16.
*Q^d drought,
Lev. 26.
25.
i 2 Kings
29. 26.
Amos 4. 4.
k 2 Chron.
6. 28.
Hag. 2. 17.
l Lev. 26.
39.
m Ver. 13.
Ila. 5. 24.

14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee and overtake thee.

16 ^a Curfed shalt thou be in the city, and curfed shalt thou be in the field.

17 Curfed shall be thy basket and thy ^a store.

18 Curfed shall be the ^b fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Curfed shalt thou be when thou ^c comest in, and curfed shalt thou be when thou goest out.

20 The LORD shall send upon thee ^d cursing, vexation, and ^e rebuke, in all that thou settest thine hand unto, for to do; until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings whereby thou hast forsaken me.

21 The LORD shall make the ^f pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 The LORD shall smite thee with a ^h consumption, and with a fever, and with an inflammation, and with an extreme burning; and with ⁱ the sword, and with ^j blasting, and with ^k mildew: and they shall pursue thee until thou perish.

23 And thy ^l heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

24 The LORD shall make the rain of thy land ^m powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them;

and shalt be removed into all the kingdoms of the earth.

26 And thy ^a carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

27 The LORD will smite thee with the ^b botch of Egypt, and with ^c the emerods, and with the scab, and with the itch, whereof thou ^d canst not be healed.

28 The LORD shall smite thee with ^e madness, and ^f blindness, and ^g astonishment of heart.

29 And thou shalt ^h grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed, and spoiled evermore, and no man shall ⁱ save thee.

30 Thou shalt betroth a wife, and another man shall ^j lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not ^k gather the grapes thereof.

31 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

32 Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and ^a fail with longing for them all the day long: and there shall be no ^b might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not, ^c eat up; and thou shalt be only oppressed and crushed away.

34 So that thou shalt be mad, for the ^d sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with ^e a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall ^f bring thee, and ^g thy

22. *With an extreme burning, and with the sword.*] Both words seem to relate to the bad disposition of the air, by extreme heat and drought; for what we render *the sword* may, with equal propriety, be translated *dryness*.

24. *The Lord shall make the rain of thy land powder and dust.*] By reason of the long drought, dust blown up into the air by the wind shall fall down in showers instead of rain. These dry showers, says the author of a voyage to the East-Indies, most grievously annoy all those among whom they fall: enough to smite them with present blindness, filling their eyes, ears, nostrils, &c.

25. *Shalt be removed into all the kingdoms of the earth;*] Which has been fully verified since their dispersion by the Romans. But what renders the completion of this prophecy most amazingly remarkable, is, that the Jews are the only people that ever subsisted in such a wandering state, after the dissolution of their laws and government.

26. *Thy carcase shall be meat unto all fowls of the air.*] Nothing was accounted a greater calamity among the ancients, than to have their bodies exposed to be devoured by birds and beasts.

This is what Jeremiah calls *being buried with the burial of an ass*, 22. 19. and the psalmist bewails it as one of the forest judgments that had befallen his nation, *Psal.* 79. 2, 3. How far this terrible threatening was fulfilled in the Babylonish captivity, will appear by consulting those pathetic descriptions of that calamity, in the book of Lamentations, where it is often declared, that those judgments inflicted upon them was a consequence of the breach of God's covenant.

27. *The botch of Egypt.*] The leprosy, a disease common in Egypt; or, as others think, *the boil breaking out in blains*, Exod. 9. 9.

The emerods:] Those painful tumours in the fundament, which often degenerate into ulcers. This word is no where to be met with but here and *1 Sam.* 5. 6, 9, 12.

35. *The Lord shall smite thee in the knees, and in the legs, &c.*] A terrible breaking-out, which spread from the sole of the foot to the crown of the head. This is mentioned by Thevenot as one of the diseases of Egypt.

36. *The Lord shall bring thee, and thy king, unto a nation which*

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king which thou shalt set over thee, unto a nation which neither thou, nor thy fathers have known; and there shalt thou serve ^a other gods, wood and stone.

37 And thou shalt become ^a an astonishment, a proverb, and a by-word, among all nations whither the LORD shall lead thee.

38 Thou shalt carry much seed out into the field, and shalt gather but little in: for the ^a locust shall consume it.

39 Thou shalt plant vineyards and dress them, but shalt neither drink of the wine, nor gather the grapes: for the ^a worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint thyself with the oil: for thine olive shall cast his fruit.

41 Thou shalt beget sons and daughters, but ^a thou shalt not enjoy them: for they shall go into captivity.

42 All thy trees and fruit of thy land shall the ^a locust consume.

43 The ^a stranger that is within thee shall get up above thee ^a very high; and thou shalt come down very low.

44 He shall ^a lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 ^a Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed: because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee.

46 And they shall be upon thee for a ^a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the LORD thy God with joyfulness, and with ^a gladness of heart, for the abundance of all things:

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger and in thirst, and in nakedness, and in want of all things: and he shall put ^a a yoke of iron upon

on thy neck, until he have destroyed thee.

49 The LORD shall bring a nation against thee from far, from the end of the earth, *as swift as the eagle flieth*, a nation whose tongue thou shalt not understand:

50 A nation of ^a fierce countenance, which shall not regard the person of the old, nor shew favour to the young.

51 And he shall eat the ^a fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* ^a corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee ^a in all thy gates, until thy high and ^a fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates, throughout all thy land which the LORD thy God hath given thee.

53 And thou shalt eat ^a the fruit of thine own body, the flesh of thy sons and of thy daughters (which the LORD thy God hath given thee) in the siege and in the straitness wherewith thine enemies shall distress thee:

54 *So that the man that is tender among you and very delicate, his eye shall be ^a evil toward his brother, and toward the wife of his bosom, and towards the remnant of his children which he shall leave:*

55 *So that he will not give to any of them of the flesh of his children whom he shall ^a eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates.*

56 The ^a tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter,

57 And towards her ^a young one that cometh out from between her feet, and towards her chil-

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Luke 19.
43. Jer.
48. 40. &
49. 22. &
5. 15. & 8.
32. Lam.
4. 19.
Ex. 17.
3. 12.
Din. 7. 4.
1 Heb.
Strong of face,
Psal. 76. 5.
Dan. 8. 23.
1 Isa. 1. 7.
Hab. 3. 17.
n Isa. 62.
8. 9.
2 Kings
17. 3.
7 2 Kings
25. 1, 2.
2 Lev. 26.
20.
2 Kings
6. 19. Jer.
19. 9.
Lam. 2. 10.
8. 4. 10.
Bar. 2. 3.
5 Chap. 15.
19. Ver.
56.
2 Kings 6.
28. 29.
5 Chap. 13.
6. Micah
7. 5.
6 Ver. 53.
d 2 Chron.
36. 17.
Psal. 127.
1. 1. Jer.
5. 10. &
34. 22.
Lam. 4. 4.
5.
1 Heb. after
birth.

which neither thou nor thy fathers have known.] This was fully accomplished in the last dispersion of the Jews by the Romans, a people which neither they nor their fathers knew.

49. The Lord shall bring a nation against thee from far, &c.] When you shall have filled up the measure of your iniquity by crucifying your great Messiah, God will bring upon you the arms of a still more warlike and invincible people, namely, the Romans. Julius Severus was called by the emperor Adrian, to their destruction, out of the island of Britain.

As swift as the eagle flieth.] This metaphor is frequently used in scripture, but here with remarkable propriety, as it alludes to the Roman eagles or ensigns.

A nation whose tongue thou shalt not understand.] The Jews were absolute strangers to the variety of dialects spoken by the many nations of which the Roman army was composed.

50. Shall not regard the person of the old, nor shew favour to the young.] The Romans in their wars with the Jews spared nobody; their rage and fury extinguishing all reverence to gray hairs, and all tenderness to innocent babes.

52. Until thy high and fenced walls come down.] This was literally fulfilled by the army of Titus, when all the fenced cities of Judah were taken and destroyed, and the very walls of Jerusalem, together with the temple, razed to the ground.

53. Thou shalt eat the fruit of thine own body.] This dreadful prediction was fulfilled when Samaria was besieged by Benhadad king of Syria; and more fully when the Romans reduced Jerusalem.

56. Her eye shall be evil—towards her son.] This was literally fulfilled, both in the siege of Samaria, wherein a woman boiled her son, 2 Kings 6. 28, 29. and in the first siege of Jerusalem by the Babylonians, Lam. 2. 20. and 4. 10. and was still more exactly fulfilled in the last siege by the Romans: see Josephus's history of the Jewish war, which is the best commentary on this part of the prophecy.

57. And towards her young one.] That which was loathsome to behold will now be pleasant to eat; and together with it she shall eat the child which was wrapt up in it, and may be included in this expression.

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dren which she shall bear : for she shall eat them for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayst fear ^c this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD will make thy plagues ^e wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee all the diseases of ^b Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague which is not written in the book of this law, them will the LORD [†] bring upon thee, until thou be destroyed.

62 And ye shall be left [†] few in number, whereas ye were as ^k the stars of heaven for multitude : because thou wouldst not obey the voice of the LORD thy God.

63 And it shall come to pass, that as the LORD rejoiced over you [†] to do you good, and to multiply you : so the LORD ^m will rejoyce over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

65 And among these nations shalt thou find ⁿ no ease, neither shall the sole of thy foot have rest : but the LORD shall give thee there a ^o trembling heart, and failing of eyes, and ^p sorrow of mind.

66 And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life.

1: 5; p Lev. 26. 16. 1 Sam. 2. 33. Neh. 2. 21. Prov. 15. 13. Lam. 3. 65.

63. And ye shall be plucked from off the land.] This was remarkably fulfilled by Adrian, who, after he had made a terrible desolation of the Jews, prohibited any of them, by a public decree, to come within sight of Judea. Patrick.

66. Thy life shall hang in doubt:] Be at the pleasure of thine enemies. The expression denotes the perplexity of that mind which is ever haunted with the fear of death.

68. And the Lord shall bring thee into Egypt again with ships:] Which was literally fulfilled under Titus, when multitudes of them were carried thither in ships, and sold there for slaves, as Josephus relates. And this expression seems to mind them of that time when they went over the sea without ships, God miraculously drying up the sea before them, &c. which now they would have occasion sadly to remember.

Ye shall be sold, and no man shall buy you.] This version appears absurd. It should be rendered, Ye shall offer yourselves, or, be offered to sale, and no man shall buy you; either because the number of your captives shall be so great, that the market shall be glutted with you; or because you shall be so loathsome and

67 In the morning thou shalt say, Would God it were even: and at even thou shalt say, Would God it were morning, for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into ^q Egypt again, with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies, for bond-men and bond-women, and no man shall buy you.

CHAP. XXIX.

2 Moses exhorteth them to obedience, by the memory of the works they have seen. 10 All are presented before the Lord to enter into his covenant. 18 The great wrath on him that flattereth himself in his wickedness. 29 Secret things belong unto God.

THESE are the words of the covenant which the LORD commanded Moses to make with the children of Israel, in the land of ^a Moab, beside the covenant which he made with them in ^b Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, Ye have ^c seen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land;

3 The great ^d temptations which thine eyes have seen, the signs and those great miracles:

4 Yet the LORD hath ^e not given you an heart to perceive, and eyes to see, and ears to hear unto this day.

5 And I have led you forty years in the wilderness: your clothes are not waxen old ^f upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not eaten ^g bread, neither have you drunk ^h wine, or strong drink: that ye might know that I am the LORD your God.

7 And when ye came unto this place, ⁱ Sihon

contemptible, that men shall not be willing to have you for slaves. And this was the condition of the Jews after the destruction of Jerusalem, as Josephus the Jew hath left upon record.

ANNOTATIONS ON CHAP. XXIX.

Ver. 1. These are the words, &c.] This first verse with great propriety concludes the 28th chapter in the celebrated editions printed by Michaelis and Houbigant. Kennicott:

4: Yet the Lord hath not given you an heart to perceive, &c.] This verse comes in by way of correction or exception to the foregoing clause in this manner: I said indeed, Ye have seen, &c. ver. 2. and thine eyes have seen, &c. but I must recall my words, for in truth you have not seen them; in seeing you have not seen, and perceiving you have not perceived them. Le Clerc reads these words interrogatively; Hath not God given you an heart to perceive?

6: Ye have not eaten bread:] i. e. Common bread, purchased by your own money, or made by your own hands; but heavenly and angelical bread, Deut. 8. 3. Psal. 78. 24, 25.

Before the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them.

8 And we took their land, and gave it for an inheritance unto the * Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9 Keep therefore the words of this covenant and do them, that ye may prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, with all the men of Israel,

11 Your little ones, your wives, and thy * stranger that is in thy camp, from the * hewer of thy wood, unto the drawer of thy water:

12 That thou shouldst enter into covenant with the LORD thy God, and into * his oath, which the LORD thy God maketh with thee this day:

13 That he may establish thee to day for a people unto himself, and that he may be unto thee a * God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with him that standeth here with us, this day before the LORD our God, and also with him that is * not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by.

17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them)

18 Lest there should be among you man, or woman, or family, or tribe, whose * heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth * gall and wormwood,

19 And it come to pass when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the * imagination of mine heart, to add drunkenness to thirst.

20 The LORD will * not spare him, but then the anger of the LORD, and his * jealousy shall smite against that man, and all the curses that are written in this book shall * lie upon him, and the LORD shall blot out his name from under heaven.

18. *A root that beareth gall and wormwood:* That is, a wicked and sinful person, who might diffuse his fatal practices like the venom of an infectious plant. To this passage the apostle alludes, Heb. 12. 15.

19. *To add drunkenness to thirst:* A metaphorical expression, to denote a presumptuous continuance in sin. An habitual course of wickedness does but beget a greater inclination to do wickedly still; as drunkenness does not slake but increase the thirst.

21 And the LORD shall separate him unto evil, * out of all the tribes of Israel, according to all the curses of the covenant, that are written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;

23 And that the whole land thereof is brimstone, and * salt, and burning, that it is not sown, nor beareth, nor any * grafs groweth therein, like the * overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his * anger and in his wrath:

24 Even all nations shall say, * Wherefore hath the LORD done thus unto this land? what meaneth the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they * knew not, and † whom he had not given unto them.

27 And the anger of the LORD was kindled against this land, to bring upon it * all the curses that are written in this book.

28 And the LORD * rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.

29 The * secret things belong unto the LORD our God; but those things which are * revealed, belong unto us, and to our children for ever, that we may do all the words of this law.

CHAP. XXX.

1. *Great mercies promised unto the repentant.* 11 *The commandment is manifest.* 15 *Death and life are set before them.*

AND it shall come to pass when all these things are come upon thee, the * blessing and the curse which I have set before thee, and thou shalt * call them to mind among all the nations whither the LORD thy God hath driven thee,

2 And shalt * return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul:

3 That then the LORD thy God will * turn

23. *And that the whole land thereof is brimstone, and salt, and burning;* That is, is burnt up and made barren as with brimstone and salt; alluding to the destruction of Sodom and Gomorrah by fire and brimstone.

29. *The secret things belong unto the Lord.* Man should not search into those mysteries which God has, in his great wisdom, thought proper to conceal from the sons of men.

Before CHRIST 1451.

2 Chap. 18. 8. Ezek. 13. 9. Matt. 24. 51.

a Judg. 9. 45. Phil. 107. 34. b Rev. 9. 4. c Gen. 19. 25.

d Jer. 20. 16. e 1 Kings 9. 8. 2 Chron. 7. 22. Jer. 22. 8, 9.

f Psal. 1. 6. † Heb. who had not divided to them, Chap. 4.

g Daniel 9. 11. h Jer. 24. 6. & 42. 10.

i Pet. 1. 5. j Acts 1. 7. Matt. 24. 36. Rom. 11. 37.

k Isa. 8. 20.

a Gal. 3. 24. b Chap. 4. 29. 30. c 1 Kings 8. 46. 7. 46. 8. Luke 15. 17.

d Lam. 3. 40. e Psal. 136.

Before thy captivity, and have ^c compassion upon thee, and will return and ^f gather thee from all the nations whither the LORD thy God hath scattered thee.

4 If any of thine be ^a driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee.

5 And the LORD thy God will bring thee into the land which thy fathers ^b possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will ⁱ circumcise thine heart, and the heart of thy seed, ^k to love the LORD thy God with all thine heart and with all thy soul, that thou mayst live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee ^l plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again ^m rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart and with all thy soul.

11 ¶ For ⁿ this commandment which I command thee this day, it is ^o not hidden from thee, neither is it far off.

12 It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But ^r the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst ^s do it.

15 ¶ See, I have set before thee this day life and good, and death and evil:

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to ^t keep his commandments and his statutes and his judgments, that thou mayst live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart ^u turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them:

18 I denounce unto you this day, that ye shall surely ^v perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan, to go to possess it.

19 ¶ I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore ^w choose life, thou both thou and thy seed may live:

20 That thou mayst love the LORD thy God, and that thou mayst obey his voice, and that thou mayst cleave unto him (for he is ^x thy life, and the length of days) that thou mayst dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAP. XXXI.

1 Moses encourageth the people: 7 He encourageth Josua: 9 He delivereth the law unto the priests, to read it in the seventh year to the people. 14 God giveth a charge to Josua, 19 and a song to testify against the people. 24 Moses delivereth the book of the law to the Levites to keep: 28 He maketh a protestation to the elders.

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I am an ^a hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, ^b Thou shalt not go over this Jordan.

3 The LORD thy God, ^c he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and ^d Josua he shall go over before thee, as the LORD hath said.

4 And the LORD shall do unto them as he

ANNOTATIONS ON CHAP. XXX.

Ver. 6. *The Lord will circumcise thine heart.*] The circumcision, which, upon their restoration, will take place, and be required of them, is the circumcision of the heart, i. e. the Christian circumcision; and the covenant that will then be established with them shall be the Christian covenant. Worthington.

12. *It is not in heaven, &c.*] A proverbial expression to signify that they needed not hard, or rather impossible labour, to come at the knowledge of God's will. Thus Grotius observes, that the Greeks expressed things very difficult by going up to heaven.

13. *Neither is it beyond the sea:*] The knowledge of this commandment is not to be fetched from far distant places, to which divers of the wise Heathens travelled for their wisdom; but it was brought

to thy very doors and ears, and declared to thee in this wilderness.

14. *But the word is—in thy mouth, and in thy heart:*] Made so familiar to them, that they might always have it in their common discourse; and had now been so often repeated, that it might be well laid up in their memory. In Moses's law there were no mysteries, known only to a few, as it was in the Egyptian wisdom.

ANNOTATIONS ON CHAP. XXXI.

Ver. 2. *I can no more go out and come in;*] i. e. Discharge the office of your governor and leader: not because he wanted vigour of body or mind, which was not in the least abated, chap. 34: 7. but because God did not think fit to permit it, as it follows.

3. *The Lord thy God, he will go over before thee;*] By means of the ark, the symbol of his presence and protection.

9. *Moses*

Before CHRIST 1451. did to Sihon, and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong and of a good courage, fear not nor be afraid of them: for the LORD thy God, he it is that doth go with thee, he will not fail thee nor forsake thee.

7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, he it is that doth go before thee, he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God, in the place which he shall choose; thou shalt read this law before all Israel, in their hearing.

12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And that their children which have not known any thing, may hear and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle

in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers, and this people will rise up, and go a whoring after the gods of the strangers of the land whither they go to be amongst them, and will forsake me, and break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, Are not these evils come upon us, because our God is not amongst us?

18 And I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass when many evils and troubles are befallen them, that this song shall testify against them, as a witness: for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now before I have brought them into the land which I swore.

22 And Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swore unto them: and I will be with thee.

24 And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished;

25 That Moses commanded the Levites which bare the ark of the covenant of the LORD, saying,

this was to be done by several persons, and to the people met in several congregations.

16. *Thou shalt sleep with thy fathers.*] The word *sleep* is commonly used in Scripture to signify *death*; and at the same time implies, that death shall not have dominion over them for ever, but that in the morning of the resurrection they shall awake as certainly as they fall asleep. *Patrick.*

19. *Now therefore write ye this song.*] Which follows in the 32d chapter. This hath been always thought the most profitable way of instructing people, and communicating things to posterity, by putting them into verse: for which reason, as Aristotle reports, people antiently sung their laws.

K. k 4.

Before CHRIST 1451.

Exod. 33.

Heb. 1.

Gen. 28.

Numb. 16. 2.

Exod. 34.

Lev. 26. 3.

Chap. 7.

Exod. 34.

Heb. find them.

Neh. 9. 31.

Chap. 32.

Exod. 4.

2 Sam. 14. 3.

Chap. 32.

Neh. 9. 25, 26.

Gen. 6.

1 Chron. 28. 9. &

29. 18.

Psal. 139. 2.

Ver. 6.

1 Ver. 3.

Ver. 9.

Numb. 4.

15. & 10.

21. 1 Chron. 15. 2.

26. Takt.

9. *Moses wrote this law.*] By the law here is meant, either the whole Pentateuch, or this book of Deuteronomy.

10. *In the feast of tabernacles, &c.*] The most proper season that could be chosen for that purpose, when they had gathered in the fruits of the earth, and so had leisure to attend to the reading of the law; and, being likewise, at the end of every seventh year, free from cares by the release of their debts, the law was likely to make the greater impression on them. *Patrick.*

11. *Thou shalt read this law.*] Thyself, in part; for the Jews tell us, that the king was in person to read some part of it: or at least thou shalt cause it to be read by the priests or Levites; for he could not read it himself in the hearing of all Israel, but

Before CHRIST 1451. 26 Take this book of the law, and put it in the ^a side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

2 Kings 21. 8. 27 For I know thy rebellion, and thy ^o stiff neck: behold, while I am ^y yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and ^q call heaven and earth to record against them.

29 For I know, that ^r after my death ye will utterly corrupt *yourselves*, and turn aside from the ^f way which I have commanded you: and ^t evil will befall you in the latter days, because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAP. XXXII.

1 *Moses's song, which setteth forth God's mercy and vengeance:* 46 *He exhorteth them to set their hearts upon it.* 48 *God sendeth him up to mount Nebo to see the land and die.*

Chap. 4. 26. & 30. 39. Psal. 30. 4. 16. 1. 2. Jer. 6. 19. **G**IVE ear, O ye heavens, and I will speak; and hear, O ^a earth, the words of my mouth.

26. Take this book of the law, and put it in the side of the ark;] *i. e.* In the outside, in a little chest fixed to it; for nothing but the tables of stone were contained in the ark; 1 Kings 8. 9. Here it was kept for greater security and reverence.

ANNOTATIONS on CHAP. XXXII.

Ver. 1. Give ear, O ye heavens, &c.] Moses begins this inimitable piece of poetry, by calling to the heaven and earth to attend to what he is going to deliver. Such figurative and animated modes of speech have a great tendency to awaken the attention.

2. My doctrine shall drop, &c.] Or, let my doctrine drop, &c. For it is a prayer that his words might sink into their hearts, to soften them, as the drops of rain and dew do the earth, and produce the fruits of obedience.

4. He is the rock.] As rocks are places of strength and refuge, so God is called *the rock*, because he is the Almighty Protector of his servants, in whom they may find at all times a sure refuge. Hence, ver. 15. he is called *the rock of salvation*. So ver. 37. the idols of the nations are called *the rock*, in whom they trusted.

5. Their spot is not the spot of his children;] Or, as Le Clerc renders it, the sons of pollution are not his. The true characteristic of the sons of God is, to imitate and resemble God himself, 1 John 3. 10. It is true, they have their spots through infirmity, to which all are subject: but the crimes of the Israelites were of so high a nature, as to speak them degenerate from their profession of being God's peculiar people; they were the spots of a crooked and perverse generation, who refused to be reclaimed.

6. Is not he thy father that hath bought thee? Has not he redeemed thee from the bondage of Egypt? To this purchase the

Before CHRIST 1451. 2 My doctrine shall ^b drop as the rain: my speech shall distil as the dew, as the small rain upon the tender herb, and as the ^c showers upon the grass.

3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

4 He is the ^e rock, his ^f work is perfect: for all his ways are judgment: a God of truth, and without iniquity, just and right is he.

5 They have corrupted themselves, their spot is not the spot ^h of his children: they are a perverse and crooked generation.

6 Do ye thus ^k requite the LORD, O foolish people and unwise? is not he ^l thy father that hath ^m bought thee? hath he not made thee, and established thee?

7 ¶ Remember the days of old, consider the years of many generations: ask thy father, and he will ⁿ shew thee, thy elders, and they will tell thee.

8 When the most High ^o divided to the nations their inheritance, when he separated the sons of Adam, he ^p set the bounds of the people according to the number of the children of Israel.

9 For the LORDS ^q portion is his people: Jacob is the lot of his inheritance.

10 He found him in a ^r desert land, and in the waste howling wilderness: he led him about, he instructed him, he kept him as the ^s apple of his eye.

11 As an ^t eagle stirreth up her nest, fluttereth 26. g Exod. 19. 5. r Num. 11. 21. s Chap. 8. 15. Jer. 2. 6. t Psal. 17. 8. Zech. 2. 8. u Exod. 19. 4. 16. 31. 5.

psalmist alludes: Remember the congregation which thou hast purchased of old, Psal. lxxiv. 2. God was the father of the Israelites, not only by creation, but in respect of the Hebrew constitution, whereof he was the father and founder, having first delivered them from Egypt, as a slave ransomed from slavery. Le Clerc.

8. When the most High divided to the nations their inheritance:] When God by his providence did allot the several parts of the world to several people, which was done, Gen. 10. and 11.

When he separated the sons of Adam;] *i. e.* Divided them in their languages and habitations according to their families.

He set the bounds of the people according to the number of the children of Israel;] That is (say some) he divided them into 70 nations, which was the number of the children of Israel when they came into Egypt: but the meaning seems rather to be this; "God so distributed the bounds and settlements of the several people and nations, as to reserve such a part of the earth for the Israelites as he knew would be a commodious habitation for so numerous a race." Jameson.

9. Jacob is the lot of his inheritance;] Or, the cord of his inheritance; *i. e.* his heritage by a line or measure allotted to him.

10. He found him in a desert land.] The Israelites were in the wilderness of Arabia when they first made a covenant with God. The word, which we render *found*, signifies also to *supply*, or *provide for*: the meaning therefore of it here will be, that he sustained and provided for them in the wilderness.

In the waste howling wilderness;] Where nothing was to be heard but the howlings of wild beasts.

He led him about;] Rather, as in the margin, he compassed him about; he encircled them with his divine protection.

11. As an eagle stirreth up her nest, &c.] The eagle is remarkably

Before over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

12 So the LORD alone did lead him, and there was no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields, and he made him to suck honey out of the rock, and oil out of the flinty rock.

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat, and thou didst drink the pure blood of the grape.

15 ¶ But ^c Jeshurun ^d waxed fat, and ^e kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

17 They sacrificed unto devils, not to God, to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

18 Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

19 And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters.

20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

21 They have moved me to jealousy with that which is not God, they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people, I will provoke them to anger with a foolish nation.

22 For a fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them, I will spend mine arrows upon them.

24 They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The sword without, and terror within shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave

Before CHRIST 1451.

1 Psal. 17.
8. Jer. 18.
17.
1 Cor. 8.
4. 5 & 10.
19.
m Rom.
10. 19.

n Jer. 15.
14. Amos
2. 2, 5.
Mal. 4. 1, 2.

o Psal. 7.
13. Ezek.
5. 16.

p Lev. 16.
23. Ezek.
5. 17. &
14. 21.

q Gen. 3.
14.
r Ezek. 7.
15. Lam.
1. 20.

s Ezek. 20.
13.
t Psal. 140.
8.

markedly careful of her young, which she provokes to fly, or stir up, by fluttering over them with her wings stretched out. The care therefore of Providence over the Israelites could not be expressed more emphatically than by this comparison.

13. He made them ride on the high places of the earth.] The most probable meaning is, He made Israel to conquer and triumph, as riding is frequently used, Psal. 45. 4. Ride on because of the word of truth, &c. Psal. 66. 12.

Honey out of the rock.] He brought them to a country where honey and oil flowed from the rocks. A proverbial expression, denoting a land remarkable for its fruitfulness.

14. Rams of the breed of Bashan:] Of the fairest and best kind, Bashan being a country famous for excellent pasture.

With the fat of kidneys of wheat:] i. e. With the finest of the grains or kernels of wheat; compared to kidneys for their shape, and plumpness, and largeness.

15. Jeshurun waxed fat, and kicked.] Moses here speaks in the prophetic style, which often represents future events as actually present, or already past, to denote the certainty of the thing foretold. The meaning is; Israel, in the days of their prosperity, shall make a very bad use of the blessings of Providence; they shall spurn at God's laws, and become wanton and insolent as a pampered horse. The word *Jeshurun*, by which the people of Israel are often meant in scripture, may be derived from *jasher*, righteousness, because they were a people professing righteousness, or governed by righteous laws.

17. They sacrificed unto devils, not to God.] Not that they actually considered their gods as devils; the meaning is, That whatever pretence they might have for their idolatry when they sacrificed, they did it unto devils, the waiters and destroyers of mankind.

19. Because of the provoking of his sons, and of his daughters.] The women were notoriously guilty of provoking God by their idolatry. The women sat weeping for Thammuz, Ezek. 8. 14.

21. I will move them to jealousy with those which are not a Vol. I,

people.] God threatens to repay their frequent revolts from him in their own kind, by causing the very Gentiles, whom they so much despised, not only to become their conquerors, but also to be taken into his covenant, while they themselves were excluded from it. See *Matth.* 21. 43, 44. They are called *not a people*, because they were either not in being, or so obscure and ignoble, that they were not worthy the name of a nation.

22. For a fire is kindled in my anger.] This verse emphatically paints the dreadful evils which Providence would inflict upon the land of Judea, wasting calamities being here compared to fire. The ingenious Mr Peters thinks this verse is no obscure intimation of the dissolution of the world by fire. See his *Dissert.* on Job, p. 406.

And shall burn unto the lowest hell:] Or, Unto hell, or the graves beneath. The sense is, It shall not only burn up all the corn, and fruits, and buildings, which appear above ground, but it shall reach to the inwards and depths of the earth, and burn up the very roots and hopes of future increase.

And set on fire the foundations of the mountains:] i. e. Subvert their strongest fortresses. This was perfectly fulfilled in the last destruction of Jerusalem. For Titus himself, as Josephus relates, observing the vast height and strength of the walls, cried out, "God was with us in this war; it is he that drove the Jews from these munitions; for what could the hands of men, or machines, avail against such towers?" And it is related, both by Christian and heathen authors, "That, when Julian the apostate ordered the temple of Jerusalem to be rebuilt, terrible globes of fire burst out near the foundations, which overturned all, burnt the workmen, and made the place so inaccessible, that they desisted from the attempt." *Jameson.*

24. They shall be burnt with hunger.] This was fulfilled in their destruction by the Chaldees, when they were so burnt with famine, that their visages were black as a coal, and their skin withered—like a stick, Lam. 4. 8.

26, 27, I would make the remembrance of them to cease—were

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11. Jer.
12.
13. Psal. 107.
14. Hof.
15. Lam. 1.
16. Lev. 26.
17. Psal. 44.
18. Psal. 115.
19. Exod. 14.
20. Num.
21. 8, 12.
22. 1 Sam.
23. 8. Dan.
24. 47.
25. 11a. x.
26. Ezek.
27. 45, 46.
28. 5. 4.
29. Rev. 14.
30. Job 20.
31. Rom.
32. 13.
33. Job 14.
34. Job 14.
35. 17.
36. Rom. 12.
37. Heb.
38. 30.
39. Psal. 17.
40. 5.
41. Gen. 25.
42. 16.
43. 2 Peter
44. 3.
45. Gen. 6.
46. Psal.
47. 206. 45.
48. Jer. 31. 20.
49. Amos 7.
50. 2, 3.
51. Judg. 10.
52. Jer. 2.
53. 28.
54. Hof. 2. 8.
55. 11a. 43.
56. Heb. 1.
57. 1 Sam. 2. 6. Rev. 1. 18. 1 Gen. 14. 22. Rev. 10. 5. Rev. 14. 14.

themselves strangely, and lest they should say, Our hand is high, and the LORD hath not done all this.

28 For they are a nation void of counsel, neither is there any understanding in them.

29 O that they were wise, that they understood this, that they would consider their latter end!

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

31 For their rock is not as our Rock, even our enemies themselves being judges.

32 For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter.

33 Their wine is the poison of dragons, and the cruel venom of asps.

34 Is not this laid up in store with me, and sealed up among my treasures?

35 To me belongeth vengeance, and recompence, their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

36 For the LORD shall judge his people, and repent himself for his servants; when he seeth that their power is gone, and there is none shut up, or left.

37 And he shall say, Where are their gods, their rock in whom they trusted,

38 Which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? let them rise up and help you, and be your protection.

39 See now that I, even I am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood (and my sword shall devour flesh) and that with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he and Hoshea the son of Nun.

45 And Moses made an end of speaking all these words, to all Israel.

46 And he said unto them, Set your hearts unto all the words which I testify among you this day; which ye shall command your children to observe to do all the words of this law.

47 For it is not a vain thing for you: because it is your life; and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it.

48 And the LORD spake unto Moses that self-same day, saying,

49 Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan which I gave unto the children of Israel for a possession.

50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Because ye trespassed against me among the children of Israel, at the waters of Meribah-kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt see the land before thee, but thou shalt not go thither unto the land which I give the children of Israel.

CHAP.

it not that I feared the wrath of the enemy.] This is spoken in the language of men. The meaning is, That God would totally exterminate them, but that such a sudden and final destruction of his chosen people would occasion the heathens to insult against God himself, by ascribing the destruction of the Israelites to their own valour, or to the power of their idols, and not to his righteous judgments.

30. Except their Rock had sold them:] i. e. Except their God and Protector had quitted his interest in them, and delivered them up into the will of their enemies, who sold them for slaves.

32. For their vine is of the vine of Sodom, &c.] It is observed, that the soil about Sodom and Gomorrah produced nothing but blasted fruits, of a black hue, without substance, and so dry and brittle, that when pressed they would crumble into ashes.

32. Their wine is the poison of dragons:] Their works are so pernicious, that they resemble the poison of dragons. Patrick.

36. For the Lord shall judge his people:] Heb. Nevertheless the Lord, &c. i. e. upon their repentance, he will shew compassion towards Israel, and turn his vengeance against their cruel oppressors.

40. I lift up my hand to heaven:] i. e. I swear solemnly. It was usual to stretch out the hand in swearing.

43. Rejoice, O ye nations, with his people.] This is a prediction of the bringing in of the Gentiles to share with the Jews the privileges of the gospel, and become one church and people of God.

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CHAP. XXXIII.

1 The majesty of God. 6 The blessings of the twelve tribes. 26 The excellency of Israel.

AND this is the blessing wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

3 Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.

4 Moses commanded us a law, even the inheritance of the congregation of Jacob.

5 And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

6 ¶ Let Reuben live, and not die; and let not his men be few.

7 ¶ And this is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him, and be thou an help to him from his enemies.

8 ¶ And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother,

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1 Psal. 119.

2 Gen. 49.

3 4.

1 Gen. 49.

8, - 12.

2 Zech. 2.

12.

3 Gen. 49.

8.

4 Exod. 18.

30.

5 Num. 20.

13. Psal.

81. 7.

ANNOTATIONS ON CHAP. XXXIII.

It has been conjectured, that this 33d chapter, as well as the 34th, may have been the addition of some writer later than Moses, Kennicott, vol. II. p. 92. Mr Kennicott has given us a correction and translation of the five first verses, which the learned reader will find in his Dissert. vol. I. p. 422.

Moses the man of God;] i. e. The servant, or prophet, or minister of God, as this phrase signifies, 1 Sam. 9. 6, 7. 1 Tim. 6. 11. to acquaint them, that the following prophecies were not his own inventions, but divine inspirations.

2. Rose up from Seir unto them; he shined, &c.] The same Divine presence which appeared to them on mount Sinai accompanied them through all their journeys; he rose upon them as the sun from Seir, and spread abroad his beams upon them from mount Paran.

With ten thousands of saints.] This is a circumstance nowhere mentioned in scripture. Mr Kennicott has beautifully illustrated this passage, by proving that it should be translated, He came from Meribah-kadesh, as Moses is referring the Israelites back to the remarkable event recorded, Exod. 17. 7.

A fiery law.] The law is called fiery, partly, because it is of a fiery nature, purging, and searching, and inflaming, for which reason God's word is compared to fire, Jer. 23. 29. partly, to signify that fiery wrath and curse which it inflicteth upon sinners for the violation of it, 2 Cor. 3. 7, 9. and principally, because it was delivered out of the midst of the fire, Exod. 19. 16, 18. Deut. 4. 11. and 5. 22, 23.

3. Yea, he loved the people, &c.] i. e. This law, though delivered with fire, and smoke, and thunder, which might seem to portend nothing but hatred and terror, yet in truth was given to Israel in great love, as being the great means of their temporal and eternal salvation. And although God shews a general and common kindness to all men, yet he loved this people in a singular and peculiar manner.

All his saints are in thy hand;] i. e. Under thy immediate care and protection. Kennicott renders it, He blessed all his saints.

They sat down at thy feet, &c.] They fell down at his feet, and they received of his words. Kennicott.

4. Moses commanded.] It should be, He commanded, &c. that is, Jehovah. Ibid.

Even the inheritance of the congregation of Jacob.] The law is called their inheritance, partly, because the obligation of it was hereditary, passing from parents to their children; and partly, because this was the best part of all their inheritance and possessions.

the greatest of all those gifts and favours which God bestowed upon them. See Psal 119. 111.

6. Let not his men be few.] As the word *not* is wanting in the Hebrew, the verse may be translated, Let Reuben live and not die, though his men be few; which seems to agree better with Jacob's prophecy, that he should not excel. As there is no mention of Simeon, it is generally thought that his tribe is included in the blessing of Judah, with whom his possessions were mixed. What renders this the more probable is, that he was joined with Judah in those wars against the Canaanites, in which the Divine aid is here implored for Judah.

7. Hear, Lord, the voice of Judah, and bring him unto his people:] Hear his prayer when he goes forth to war, and return him home in peace unto his people: or, as Le Clerc understands it, bring him in to his people; i. e. unto the settlement, which he is to possess as his own: for, in scripture style, to possess nations or people is to possess their lands, Deut. 9. 1. and 12. 29. and 31. 3. Dr. Sherlock, in his learned dissertation on the blessing of Judah, observes, that this benediction cannot relate to the time when it was given, for then Judah's hands were very sufficient for him, this tribe being by much the greatest of the twelve tribes, as appears by two different accounts of the forces of Israel in the book of Numbers, chap. 1. and chap. 26. and there was more reason to put up this petition for several other tribes than for Judah: therefore he refers it to the prophecy of Jacob, and to the continuance of the sceptre of Judah after the destruction of the other tribes. Judah, he observes, in Moses's time consisted of 74,600, reckoning only those of 20 years old and upward, see Num. 2. 6. but, upon the return to Babylon, Judah, with Benjamin, the Levites, and the remnant of Israel, made only 42,360, Ezra 2. 64. and in so weak a state they were, that Sanballat, in great scorn, said, What do these feeble Jews? Neh. iv. 2. Now Moses, in the spirit of prophecy, seeing the desolation of all the tribes; seeing the tribes of the kingdom of Israel carried away by the Assyrians, the people of Judah by the Babylonians; seeing that Judah should again return, weak, harassed, and scarcely able to maintain himself in his own country; for them therefore, he conceives this prophetic prayer: Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him, and be thou an help to him from his enemies.

8. Let thy Thummim and thy Urim be with thy holy one:] Let the tribe of Judah perpetually enjoy the priesthood, and be endowed with that uprightness in the discharge of their duty, and that light and knowledge of divine things that are signified by the Urim and Thummim.

9. Who said unto his father and to his mother, I have not seen him,

Before I have ^a not seen him, neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 They shall ^r teach Jacob thy judgments, and Israel thy law: they shall put ^r incense before thee, and whole burnt-sacrifice upon thine altar.

11 Bless, LORD, his substance, and accept the ^r work of his hands: smite through the loyns of them that ^u rise against him, and of them that hate him, that they rise not again.

12 ¶ And of ^a Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall cover ^r him all the day long, and he shall dwell between his ^a shoulders.

13 ¶ And of ^a Joseph he said, Blessed of the LORD be his land, for the ^b precious things of heaven, for the ^c dew, and for the deep that coucheth beneath,

14 And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

15 And for the chief things of the ^a ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth, and ^c fulness thereof, and for the ^r good-will of him that ^a dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was ^b separated from his brethren.

17 His glory is like the firstling of his bullock, and his horns are like the horns of ^u unicorns: with them he shall ^a push the people together, to the ends of the earth: and they are the ^b ten thousands of Ephraim, and they are the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, ^a in thy going out; and ^a Issachar in thy tents.

19 They shall ^a call the people unto the mountain, there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

20 ¶ And of Gad he said, Blessed be he that ^a enlargeth Gad: he dwelleth as a lion, and tear-eth the arm with the crown of the head.

21 And he ^a provided the first part for himself, because there, in a portion of the law-giver, was he seated; and he came with the heads of the people, he executed the ^r justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan is a ^a lions whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, ^a satisfied with favour, and full with the blessing of the LORD: possess thou the ^a west and the south.

24 ¶ And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy

him, &c.] This respects the tribe of Levi, who, fired with a holy zeal for God and the public interest, put the idolatrous worshippers of the golden calf to the sword, without respect of persons, not even sparing those of their nearest relations who had been concerned in that wickedness.

12. Of Benjamin—The beloved of the Lord shall dwell in safety by him:] *i. e.* Benjamin, being beloved of the Lord, shall dwell near him, *i. e.* Jehovah; which was accordingly accomplished, the temple of Jerusalem (the place where the Divine Majesty especially resided) being in the tribe of Benjamin.

And he shall dwell between his shoulders:] The Lord shall dwell; *i. e.* his temple shall be placed between his shoulders, *i. e.* in his portion, or between his borders, or sides, as the word *shoulder* is oft used, as Num. 34. 11. &c. And this was truly the situation of the temple, on both sides whereof was Benjamin's portion; and though mount Sion was in the tribe of Judah, yet mount Moriah, on which the temple was built, was in the tribe of Benjamin.

13, 14. For the precious things of heaven:] For the fruitful showers from heaven: for the dew; the evening and morning dews are equally refreshing to the earth as rain: and for the deep that coucheth beneath; for springs of water that burst out of the earth, for the use of man and beast: for the precious fruits brought forth by the sun, as corn, &c. by the influence of the sun: and for the precious things put forth by the moon; such productions of the earth as are gathered oftener than once a year, even within the course of a few moons.

15. And for the chief things of the ancient mountains, &c.] *i. e.* The excellent fruits, as grapes, olives, figs, &c. which delight in mountains, growing upon, or the precious minerals contained in, their mountains and hills called ancient and lasting,

i. e. such as have been from the beginning of the world, and likely to continue to the end of it.

17. His glory is like the firstling of his bullock:] In whose countenance there is a kind of awful majesty and comely generosity, as Tully, Elian, &c. observe. This seems to note the kingdom which Ephraim should obtain in Jeroboam and his successors.

Like the horns of unicorns.] It should be rendered, Like the horns of the rhinoceros.

18. Of Zebulun he said, Rejoice, Zebulun, in thy going out.] The chief pleasure of Zebulun, he pronounces, should ly in merchandice, and going out to traffic with the neighbouring nations, which they exercised by their convenient situation near the ports of the Mediterranean.

Issachar, in thy tents:] The people of Issachar are to rejoice in the pleasures of a country life, in husbandry or agriculture. Dr. Shaw observes, that their portion was the most fertile of all the land of Canaan, so that they might well be supposed to rejoice in their tents.

19. And of treasures hid in the sand.] Le Clerc, with Jonathan, refers this to their making glass of a kind of sand found upon their coast. For the river Belus, famous for its glassy sands, of which alone glass was for a long time manufactured, was in the territories of the Zebulunites.

22. Dan—shall leap from Bashan:] *i. e.* He may be compared with the young lions of Bashan, leaping down from the mountains into the plains at the lambs or other prey.

24. And let him dip his foot in oil.] He shall have such plenty of oil, that he may not only wash his face, but his feet also in it. Or, the fatness and fertility of his country may be expressed by oil, as Job 29. 6. And so it agrees with Jacob's blessing of him, Gen. 49. 20.

25. Thy

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25 Thy shoes *shall* be iron and bras; and as thy days, *so shall* thy strength be.

26 ¶ There is ^a none like unto the God of Jeru-
salem, who ^b rideth upon the heaven in thy help,
and in his ^c excellency on the sky.

27 The ^a eternal God is thy ^b refuge, and un-
derneath *are* the everlasting ^c arms: and he shall
thrust out the enemy from before thee, and shall
say, Destroy them.

28 Israel then shall dwell ^d in safety alone:
the ^e fountain of Jacob *shall* be upon a land of
corn and wine, also his ^f heavens shall drop down
dew.

29 Happy *art* thou, O Israel: ^a who *is* like
unto thee, O people saved by the ^b LORD, the
shield of thy help, and who *is* the ^c sword of thy
excellency! and thine enemies shall be found
liars unto thee, and thou shalt ^d tread upon their
high places.

30 ¶ Happy art thou, O Israel: ^a who *is* like
unto thee, O people saved by the ^b LORD, the
shield of thy help, and who *is* the ^c sword of thy
excellency! and thine enemies shall be found
liars unto thee, and thou shalt ^d tread upon their
high places.

C H A P. XXXIV.

1 Moses from mount Nebo vieweth the land: 5 He
dieth there: 6 His burial: 7 His age: 8 Thirty
days mourning for him: 9 Joshua succeedeth
him. 10 The praise of Moses.

AND Moses ^a went up from the plains of Moab,
unto the ^b mountain of Nebo, to the top of
Pisgah, that *is* over against Jericho: and the
LORD ^c shewed him all the land of Gilead unto
Dan,

2 And all Naphtali, and the land of Ephraim,
and Manasseh, and all the land of Judah, unto
the utmost sea,

25. Thy shoes *shall* be iron and bras;] Or, as it is on the mar-
gin, Under thy feet *shall* be iron and bras; i. e. mines of iron
and of copper whereof bras is made. Sidon, which is thought
to have had its name from the bras and iron which were here melted,
was in the tribe of Asher.

ANNOTATIONS ON CHAP. XXXIV.

Ver. 1. And Moses went up, &c.] Moses, having given his
prophetic blessing to all the tribes, obeyed the commands of his
God he had so long and so faithfully served. And, from the top
of Pisgah, God, in a miraculous manner, gave him a sight of the
whole land of Canaan.

3 And the south, and the plain of the valley
of Jericho, the city of palm-trees, unto Zoar.

4 And the LORD said unto him, This *is* ^a the
land which ^b I swore unto Abraham, unto Isaac,
and unto Jacob, saying, I will give it unto thy
seed: I have caused thee to ^c see it with thine
eyes, but thou shalt ^d not go over thither.

5 ¶ So Moses the ^a servant of the LORD ^b
died there in the land of Moab, according to the
word of the LORD.

6 ¶ And ^a he buried him in a valley in the
land of Moab, over against Beth-peor: but ^b no
man knoweth of his sepulchre unto this day.

7 ¶ And Moses was an hundred and twenty
years old when he died: his ^a eye was not dim,
nor his natural force abated.

8 ¶ And the children of Israel wept for Moses
in the plains of Moab ^a thirty days: so the
days of weeping and mourning for Moses were
ended.

9 ¶ And Joshua the son of Nun was full of
the ^a spirit of wisdom: for Moses had ^b laid his
hands upon him: and the children of Israel
hearkened unto him, and did as the LORD com-
manded Moses.

10 ¶ And there arose not a prophet since in
Israel like unto Moses, whom the LORD knew ^a
face to face:

11 In all the signs and the wonders which the
LORD sent him to do in the land of Egypt, to Pha-
raoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the
great terror which Moses shewed in the sight of
all Israel.

3. The city of palm-trees.] i. e. Jericho, so called both here
and Judg. 1. 16. and 3. 13. 2 Chron. 28. 15. from the multi-
tude of palm-trees which were in those parts, as Josephus and
Strabo write.

6. No man knoweth of his sepulchre, &c.] The reason why
this great prophet was so secretly buried, was to prevent the people
from paying idolatrous worship to his remains.

10. And there arose not a prophet since—like unto Moses.]
Yet it is said, Deut. 18. 15. that God would raise up a prophet
from the midst of Israel like unto Moses. Whence it follows, that
this promise was not fulfilled either in Joshua or Samuel, and the
best of the Jews confess that it shall not be fulfilled till the Messiah
come.

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Gen. 12.

7. & 13.

11. & 15.

18. & 16.

3. & 28.

13. Zech.

2. 12.

Gen. 22.

16. Psal.

105. 9. 11.

Ver. 1.

Num. 20.

12.

Josh. 1.

2. Psal.

116. 16.

Mal. 4. 4.

Rom. 1. 1.

Rev. 15. 3.

Num. 20.

18.

Jude ver.

9.

Jude ver.

Gen. 27.

1.

Num. 20.

29.

11a. 11. 2.

Luke 4. 1.

Num. 27.

18.

Exod. 33.

11. Num.

12. 8.

Chap. 5. 4.

Chap. 4.

34. & 7.

19.

The BOOK of

J O S H U A.

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CHAP. I.

1 The Lord appointeth Joshua to succeed Moses.
3 The borders of the promised land. 5, 9 God
promiseth to assist Joshua: 8 He giveth him in-
structions: 10 He prepareth the people to pass
over Jordan. 11 Joshua putteth the two tribes
and half in mind of their promise to Moses: 16
They promise him fealty.

a Deut. 34.
g. Rom.
1. 1.
b Deut. 1,
38.

c Tit. 1. 2.
d Deut. 11.
24.
e Exod. 16.
1. & 27.
f Num.
34-3.
g Chap.
13. 5.
h Gen. 15.
18.
i Num. 34.
11, 12.
j Heb. be-
fore thy face.
k Deut. 31.
6, 67.
l Deut. 31.
23. i Cor.
15. 13.
m Psal. 119.
6.
n Deut. 5.
32. & 28.
o Prov.
24. 27.
p Or, do
wisely,
q Psal. 1. 3.
r Eph. 5. 15.

s Or, her
messd.
Exod. 23.
18.
t Isa. 27. 3.
Rev. 27.
24.
u Num. 34.
27, 28.
v Cor. 12.
26. Phil.
2. 4.
w Rom. 13.
5. Eph.
6. 1.

NOW after the death of Moses ^a the ser-
vant of the LORD, it came to pass, that
the LORD ^b spake unto Joshua the son
of Nun, Moses minister, saying,
2 Moses my servant is dead; now therefore a-
rise, go over this Jordan, thou and all this peo-
ple, unto the land which ^c I do give to them,
even to the children of Israel.

3 Every place that the sole of your foot shall
tread upon, that have I given unto you, ^d as I
said unto Moses.

4 From the ^e wilderness and this ^f Lebanon,
even unto the great river the river ^g Euphrates,
all the land of the Hittites, and unto the ^h great
sea, towards the going down of the sun, shall be
your coast.

5 There shall not any man be able to stand [†]
before thee all the days of thy life: as I was with
Moses, ^j so I will be with thee: I will ^k not fail
thee, nor forsake thee.

6 ^l Be strong and of a good courage: for un-
to this people shalt thou divide for an inheri-
tance the land which I swear unto their fathers
to give them.

7 Only be thou strong and very courageous,
that thou mayst observe to do according to ¹ all
the law, which Moses my servant commanded
thee: turn not from it to ^m the right hand or to
the left, that thou mayst ⁿ prosper whithersoever
thou goest.

8 This book of the law shall not depart out
of ^a thy mouth, but thou shalt ^o meditate therein
day and night, that thou mayst observe to do ac-
cording to all ^p that is written therein: for then
thou shalt make thy way prosperous, and then
thou shalt have good success.

9 ^q Have not I commanded thee? Be strong
and of a good courage, be not afraid, neither be
thou dismayed: ^r for the LORD thy God is with
thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers
of the people, saying,

11 Pass through the host, and command the
people, saying, ^s Prepare you victuals; for with-
in three days ye shall pass over this Jordan, to
go in to possess the land which the LORD your
God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Ga-
dites, and to half the tribe of Manasseh, spake
Joshua, saying,

13 Remember the word which Moses the ser-
vant of the LORD commanded you, saying, 'The
LORD your God hath given you rest, and hath
given you this land:

14 Your wives, your little ones, and your
cattle shall remain in the land which Moses gave
you on this side Jordan: but ye shall pass before
your brethren ^t armed, all the ^u mighty men of
valour, and help them:

15 ^v Until the LORD have given your bre-
thren rest, as ^w he hath given you, and they also
have possessed the land which the LORD your
God giveth them: then ye shall return unto the
land of your possession, and enjoy it, which Mo-
ses the LORDS servant gave you on this side Jo-
rdan toward the sun-rising.

16 ¶ And they answered Joshua, saying, ^x All
that thou commandest us, we will do, and whi-
thersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in
all things, so will we hearken unto thee: ^y only ^z Ver. 14

ANNOTATIONS on CHAP. I.

THIS book contains the history of the Israelites from the death
of Moses to the death of Joshua: it is chiefly historical, and gives
an account of the many signal victories obtained by Joshua over the
inhabitants of Canaan, the division of the land among the several
tribes, and the strict charge of Joshua to the Israelites, with an ac-
count of the death of that great general, and of Eleazar the high-priest.

4. From the wilderness, and this Lebanon, &c.] The sense

is, from the wilderness, south, to Lebanon, north; and from Ea-
uphrates, east, to the great sea, west.

11. Prepare you victuals.] The Israelites were now in the
countries of Sihon and Og, which they had lately conquered; and
the victuals they were commanded to provide themselves with
were such as their new conquest afforded: for, being after three
days to remove very early in the morning, they might not perhaps
have had time to gather a sufficient quantity of manna, which had not
yet failed them, and to bake it, before they were obliged to march.

18. Only

Cha

Befo

CHRIST

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Hob.

18.

Ezra

4

Before

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Deut. 11.

19. & 17.

18, 19.

Matt. 22.

34. 35.

Col. 3. 16.

o Psal. 1. 3.

p Judg. 6.

14. Act.

4. 19.

g Psal. 27.

1. Jer. 1.

8.

r Ver. 16.

s Psal. 37.

3.

d Exod.

17.

e Rev.

16.

f Rom.

7. 8.

18. 37.

g Isa. 3.

d Deut.

18.

e 2 Sam.

17. 29.

Mat. 5.

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Before CHRIST 1451. the LORD thy God be with thee, as he was with Moses.

18 Whoſoever be that doth rebel againſt thy commandment, and will * not hearken unto thy words in all that thou commandeſt him, he ſhall be put to death: only * be ſtrong and of a good courage.

CHAP. II.

1 *Rahab receiveth and concealeth the two ſpies ſent from Shittim: 8 The covenant between her and them: 23 Their return and relation.*

AND Joshua the ſon of Nun ſent out of * Shittim two men, to ſpy † ſecretly, ſaying, Go view the land, even Jericho: and they went, and came into ^b an harlots houſe, named Rahab, and lodged there.

2 And * it was told the king of Jericho, ſaying, Behold, there came men in-hither to night of the children of Iſrael, to ſearch out the country.

3 And the king of Jericho ſent unto Rahab, ſaying, ^d Bring forth the men that are come to thee, which are entered into thine houſe: for they be come to ſearch out the all country.

4 And the woman took the two men, and ^e hid them, and ſaid thus, There came men unto me, but I ^f wiſt not whence they were:

5 And it came to paſs *about the time* of ſhutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: ^g purſue after them quickly, for ye ſhall overtake them.

6 But ſhe had brought them up to the ^h roof of the houſe, and hid them with the ⁱ ſtalks of flax, which ſhe had laid in order upon the roof.

7 And the men purſued after them the way to Jordan, unto the fords: and as ſoon as they

which purſued after them were gone out, they ^k ſhut the gate.

8 ¶ And before they were laid down, ſhe came up unto them upon the roof:

9 And ſhe ſaid unto the men, I know that the LORD hath given you the land, and that your ^m terror is fallen upon us, and that all the inhabitants of the land ⁿ faint becauſe of you.

10 For we have ^o heard how the LORD ^p dried up the water of the Red ſea for you, when you came out of Egypt; and what you did unto the ^q two kings of the Amorites that were on the other ſide Jordan, Sihon and Og, whom ye utterly deſtroyed.

11 And aſſoon as we had heard *theſe things*, our hearts did melt, neither did there ^r remain any more courage in any man, becauſe of you: for the LORD your God, he ^s is God in heaven above, and in earth beneath.

12 Now therefore, I pray you, ſwear unto me by the LORD, ^t ſince I have ſhewed you kindneſs, that ye will alſo ſhew kindneſs unto my ^u fathers houſe; and give me a true token:

13 And *that* ye will ſave alive my father, and my mother, and my brethren, and my ſiſters, and all that they have, and deliver our lives from death.

14 And the men answered her, ^v Our life for yours, if ye utter not this our buſineſs. And it ſhall be when the LORD hath given us the land, that we will ^w deal kindly and truly with thee.

15 Then ſhe ^x let them down by a cord through the window: for her houſe was upon the town-wall, and ſhe dwelt upon the wall.

16 And ^y ſhe ſaid unto them, Get you to the mountain, leſt the purſuers meet you; and hide yourſelves there three days, until the purſuers be returned: and afterward may ye go your way.

17 And the men ſaid unto her, *We will be* ^z blameleſs of this thine oath which thou haſt made us ſwear.

18. *Only be ſtrong, &c.*] It ſhould be rendered, *Therefore be ſtrong.* Patrick.

ANNOTATIONS ON CHAP. II.

Ver. 1. *Go view the land, even Jericho.*] Jericho was a city of Canaan, which afterwards fell to the lot of the tribe of Benjamin, about ſeven leagues diſtant from Jeruſalem, and two from Jordan. It is called *the city of the palm trees*, Deut. xxxiv. 3. becauſe there were great numbers of them in the plains of Jericho.

And came into an harlot's houſe, named Rahab.] So ſhe had formerly been: but it is probable ſhe was now converted; for her faith was ſo eminent, that ſhe was not only admitted into the ſociety of God's people, but married into a noble family of the tribe of Judah, from whom Chriſt ſprung, Matt. 1. 5. and is propounded as an example of lively faith unto all Chriſtians, Heb. 11. 31. James 2. 25. Patrick.

4. *There came men unto me, but I wiſt not whence they were.*] Her answer, contained in theſe and the following words, was palpably falſe, and therefore unqueſtionably ſinful, howſoever her intention was good therein: ſee Rom. 3. 8. But it is very probable

ſhe, being a heathen, might think, what ſome Chriſtians have thought and ſaid, that an officious lie is not unlawful.

6. *But ſhe had brought them up to the roof of the houſe.*] It was the cuſtom among the inhabitants of theſe countries to make the roofs of their houſes flat, having battlements round them; and here the inhabitants uſed to walk, and lay up ſome ſorts of goods.

7. *And the men purſued after them the way to Jordan unto the fords.*] Or, paſſages; i. e. the uſual places where people uſed to paſs over Jordan, whether by boats or bridges.

15. *She let them down by a cord through the window.*] Rahab's houſe was fortunately ſituated on the town-wall, from whence, as ſoon as it was dark, ſhe let them down by a ſcarlet cord from one of her windows which faced the country: for the gates of Jericho had been ſhut by the king's orders.

16. *Get—to the mountain;*] i. e. To ſome of the mountains wherewith Jericho was encompassed, in which alſo there were many caves where they might lurk.

17. *We will be blameleſs of this thine oath;*] i. e. Free from guilt or reproach if it be violated; viz. if the following condition be not obſerved.

Before
CHRIST
1451.

† Heb. ga-
ther,
Gen. 7. 1.
Matth. 23.
37. Acts
27. 24.
7 Acts 27.
31.
2 Num 35.
26. Matt.
27. 25.

18 Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy fathers household home unto thee.

19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned. And the pursuers sought them throughout all the way, but found them not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befel them.

24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

CHAP. III.

1 Joshua cometh to Jordan. 2 The officers instruct the people for the passage. 7 The Lord encourageth Joshua. 9 Joshua encourageth the people. 14 The waters of Jordan are divided.

¶ Gen. 22.
3. Chap.
4. 19. Psal.
119. 60.

AND Joshua rose early in the morning, and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

¶ Chap. 1.
11.

2 And it came to pass after three days, that the officers went through the host;

3 And they commanded the people, saying,

18. *This line of scarlet thread.*] It was called a cord before, ver. 15, and probably consisted of so many threads twisted together as would make a line strong enough to bear the weight of a man.

19. *Whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head:*] The blame of his death shall rest wholly upon himself, as being occasioned by his own neglect or contempt of the means of safety.

21. *And she bound the scarlet line in the window.*] Forthwith; partly, that the spies might see it hung out before their departure, and so the better know it at some distance; partly, lest some accident might occasion a mistake or neglect about it; and partly, for her own comfort, it being pleasant and encouraging to her to have in her eye the pledge of her deliverance.

ANNOTATIONS ON CHAP. III.

Ver. 1. *Joshua rose early in the morning, &c.*] Pleased with

When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.

5 And Joshua said unto the people, Sanctify yourselves: for to-morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that as I was with Moses, so I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the LORD of all the earth, passeth over before you into Jordan.

12 Now therefore take ye twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above: and they shall stand upon an heap.

14 ¶ And it came to pass when the people re-

the report given by the spies, Joshua gave orders for the Israelites to decamp, and march in regular order to the banks of Jordan.

4. *Yet there shall be a space between you and it, about two thousand cubits by measure.*] Which make a thousand yards, and at which distance from it the Israelites seem to have been encamped in the wilderness; and, because they generally went from their tents to the ark to worship God, especially on the sabbath-days, hence hath been conceived, that a sabbath-day's journey reached only to 2000 cubits. But that may be doubted: for those who encamped nearest the ark were at that distance from it, and came so far; but the most were further from it, and their sabbath-day's journey was considerably longer.

12. *Now therefore take ye twelve men.*] To do what he should command them, chap. 4. 2.

15. *Jordan*

Before
CHRIST
1451.

1 Sam. 6.
8. 2 Sam.
6. 3.
1 Chron.
15. 12.
Exod. 13.
27.
Exod. 19.
12.
Exod. 19.
10. Lev.
20. 7.
Num. 11.
18. Chap.
7. 13.
1 Sam. 16.
5. Joel 2.
16.
Exod. 9.
5.
Ver. 13.
15.
i Num. 4.
15.
k Ver. 14.
l 1 Sam. 2.
30.
m Chap.
1. 5.
n Exod. 14.
4. 12. 13.
15.
o Deut.
22. 8.
p Ver. 13.
Psalm 9. 16.
q Deut. 1.
26. Jer.
10. 12.
1 Theol. 1.
9.
r Deut. 7.
23. 3. Phil.
44. 3.
s Micah 4.
13. Zech.
4. 14.
i Chap. 4.
2. 3.
u Ver. 15.
x Exod. 15.
8. Phil.
114. 3.

15.
The
Spring
snow
river
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16
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God,
stream
that a
Israel
priests

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transf

Before CHRIST 1451. moved from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harvest)

16 That the waters which came down from above, stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt-sea, failed, and were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD, stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAP. IV.

1 Twelve men are appointed to take twelve stones for a memorial out of Jordan. 9 Twelve other stones are set up in the midst of Jordan. 10, 19 The people pass over. 14 God magnifieth Joshua. 20 The twelve stones are pitched in Gilgal.

AND it came to pass when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command you them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging-place where you shall lodge this night.

15. *Jordan overfloweth all his banks all the time of harvest.* The time of harvest in those hot countries happens early in the spring, when, by reasons of hasty rains, and the melting of the snow upon mount Lebanon and other neighbouring mountains, the river of Jordan is always full of water, and generally overflows all its banks. *Stackhouse.*

16. *The people passed over right against Jericho.* No sooner did the soles of the feet of the priests, who bare the ark of the living God, touch the waters of Jordan, but they divided, and the rapid stream stopped its course, and rose up in heaps like a mountain; so that a passage of above sixteen miles broad was opened for the Israelites; nor could the waters resume their usual course, till the priests were come up out of Jordan.

ANNOTATIONS on CHAP. IV.

Ver. 3. *Take you hence out of the midst of Jordan—twelve stones, &c.* The river continued dry for some time after they were all gone over, i. e. till the priests removed from thence. It has been a custom, among all nations, to erect monuments of stone, to preserve the memory of covenants, victories, and other great transactions; and though there was no inscription on these stones, yet

Vol. I.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man.

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean you by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD, when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 ¶ For the priests which bare the ark, stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over.

11 And it came to pass when all the people were clean passed over, that the ark of the LORD passed over, and the priests in the presence of the people.

12 And the children of Reuben, and the

their number, and the spot on which they were erected, was sufficient to signify some memorable thing, which posterity would not fail to hand down from one generation to another.

9. *And Joshua set up twelve stones in the midst of Jordan.* It may be asked, How could these stones be a monument of this work, as they could not be seen, being generally covered with the waters of Jordan? To this it is answered. That these stones are not the same with those which a man could carry upon his shoulders, ver. 5. and therefore might be very much larger; and, being set up in two rows, one above another, they might possibly be seen, at least sometimes, when the water was low, and especially where the water was commonly more shallow, as it might be ordinarily in this place, though not at this time, when Jordan overflowed all its banks. Add to this, That the waters of Jordan are said to be very pure and clear; and therefore these stones, though they did not appear above it, might be seen in it, either by those who stood upon the shore, because that river was not broad; or at least by those that passed in boats upon the river, who could easily discern them by the peculiar noise and motion of the water occasioned by that heap of stones.

They are there unto this day. That is, till the time when the book of Joshua was written.

† M m

19. On

Before
CHRIST
1451.

† Heb. be-
fore the face
of,

Num. 32.

20.

• Or, ready

armed,

Eph. 6. 11.

Num. 32.

21.

9 Chap. 3.

7.

Exod. 14.

31.

Exod. 25.

16. Rev.

11. 19.

1 Gen. 8.

16.

† Heb. went,

Chap. 3.

15.

• Heb. as

yesterday ere

yesterday,

Chap. 3. 4.

13. 1 Chr.

21. 15.

Ezra 7. 9.

Jol. 2. 23.

2 Chap. 5.

9.

† Heb. 10.

short run,

Ver. 6.

Exod. 14.

21.

2 Psal. 78.

7. Jer.

10. 7.

children of Gad, and half the tribe of Manasseh, passed over armed † before the children of Israel, as Moses spake unto them:

13 About forty thousand * prepared for war, passed over † before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD * magnified Joshua in the sight of all Israel, and they † feared him, as they feared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear the * ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, † Come ye up out of Jordan.

18 And it came to pass when the priests that bare the ark of the covenant of the LORD, were come up out of the mids of Jordan, and the soles of the priests feet were lift up unto the dry land, that the waters of Jordan returned unto their place, and † flowed over all his banks, * as they did before.

19 ¶ And the people came up out of Jordan on the tenth day of * the first month, and encamped in * Gilgal, in the east-border of Jericho.

20 ¶ And those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers † in time to come, saying, What mean these stones?

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the * Red sea, which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might * fear the LORD your God for ever.

CHAP. V.

1 The Canaanites are afraid. 2 Joshua reneweth circumcision. 10 The passover is kept at Gilgal. 12 Manna ceaseth. 13 An angel appeareth to Joshua.

AND it came to pass, when all the kings of the * Amorites, which were on the side of Jordan west-ward, and all the kings of the * Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel until we were passed over, that their * heart melted; neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee † sharp knives, and circumcise again the children of Israel the second time.

3 And * Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, * died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out, were circumcised; but all the people that were † born in the wilderness by the way, as they came forth out of Egypt, them they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war which came out of Egypt were consumed, because they obeyed not the voice of the LORD: unto whom the LORD * sware that he would not shew them the land which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, whom † he raised up in their stead, them Joshua circumcised: for they

19. On the tenth day of the first month.] They came out of Egypt on the 15th day of the first month; so that there wanted just five days of forty years, since their coming from thence.

In Gilgal.] This place had its name from the rite of circumcision, which was there renewed. It lay about two miles eastward of Jericho. St Jerom tells us, that it was, in his time, held in great veneration by the inhabitants of the country. Here the stones taken out of Jordan were pitched, and the people commanded to inform their children of the reason for their being placed there, that they might not be ignorant of the amazing miracle that God was pleased to work there for his people.

ANNOTATIONS ON CHAP. V.

Ver. 1. It came to pass, when all the kings of the Amorites, &c.] The kings in the neighbourhood seem to have been under no manner of apprehension from an invasion from the other side of Jordan. The depth of the river, especially at the time of its overflowing, was, they thought, a sufficient barrier against all their enemies. They were therefore struck with terror and astonishment

at hearing that the Israelites had passed the river; especially when they understood that this passage was performed in a miraculous manner: for if the very waters of Jordan fled from the face of Jehovah, much more might they expect that all human opposition would be vain.

2. Make thee sharp knives.] Called, in Hebrew, knives of flints; not as if they were all necessarily to be made of flints, but because such were commonly used, especially in those parts where there was but little iron; and because such knives were oft used in this work, as the Jewish doctors note, and in such like works, as the heathen writers relate. Thus we call that an ink-horn which is made of silver, because those utensils are commonly made of horn.

And circumcise again the children of Israel.] It is not here meant that these same persons had been circumcised before, for the contrary appears from ver. 7. or that such as had been circumcised formerly were now to be circumcised again. The meaning is, that, as a great number had neglected this rite during their sojourning in the wilderness, there should now be a general circumcision of such, as there was once formerly at Sinai, when they received the passover.

Before CHRIST 1451. were ¹ uncircumcised, because they had not circumcised them by the way.

8 And it came to pass when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the ^{*} reproach of Egypt ¹ from off you: wherefore the name of the place is called ^{*} Gilgal unto this day.

10 ¶ And the children of Israel encamped in Gilgal, and kept ^m the passover, on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of ^{*} the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the self-same day.

12 ¶ And the ^o manna ceased on the morrow after they had eaten of the old corn of the land, neither had the children of Israel manna any more, but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to pass when Joshua was by Jericho, that he ^p lift up his eyes and looked, and behold, there stood ^q a man over against him, with his ^r sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

14 And he said ^r Nay, but as ^{*} captain of the host of the LORD am I now come. And Joshua ^r fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?

15 And the captain of the LORDS host said unto Joshua, ^r Loose thy shoe from off thy foot, for the place whereon thou standest is [†] holy: and Joshua did so.

[†] Heb. holiness, ² Pet. 1. 18.

CHAP. VI.

1 Jericho is shut up. 2 God instructeth Joshua how to besiege it: 12 The city is compassed: 17 It must be accursed. 20 The walls fall down. 22 Rahab is saved. 26 The builder of Jericho is cursed.

NOW Jericho [†] was straitly shut up, ^{*} because of the children of Israel: none went out, and none came in.

2 And the ^b LORD said unto Joshua, See, ^c I have given into thine hand Jericho, and the ^d king thereof, and the mighty men of valour.

3 And ye shall ^e compass the city, all ye men of war, and go round about the city once: thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of ^f rams horns: and the seventh day ye shall compass the city ^g seven times, and the priest ^h shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the rams horn, and when ye hear the sound of the trumpet, all the people shall ⁱ shout with a great shout: and the wall of the city shall fall down [†] flat, and the people shall ascend up every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven ^k priests bear seven trumpets of rams horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that ^l is armed pass on before the ark of the LORD.

8 ¶ And it came to pass when Joshua had

spoken

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[†] Heb. did shut and was shut.

^a Chap. 2.

⁹ 14.

^b Chap. 5.

¹³ 14.

^c Dan. 2.

^d Chap. 2.

¹⁰ 10.

^e Num. 14.

⁹ Job 9. 4.

² Cor. 4. 7.

⁸ 12. 9.

¹ Cor. 1.

²¹ 25.

^f 2 Chron.

¹⁰ 17.

^g Zech. 4. 6.

¹ Cor. 1.

²⁷ 27.

² Kings

¹⁸ 43.

² Kings 5.

¹⁰ 10.

^h Heb. 14.

³⁰ 30.

ⁱ 2 Chron.

²⁰ 21.

[†] Heb. on its place.

^{Chap. 2} 15.

^k Deut. 7.

¹ Rev. 1.

¹² 12.

^l Chap. 1.

¹⁴ 14.

9. This day have I rolled away the reproach of Egypt from off you.] By the reproach of Egypt is meant uncircumcision, with which the Israelites were wont to upbraid other people, and particularly the Egyptians.

11. They did eat of the old corn of the land;] Which the people of the country had left in their barns, when they fled into Jericho, and other strong-holds.

13. There stood a man over against him, with his sword drawn in his hand.] Who this person was that appeared to Joshua is not agreed among commentators; though there are several reasons to think he was a divine, and not a created being. For, first, he calls himself the captain of the Lord's host, an appellation by which God himself is frequently called in scripture. Secondly, Joshua's calling him Jehovah or Lord, a name which neither Joshua should have given, nor he accepted, had he been only an angel. Thirdly, his falling down and worshipping him, which he durst not have done, since God alone is to be adored, nor would the other have permitted, but rather reproved him, as we find the angel did St John, Rev. 22. 9. These reasons seem to evidence the divinity of his person: for, instead of reproving him for doing him too much honour, we find him commanding him to loose his shoes from his feet, insisting on the high acknowledgment of a Divine Presence, then in use among the nations of the east. Hence the Rabbins acknowledge, that this was no other than that Being

whom all the angels of heaven worship. Job. a Coch. vol. III. dissert. 2.

ANNOTATIONS ON CHAP. VI.

Ver. 1. Now Jericho was straitly shut up, because of the children of Israel.] God, intending to shew the Israelites that the conquest of Canaan was to be ascribed to him, and not to human power, ordered Joshua not to attack the city, but compass it about seven days, when the walls should fall down flat, and open a passage for the Israelites to enter the city.

4. Trumpets of rams horns:] Trumpets of Jobel; i. e. such as they used to blow withal in the year of jubilee. By the miraculous fall of the walls of Jericho on the seventh day, God taught the Israelites, whose manna had failed but a few days before, what regard they ought to pay to the sabbath, now that they were come into a land where they could be supported every day of the week, without any miraculous assistance from heaven. Wotton's Misc. Dict.

5. When they make a long blast with the rams horn:] A loud sound protracted after a rustic manner. Bochart.

And the wall of the city shall fall down flat.] Not all of it; which was not only unnecessary, but inconvenient, and might have given the people better opportunity of escaping; but only a considerable part of it, where the Israelites might fitly enter; for Rahab's house was not overthrown.

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m Chap. 4.
13. Num.
31. 20.
1. Cor.
10. 4.
* Or, ga-
thering host.

spoken unto the people, that the seven priests, bearing the seven trumpets of rams horns, passed on ^m before the LORD, and ⁿ blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the priests that blew with the trumpets, and the ^r rere-ward came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the ^o day I bid you shout, then shall ye shout.

11 So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

12 ¶ And Joshua ^p rose early in the morning, and the priests took up the ark of the LORD.

13 And ^q seven priests, bearing seven trumpets of rams horns before the ark of the LORD, went on ^r continually, and blew with the trumpets: and the armed men went before them, but the rere-ward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner, seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout, for the LORD hath given you the city.

17 ¶ And the city shall be ^s accursed, *even* it and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she ^t hid the messengers that we sent.

18 And you, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed when ye take of the accursed thing, and make the camp of Israel a curse, and ^u trouble it.

19 But all the silver and gold, and vessels of brass and iron, are consecrated unto LORD:

they shall come into the treasury of the LORD.

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down ^v flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they ^w utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlots house, and bring out thence the woman, and all that she hath, ^y as ye sware unto her.

23 And the young men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: and they brought out all her kindred, and left them ^z without the camp of Israel.

24 And they ^a burnt the city with fire, and all that was therein: only the silver and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua ^b saved Rahab the harlot alive, and her fathers household, and all that she had; and she ^c dwelleth in Israel even unto this day: because she hid the messengers which Joshua sent to spy out Jericho.

26 ¶ And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in ^d his first-born, and in his youngest son shall he set up the gates of it.

27 So the LORD was with Joshua, and his fame was noised throughout all the country.

CHAP. VII.

1 The Israelites are smitten at Ai. 6 Joshua's complaint: 10 God instructed him what to do. 16 Achan is taken by the lot: 19 His confession: 22 He and all he had are destroyed in the valley of Achor.

BUT the ^e children of Israel committed a trespass in the accursed thing: for Achan the

17. The city shall be accursed.] The margin and Septuagint have it, The city shall be devoted, &c.—And so ver. 18. Sept. Keep yourselves from what is devoted, lest you being greedy to take of the devoted thing, do make the camp of Israel a curse, and undo yourselves.

26. Cursed be the man before the Lord, &c.—He shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it: i. e. When he lays the foundation he shall lose his first-born, and his youngest son when he sets up the gates of it; which was exactly fulfilled in the days of Ahab, 1 Kings 16. 34. But we are not to imagine, that this anathema reached any further than to the builder of Jericho and his family; for, after it was built, people made no scruple of inhabiting

it, and it afterwards became famous upon many accounts. Here the prophet Elisha sweetened the waters of the spring that supplied it and the neighbouring country; here Herod built a sumptuous palace; and here the great Redeemer of mankind wrought several miracles.

ANNOTATIONS ON CHAP. VII.

Ver. 1. The children of Israel committed a trespass in the accursed thing, &c.] Before the taking of Jericho Joshua had cautioned the people not to spare any thing that was in it; but, notwithstanding this strict charge against reserving whatsoever was either devoted to general destruction, or consecrated to the Lord, Achan

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n Ver. 5.
Rev. 18.
21. Heb.
11. 30.
x. Deut. 2.
34. & 20.
16. 17.
1 Kings 10.
42. Rev.
18. 21.

y Chap. 2.
14. Psal.
15. 4. Heb.
11. 31.

z Num. 31.
19.
a Rev. 17.
16.

b Judg. 2.
24.
c Mat. 2. 5.

d 1 Kings.
16. 34.
e Ruth 4.
17. 1 Sam.
2. 30.
a Sam. 7.
9. Matt.
14. 1.

e Chap. 21.
20. Judg.
22. 7.

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son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the ^b anger of the LORD was kindled against the children of Israel.

2 And Joshua sent men from Jericho to ^c Ai, which ^{is} beside ^d Beth-aven, on the east-side of Beth-el, and spake unto them, saying, Go up and ^e view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up: but let about two or three thousand men go up and smite Ai, and make not all the people to labour thither; for they ^{are} but few.

4 So there went up thither of the people about three thousand men, and they fled ^f before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them ^{from} before the gate ^{even} unto Shebarim, and smote them in the going down: wherefore the hearts of the people ^g melted, and became as water.

6 ¶ And Joshua ^h rent his clothes, and fell to the earth upon his face ⁱ before the ark of the LORD, until the even-tide, he and the ^k elders of Israel, and ^l put dust upon their heads.

7 And Joshua said, Alas, O Lord God, ^m wherefore hast thou at all brought this people over Jordan, ⁿ to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan.

8 O [†] Lord, ^o what shall I say, ^p when Israel turneth their backs before their enemies!

9 For the Canaanites, and all the inhabitants of the land shall hear of ^{it}; and shall environ us round, and ^q cut off our name from the earth: and ^r what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, ^s Get thee up, wherefore ^t liest thou thus upon thy face?

11 ^u Israel hath sinned; and they have also transgressed ^v my covenant which I commanded them: for they have even taken of the accursed thing, and have also ^w stolen, and dissembled also, and they have ^x put it even amongst their own stuff.

12 Therefore the children of Israel ^y could not stand before their enemies, but turned ^{their} backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from amongst you.

13 Up, ^a sanctifie the people, and say, Sanctifie yourselves against to-morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be ^{that} the tribe which the LORD ^b taketh, shall come according to the families ^{thereof}; and the family which the LORD shall take, shall come by households; and the household which the LORD shall take, shall come man by man.

15 And it shall be, ^{that} he that is ^c taken with the accursed thing, shall be ^d burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly ^e in Israel.

16 ¶ So Joshua ^f rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of ^g Judah; and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, ^h My son, give, I pray thee, ⁱ glory to the LORD God of Israel, and ^k make confession unto him; and tell me now what thou hast done, hide ^{it} not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done.

21 When I ^l saw among the spoils a goodly [†] Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I ^m coveted them, and took them, and behold they are ⁿ hid in the earth in the midst of my tent, and the silver under it.

22 ¶ So Joshua sent messengers, and they ran unto the tent, and behold, ^{it} was hid in his ^p tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and ^q laid them out before the LORD.

24 And Joshua and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the [†] wedge of gold, and his ^r sons, and his daughters, and his oxen, and his asses;

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^a Exod. 19. 10.

^b 1 Sam. 14. 47. 42. Jonah. 1. 7. Acts 1. 23. 26.

^c Ver. 25.

^d Deut. 23. 15.

^e Gen. 34. 7.

^f Psal. 101. 8.

^g Num. 26. 20.

^h 1 Sam. 6. 5.

ⁱ Mal. 2. 2.

^j Rom. 4. 10.

^k Rev. 14. 7.

^l Jer. 13. 16.

^m John 9. 24.

ⁿ Prov. 28. 13.

^o Heb. a robe of Siner.

^p Gen. 10. 10.

^q Prov. 28. 16.

^r Job 1. 15.

^s Eccles. 5. 13.

^t Heb. pour-

^u ed.

^v Ver. 6.

^w Heb. gold-

^x co- tongue.

^y Gen. 18. 25.

Achan took some of the rich plunder, and hid it in his tent. *Stack-house.*

6. And Joshua—fell to the earth upon his face before the ark of the Lord: In imitation of which the precentor in the Jewish synagogue, at this day, falls down before the chest wherein they keep the book of the law, when he takes it out to read. *Par-trick.*

14. And it shall be that the tribe which the Lord taketh; Which shall be discovered or declared guilty by the lot, which is

disposed by the Lord, Prov. 16: 33. and which was to be cast in the Lord's presence before the ark. Of such use of lots, see 1 Sam. 14. 41; 42. Jon. 1. 7; Acts. 26.

21. A goodly Babylonish garment.] Bochart thinks it was of divers colours; wherein were several figures either woven or wrought with a needle; for which sort of work Babylon was famous, inasmuch that they were called painted garments; and, being of great value, tempted the covetous heart of Achan.

24. And his sons and his daughters.] It seems hard that they should

Before and his sheep, and his tent, and ^a all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou ^a troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they raised over him a great ^a heap of stones unto this day: ^a So the LORD turned from the fierceness of his anger: wherefore the name of that place was called, The valley of ^a Achor unto this day.

CHAP. VIII.

1 God encourageth Joshua. 3 The stratagem whereby Ai was taken: 29 The king thereof is hanged. 30 Joshua buildeth an altar, 32 writeth the law on stones, 33 propoundeth blessings and cursings.

AND the LORD said unto Joshua, ^a Fear not, neither be thou dismayed: ^b take all the people of war with thee, and arise, go up to Ai: see, ^c I have given into thy hand the king of Ai, and his people, and his city, and his land.

2 And thou shalt do to Ai and her king, as thou didst unto ^d Jericho and her king: only the ^e spoil thereof, and the cattle thereof shall ye take for a prey unto yourselves: lay thee an ambush for the city ^f behind it.

3 ¶ So Joshua arose and all the people of war, to go up against Ai: and Joshua chose out ^g thirty thousand mighty men of valour, and sent them away ^h by night.

4 And he commanded them, saying, Behold, ye shall ly ⁱ in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass when they come out against us, as at the first, that we will ^j flee before them.

6 (For they will come out after us) till we have ^k drawn them from the city; for they ^k will

say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, ^l I have commanded you.

9 ¶ Joshua therefore sent them forth; and they went to lie in ambush, and abode between Beth-el and Ai, on the west-side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up ^m early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people of war* that were with him, went up and drew nigh, and came before the city, and pitched on the north-side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west-side of the city.

13 And when they had set the people, *even* all the host that was on the north of the city, and their ⁿ liers in wait on the west of the city: Joshua went that night into the midst of the valley.

14 ¶ And it came to pass when the king of Ai saw *it*, that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he ^o wist not that *there were* liers in ambush against him, behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the ^p wilderness.

16 And all the people that were in Ai, were called together to pursue after them: and they pursued after Joshua, and ^q were drawn away from the city.

17 And there was ^r not a man left in Ai, or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

should suffer so severely for their father's fault. But it is probable they also were guilty, by being privy to their father's stealth and concealing it.

25. *And all Israel stoned him with stones, &c.*] The punishment appointed for those who were guilty of sacrilege, was to be burnt with fire; but, as the text says, they were previously stoned.

26. *They raised over him a great heap of stones.*] Dr Shaw says, that it is customary, at this day, for the Arabs to throw stones over those that are murdered, whenever they pass by them.

ANNOTATIONS on CHAP. VIII.

Ver. 1. *Take all the people of war with thee;*] Partly, to strengthen them against those fears which their late defeat had wrought in them; and partly, that all of them might be partakers

of this first spoil, and thereby be encouraged to proceed in their work. The weak multitude were not to go, because they might have hindered them in the following stratagem; and it was but fit that the military men, who run the greatest hazards, should have the precedence and privilege in the spoils.

8. *Ye shall set the city on fire;*] *i. e.* The gate where they entered, or part of the skirts of the city, as a token they were possessed of it; for they were to take the spoil of the city before they burnt it, ver. 28.

17. *And there was not a man left in—Bethel;*] Which being a neighbouring city, and encouraged by the former success, had sent some forces to assist them; and now, upon notice sent to them of the flight of their common enemies, or upon some other signal given, which might easily be done, having been appointed beforehand, as is usual in such cases, all their men of war join with those of Ai in the pursuit.

Before CHRIST 1451. ^{Exod. 17. 11. Ver. 7.} 18 And the LORD said unto Joshua, Stretch out the spear that is in thy hand, toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand, toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city and took it, and hasted, and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them, so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai, in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

26 For Joshua drew not his hand back where-with he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only the cattle and the spoil of that city, Israel took for a prey unto themselves, according unto the word of the LORD, which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day.

29 And the king of Ai he hanged on a tree until even-tide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the en-

tering of the gate of the city, and raise thereon a great heap of stones that remaineth unto this day.

30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal.

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger as he that was born among them; half of them over against mount Gerizzim, and half of them over against mount Ebal: as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

C H A P. IX.

1 The kings combine against Israel. 3 The Gibeonites by craft obtain a league: 16 for which they are condemned to perpetual bondage.

AND it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof;

2 That they gathered themselves together to fight with Joshua, and with Israel, with one accord.

3 ¶ And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

25.—*Even all the men of Ai:* i. e. The inhabitants of the city and the territory about it, great and small, men and women. Patrick.

32. *And he wrote there upon the stones a copy of the law of Moses:* Not the five books of Moses, nor the book of Deuteronomy, for what stones or time would have sufficed for this? but a compendium of the law, probably the ten commandments; and this he wrote, not upon the stones of the altar, which were to be rough and unpolished, ver. 31. but upon other stones, smooth and plaitered. See Deut. 27. 2.

A N N O T A T I O N S O N C H A P. IX.

Ver. 1. *It came to pass, when all the kings, &c.]* The great

success of Joshua against the two towns of Jericho and Ai, and the terrible slaughter he had made among their inhabitants, had so alarmed the kings on that side Jordan, that they entered into a league for their mutual defence, and determined to fight the Israelites with their united forces: but the Gibeonites, foreseeing the impending destruction, had recourse to a stratagem to make peace with Israel; whereby they saved their lives, and delivered their country from the miseries of war. Stackhouse.

3, &c. *And when the inhabitants—heard, &c.]* It is a question among casuists, whether the Gibeonites could, with a good conscience, pretend that they were foreigners, and tell a lie to save their lives? Puffendorf thinks them not blameable: but his opinion seems erroneous. Had the Israelites indeed been only a com-

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4 They did work ^s wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old and rent, and bound up,

5 And old shoes and clouted upon their feet, and old garments upon them, and all the bread of their provision was dry and mouldy.

6 And they went to Joshua unto the camp at ^b Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye ⁱ a league with us.

7 And the men of Israel said unto the ^k Hivites, Peradventure ye dwell among us, and ^l how shall we make a league with you?

8 And they said unto Joshua, We ^{are} thy ^m servants. And Joshua said unto them, Who ^{are} ye? and from whence come ye?

9 And they said unto him, From a very far country thy servants are come, because of the ⁿ name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt.

10 And all that he did to the ^o two kings of the Amorites, that ^{were} beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which ^{was} at Ashtaroth.

11 Wherefore our elders, and all the inhabitants of our country, spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We ^{are} your servants: therefore now make ^{ye} a league with us.

12 ^p This our bread we took hot for our provision out of our houses, on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine which we filled, ^{were} new, and behold, they be rent: and these our garments and our shoes are become old, by reason of the very long journey.

14 And the men took of their victuals, and ^q asked not ^{counsel} at the ^r mouth of the LORD.

15 And Joshua ^f made peace with them, and made a league with them, to let them live: and

the princes of the congregation ^{swore} unto them.

16 And it came to pass at the end of three days, after they had made a league with them, that they heard that they ^{were} their neighbours, and ^{that} they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day: now their cities ^{were} Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel ^s smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel: and all the congregation ^u murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore ^s we may not touch them.

20 This we will do to them; we will even let them live, ^v lest wrath be upon us, because of the oath which we ^{swore} unto them.

21 And the princes said unto them, Let them live, (but let them be ^w hewers of wood, and drawers of water unto all the congregation) as the princes had promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We ^{are} very far from you; when ye dwell among us?

23 Now therefore ye ^{are} ^s cursed, and there shall none of you be freed from being bond-men, and hewers of wood, and drawers of water, for the house of my God.

24 And they answered Joshua and said, Because it was certainly told thy servants, how that the LORD thy God ^b commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we ^{are} in thine hand: as it seemeth good and right unto thee to do unto us, do.

pany of banditti, who were carrying blood and desolation into countries where they had no right; or had the Gibeonites been ignorant that a miraculous providence conducted those conquerors; the fraud which they here practised might have been deemed innocent; for there is no law that obliges us, under the pretence of sincerity, to submit to such incendiaries as are for setting fire to our cities, and putting us and our families to the sword. But the case of the Gibeonites was particular: the idea which they had conceived of the God of Israel should have put them upon some other expedient than that of lying and deceit. They should have enquired (as far as the obscure dispensation they were under would permit them) into the cause of God's severity against them; they should have acknowledged, that it was their grievous sins which drew down his heavy judgments upon their nation; and, after they had repented thereof, they should have left the rest to providence, not doubting but that he, who had changed the very course of nature to punish the guilty, would also find out some means to save the penitent. *Saurin's Dissert.*

9, 10. For we have heard the fame of him, and all that he

did in Egypt, &c.] They cunningly mention those things only which were done some time since, and say nothing of the dividing of Jordan, nor of the destruction of Jericho and Ai, as if they lived so far off that the fame of those things had not yet reached them.

13. These bottles of wine,—behold, they be rent.] These bottles were made of leather, in which they then kept their wine. Leather bottles, or skins, are still used in many countries.

15. Joshua made peace with them, and made a league with them, to let them live.] It has been debated, whether this league was lawful and obligatory, because it was contrary to a positive law of God, by which the Israelites were enjoined to make no peace with the inhabitants of Canaan. But this law seems to admit of some exception, the true intention of it being to preserve the children of Israel from being tainted with idolatry, and other abominations, by cohabiting with them; therefore, when that objection was removed, if they were willing to relinquish their idolatry and other crimes, and embrace the true religion, they might be spared.

23. Now—ye are cursed;] Devoted to a servile state of life.

Before CHRIST 1451. 26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua † made them that day hewers of wood, and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

C H A P. X.

1 Five kings war against Gibeon: 6 Joshua rescueth it: 10 God fighteth against them with hailstones.

12 The sun and moon stand still at the word of Joshua. 16 The five kings are buried in a cave: 22 They are brought forth, 24 scornfully used, 26 and hanged. 28 Seven kings more are conquered. 43 Joshua returneth to Gilgal.

NOW it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it, (as he had done to Jericho and her king, so he had done to Ai and her king) and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they ^c feared greatly, because Gibeon was a great city, as one of the † royal cities, and because it was greater than Ai, and all the men thereof were ^d mighty.

3 Wherefore Adoni-zedek king of Jerusalem, sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for ^b it hath made peace with Joshua, and with the children of Israel.

5 Therefore the ⁱ five kings of the Amorites, the king of Jerusalem, the king of Hebron, the

king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and ^{*} encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua, to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains, are gathered together against us.

7 So Joshua ascended from Gilgal, he and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, ¹ Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11 And it came to pass as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down ^o great stones from heaven upon them unto Azekah, and they died: *they were more which died with hail-stones, than they whom the children of Israel slew with the sword.*

12 ¶ Then ^p spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou moon, in the valley of Ajalon.

13 And the ^r sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is not this written in the book of ^{*} Jasher? so the sun stood still in*

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1 Sam. 11. 1.

m Chap.

16. 5.

n Neh. 3.

30. Ver.

11.

o Judg. 5.

20. Psal.

11. 6. &

18. 13.

Rev. 16.

21.

p James 5.

17.

q Judg. 12.

12.

r Hab. 3.

11.

* Or, the

upright,

a Sam. 1.

18.

Num. 21.

14.

A N N O T A T I O N S O N C H A P. X.

Ver. 1. *When Adoni-zedek king of Jerusalem heard how Joshua had taken Ai, &c.*] This king seems to have been the most potent prince in Canaan, and, if we were to judge from his name, famous for justice and virtue, Adoni-zedek literally signifying *prince of righteousness*. This city, in the time of Abraham, was called Salem, and seems to have held the same name till the Israelites came into the land of Canaan, when they called it Jerusalem. Patrick.

2. *Gibeon was a great city, as one of the royal cities.*] Gibeon had several cities depending on it, as the royal cities had; but was governed by elders, therefore not a royal city. Patrick. *All the men thereof were mighty;*] Were esteemed for their valour.

10. *The Lord discomfited them.*] The suddenness of the attack doubtless put them into great confusion: besides, God struck them with such terror, that made them seek safety by flight. Patrick.

Beth-horon.] This city was not in being when the event happened, but was built a little before this book was written. It seems to have taken its name from the miraculous storm mentioned ver. 11. the word signifying *the house or place of fury*. Patrick.

Vol. H.

Azekah, and—Makkedah;] Afterwards two cities in the tribe of Judah, south of Gibeon, whereas Beth-horon lay to the north of it, chap. 15. 35, 41. Patrick.

11. *The Lord cast down great stones from heaven upon them;*] i. e. A shower of hail; the stones of which were of an enormous size, as is plain from what follows, *They were more which died with hail-stones, than they whom the children of Israel slew with the sword.*

13. *Is not this written in the book of Jasher;*] Either of a man so called, or, of the righteous or upright; wherein possibly the memorable actions of worthy men were recorded, and this amongst the rest: and this book was written and published before Joshua wrote his, and so is firstly alledged here: but this, as well as some few other historical books, is lost, not being a canonical book, and therefore not preserved by the Jews with the same care as they were.

So the sun stood still.] Here is no mention of the moon, because the sun's standing was the only thing which Joshua desired and needed; and the moon's standing he desired only by accident, to prevent irregularity in the motions of those celestial lights. Some take this to be but a poetical phrase, and relation of the victory, that Joshua did so many and such great things in that day, as if the sun and

† N n

m 60

Before the midst of heaven, and halted not to go down about a whole day.

CHRIST 1451. 14 And there was * no day like that, before it or after it, that the LORD hearkned unto the voice of a man: for the LORD fought for Israel.

1 Psal. 86. 8.

15 ¶ And Joshua returned, and all Israel with him, unto the camp to Gilgal.

2 Ver. 3.

Psal. 48. 4.

Rev. 6. 15.

1 Psal. 139.

8, 9, 10.

Amos 9. 1.

2 Ver. 12.

Amos 9. 1.

24. 3.

* Heb.

smite them in

the tail,

Jer. 48. 10.

16 But * these five kings fled, and * hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, * Roll great stones upon the mouth of the cave, and set men by it for to keep them.

19 And stay you not, but pursue after your enemies, and * smite the hindmost of them, suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them, entred into fenced cities.

3 Exod.

11. 7.

21 And all the people returned to the camp to Joshua at Makkedah in peace: none * moved his tongue against any of the children of Israel.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

24 And it came to pass when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war, which went with him, Come near, * put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

2 Psal. 149.

8, 9. 16.

26. 6. Mal.

4. 3.

1 Sam.

17. 37.

Psal. 63. 7.

& 77. 14.

2 Cor. 1.

10. 2 Tim.

4. 17.

1 Chap. 8.

29. Psal.

149. 8.

25 And Joshua said unto them, Fear not nor be dismayed, be strong and of good courage: for * thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and * hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, that Joshua commanded,

and they took them down off the trees, and cast them into the cave, wherein they had been hid, and laid * great stones in the caves mouth, which remain until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and * all the souls that were therein, he let none remain: and he did unto the king of Makkedah, as he did unto the king of Jericho.

29 Then Joshua passed from Makkedah, and all Israel with him, unto * Libnah, and fought against Libnah.

30 And the LORD delivered it also, and the king thereof, into the hand of Israel, and he smote it with the edge of the sword, and all the souls that were therein: he let none remain in it, but did unto the king thereof, as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto * Lachish, and encamped against it, and fought against it.

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of * Gezer, came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish, Joshua passed unto * Eglon, and all Israel with him, and they encamped against it, and fought against it.

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly * destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto * Hebron, and they fought against it.

37 And * they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein: he left none remaining (according to all that he had done to Eglon) but destroyed it utterly, and all the souls that were therein.

38 ¶ And Joshua returned, and all Israel with him, to * Debir, and fought against it.

39 And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein, he left none remain-

Before CHRIST 1451.

1 Chap. 7. 26.

† Heb. ever.

ry soul.

Deut. 20.

16, 17.

Ver. 40.

Chap. 11.

11.

d Chap. 13.

42.

1 Chap. 15.

39.

f Chap. 18.

3, 10.

g Chap. 15.

39.

† Heb. pul-

sed them

down, as men

do buildings.

Lev. 26.

44. Job

19. 10.

h Gen. 13.

18. Num.

13. 22.

Chap. 14.

13. & 15.

13.

* That is,

the tribe of

Judah con-

quelled by Co-

rah, who as-

sisted him in

that expedition

as but here

attributed to

Joshua,

Chap. 15.

14. Judg.

1. 9, 10.

i Judg. 1.

11. Chap.

15. 15.

moon had stood still, and given him longer time for it. But the frequent repetition and magnificent declaration of this wonder manifestly confutes that fancy. That the sun and moon did really stand still; is affirmed, *Hab. 3. 11.* and *Sirach 46. 5, 6.* And if it seem strange to any one, that so wonderful a work, observed by the whole world that then was, should not be mentioned in any heathen writers, he must needs be satisfied, if he considers, that it is confessed by the generality of writers, heathens and others, that there is no certain history or monument in heathen authors of any thing done be-

fore the Trojan wars, which was a thousand years after Joshua's time; and that all time before that is called, by the learnedest heathens, the uncertain, unknown, or obscure time.

In the midst of heaven:] Not in the very meridian or middle part of that hemisphere, but when it had begun a little to decline, the consideration whereof seems to have given Joshua occasion for his desire.

16. In a cave at Makkedah.] It should have been rendered, *In a cave near Makkedah*; for that city was not yet taken.

40. Joshua

Before CHRIST 1451. ing: as he had done to Hebron; so he did to Debir, and to the king thereof, as he had done also to Libnah, and to her king.

40. ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings; he left none remaining, but utterly destroyed [†] all that breathed, as the LORD God of Israel commanded.

41. And Joshua smote them from ^{*} Kadesh-barnea, even unto [†] Gaza, and all the country of [‡] Goshen, even unto Gibeon.

42. And all these kings and their land did Joshua take at one time: because the LORD God of Israel fought for Israel.

43. And Joshua ^{*} returned, and all Israel with him, unto the camp to Gilgal.

CHAP. XI.

1 Divers kings overcome at the waters of Merom. 10 Hazor is taken and burnt. 16 All the country taken by Joshua. 21 The Anakims cut off.

AND it came to pass, when Jabin king of ^{*} Hazor had heard *those things*, that [†] he sent to Jobab king of Madon, and to the king of [‡] Shimron, and to the king of [§] Achshaph,

2 And to the kings that were on the north of

the mountains, and of the plains, south of ^{*} Cinneroth, and in the valley, and in the [†] borders of Dor, on the west;

3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under [‡] Hermon, in the land of [§] Mizpeh.

4 And they went out, they and all their hosts with them, much people, even [†] as the sand that is upon the sea-shore in multitude, with horses and chariots very many.

5 And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt ^{*} hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom [†] suddenly, and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great [‡] Zidon, and unto [§] Mizrephoth-maim,

9. 2. ^{*} Some read, warm waters, salt pits, glass furnaces, Heb. the burnings of the waters, Rev. 19. 20.

Before CHRIST 1450.

Chap. 13. 27. & 19. 35. 1 Kings 15. 20.

Chap. 7. 11. Judg. 1. 27.

Numb. 34. 11. 1 Kings 4. 11.

Chron. 7. 29.

Chap. 13. 11.

Gen. 31. 49.

Gen. 22. 17. Psal. 2. 1, 2. & 83. 5, 8.

Isa. 8. 9, 10. Rev. 16. 14.

Deut. 17. 16. 2 Sam. 8. 4.

1 Thess. 5. 2, 3.

Gen. 10. 15. Zech. 9. 2.

40. Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs: [†] He subdued the whole country in those parts.

41. Kadesh-barnea—unto Gaza.] Kadesh-barnea lay in the south of Canaan, and Gaza in the south-west: so the meaning is, that Joshua did in this expedition subdue all those parts which lay south and west from Gilgal.

The country of Goshen.] Was situated on the south of Canaan, and so called from its excellent pastures.

ANNOTATIONS ON CHAP. XI.

Ver. 1. King of Hazor.—] Hazor was the metropolis of the northern parts of Canaan; it fell to the share of the tribe of Naphtali. Jabin was the name of the king of the Canaanites in that part of the country in latter times, and reigned in this very city, Judges 4. 2.

King of Madon.] This place is mentioned no where else in scripture, but doubtless was subject to Hazor.

Shimron.] A place afterwards in the tribe of Zebulun.

Achshaph.] A place of the tribe of Asher.

2. The kings that were on the north of the mountains:] Who dwelt in the mountainous country near Lebanon.

The plains south of Cinneroth:] In the flat country, which lay south of the lake, afterwards called Genesareth.

In the valley:] The pleasant country between mount Hermon and Gilboa, called the valley of Jezreel.

3. Amorite,—Hittite,—Perizzite.] There were other Amorites scattered up and down the country, besides those above-mentioned, who were now assembled together by Jabin, in order to compose a very powerful army.

The Jebusite in the mountains.] About Jerusalem, where they kept a strong-hold till the days of David.

Hermon:] A famous mountain in the north-east part of Canaan.

Mizpeh.] There were several cities of this name; but that in or near the tribe of Manasseh seems to be here intended.

4. They and all their hosts, &c.] Their whole army, according to Josephus, amounted to near three hundred thousand foot, ten thousand horse, and two thousand chariots; and, to oppose these, the Israelites had only foot, God having forbid the use of horses, lest a traffick into Egypt for them should prove a snare to them in idolatry. Stackhouse.

With—chariots very many.] These chariots made a terrible slaughter among an army of foot. This was the form of them: "The beam to which the horses were fastened was armed with iron points, which projected forwards: the yokes of the horses had two sharp falchions of three cubits in length. The axletrees had fixed to them two iron spits, with scythes at their extremities; the spokes of the wheels were armed with javelins, and the very fellows with scythes, which tore every thing they met with to pieces. The axletree was of a greater length, and the wheels stronger than ordinary, that they might be the more able to resist a shock, and the chariot less liable to be overturned." The charioteer, who was wholly covered with armour, sat in a kind of tower made of very solid wood, about breast high; and sometimes men well armed were put into the chariot, and fought from thence with darts and arrows. So that these machines must have made a dreadful slaughter among the enemies troops. See note in Stackhouse.

5. At the waters of Merom:] A lake made by the river Jordan in the northern part of it, which was in the territory of the king of Shimron, or Shimron-meron, and near Hazor, Jabin's royal city, and almost in the middle of these confederate kings.

6. Hough their horses:] Cut their hamstringings, and render them useless.

8. Unto great Zidon:] A large and famous city in those days, built by the eldest son of Canaan, from whom it had its name. It lay on the sea-coast in the north-west part of Canaan. Patrick.

Unto Mizrephoth-maim:] A place not far from Zidon, supposed to be so called from the salt or glass which they made there.

Before CHRIST 1450. and unto the valley of Mizpeh east-ward, and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: he houghed their horses, and ^a burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took ^o Hazor, and smote the king thereof with the sword: for Hazor before-time was the head of all those kingdoms.

11 And they smote all the fowls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe; and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, ^p as Moses the servant of the LORD commanded.

13 But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn.

14 And all ^q the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves: but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 ¶ As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he left nothing undone of all that the LORD commanded Moses.

16 So Joshua took all that land, the hills, and all the south-country, and all the land of ^s Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same:

17 Even from the ^{*} mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon, under mount Hermon: and all their kings he took, and smote them, and slew them.

18 Joshua made war [†] a long time with all those kings.

19 There was not a city that [‡] made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon; all other they took in battle.

20 For it was of the LORD to ^u harden their

Before CHRIST 1450. hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the ^x mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

23 So Joshua took the whole land, according to all that the LORD said unto Moses, and Joshua gave it for an inheritance unto Israel, ^y according to their divisions by their tribes. And the land ^z rested from war.

CHAP. XII.

1 The two kings whose countries Moses took and disposed of. 7 The one and thirty kings on the other side Jordan which Joshua smote.

NOW these are the kings of the land which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun: from the river ^a Arnon, unto mount Hermon, and all the plain on the east.

2 ^b Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead even unto the river ^c Jabbok, which is the border of the children of Ammon:

3 And from the plain to the sea of ^d Cinneroth on the east, and unto the sea of the plain, even the salt-sea on the east, the way to ^e Beth-jesimoth: and from the south, under Ashdodpiggah.

4 And the coast of Og king of Bashan, which was of the ^f remnant of the ^g giants, that dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in

Unto the valley of Mizpeh eastward,] Under mount Hermon, as appears by comparing this with ver. 3. and 17. where it seems to be called the valley of Lebanon. This lay on the east, as Sidon did on the west; and so, it seems, they fled several ways; and the Israelites also divided themselves into two bodies, one pursuing east, and the other west.

13. But as for the cities that stood still in their strength,] i. e. Who were not utterly ruined, together with their walls, in the taking of them; these cities the Israelites did not burn, because they intended to dwell in them, and would not be at the expence of building new walls for their safety.

Israel burned none of them, save Hazor only;] Because this city began the war, and, being the chief and royal city, might renew the war if the Canaanites should ever seize upon it.

16. The mountain of Israel] Most probably was Beth-el, where

God appeared to Jacob when he went to Padan-aram, and promised to give him this land, Gen. 28. 12, 13. Here he dwelt, by God's direction, after he returned from serving Laban; and God again appeared to him there, renewed his promise, and changed his name from Jacob to Israel, Gen. 35.

21. Cut off the Anakims from the mountains.] The Anakims were a gigantic people, fierce, cruel, and tyrannical. They had fixed their habitations in the mountains, and fortified themselves there, which probably was the reason why Joshua did not attack them before he had finished his other conquests. Patrick.

The mountains of Judah:] The mountainous country, which fell to the tribe of Judah, together with the three last mentioned cities.

The mountains of Israel:] The mountainous country in the rest of the tribes of Israel, whither these people fled for shelter.

Before CHRIST 1452. Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD, and the children of Israel smite, and Moses the servant of the LORD gave it for a possession unto the Reubenites, and Gadites, and the half-tribe of Manasseh.

7 ¶ And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir, which Joshua gave unto the tribes of Israel for a possession, according to their divisions:

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south-country: the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites.

9 ¶ The king of Jericho, one: the king of Ai, which is beside Beth-el, one:

10 The king of Jerusalem, one: the king of Hebron, one:

11 The king of Jarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: the king of Gezer, one:

13 The king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

15 The king of Libnah, one: the king of Adullam, one:

16 The king of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hopher, one:

18 The king of Aphek, one: the king of Lasharon, one:

19 The king of Madon, one: the king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Jokneam of Carmel, one:

23 The king of Dor in the coast of Dor, one: the king of the nations of Gilgal, one:

24 The king of Tirzah, one: all the kings thirty and one.

C H A P. XIII.

2 The bounds of the land not yet conquered. 8 The inheritance of the two tribes and half. 14, 33 The Lord and his sacrifices are the inheritance of Levi.

15 The bounds of the inheritance of Reuben. 21 Balaam slain. 24 The bounds of the inheritance of Gad, 29 and of the half-tribe of Manasseh.

15 The bounds of the inheritance of Reuben. 21 Balaam slain. 24 The bounds of the inheritance of Gad, 29 and of the half-tribe of Manasseh.

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15 The bounds of the inheritance of Reuben. 21 Balaam slain. 24 The bounds of the inheritance of Gad, 29 and of the half-tribe of Manasseh.

A N N O T A T I O N S . O N C H A P. XII.

Ver. 12, 14. *The king of Gezer—Hormah—Arad.*] We find no mention made of these kings before. These cities lay in the tribe of Judah.

16. *Beth-el.*] A town depending upon Ai, chap. 8. 17.

17. *Tappuah.*] A city in the tribe of Ephraim.

Hopher.] Hopher was in the tribe of Zebulun. The land of Hopher is mentioned, 1 Kings 4. 10.

18. *Aphek.*] There were two cities of this name, one in the tribe of Judah, the other in the tribe of Asher; but which of them is here intended, is not determined.

Lasharon.] This place seems to be the Sharon so famous for its pleasant and fruitful country, Isaiah 33. 9. and 35. 2. It was situated near Lidda, Acts 9. 35.

21. *Taanach.*] This city stood in the tribe of Manasseh, on the borders of Zebulun. It belonged to the Levites; but the ancient inhabitants were not driven out of it, Judg. 1. 27.

Megiddo.] This city also fell to the tribe of Manasseh, and was situated near the river Kishon; but the Canaanites were not expelled from it, Judg. 1. 27.

22. *Kedesh.*] Was a city in the tribe of Naphtali.

Jokneam of Carmel.] Jokneam was situated in the tribe of Benjamin, at the foot of mount Carmel, near the river Belus, and was one of the Levitical cities. Patrick.

23. *Dor in the coast of Dor.*] This city stood in the tribe of Manasseh, and had a large territory belonging to it called by

the same name. It was a royal city, one of the oldest in Phoenicia; and so strong, that the Israelites could not take it, or at least keep possession of it, when it fell to the portion of Manasseh.

The king of the nations of Gilgal.] This is not that Gilgal where Joshua encamped when he came over Jordan, there being no city in that place, nor any king, except the king of Jericho.

St Jerom tells us, that in his time there was a place called Gilgal, about six miles from Antipatris, situated near the sea, and not far from Joppa. Hither, in all probability, the merchants resorted from several countries, and thence the ruler was called *the king of the nations of Gilgal.*

24. *Tirzah.*] This place seems to have been in the tribe of Ephraim; for Jeroboam, who was of that tribe, made it the royal seat, till the city of Samaria was built.

All the kings thirty and one.] It is surprising that there should be so many kings in so small a country: but it should be remembered, that these kings were only petty princes, or lords of cities, having a few villages depending upon them, the inhabitants of which were, properly speaking, their tenants; for kingdoms were, in those early ages, very small: we find that, when Caesar invaded England, there were four kings in the county of Kent only. Patrick.

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A N N O T A T I O N S . O N C H A P. XIII.

Ver. 1. *Joshua was old and stricken in years.*] It is generally imagined he was near an hundred years old.

2. *Geshuri.*] A city and country in the north-east, not far from Hermon: it fell to the lot of the tribe of Manasseh.

Before
CHRIST
1445.

d Isa. 23.
3. Jer. 2.
18.
e Deut. 2.
23.

f 1 Kings
5. 18. Psal.
83. 7.
Izek. 27. 9.
g Deut. 1.
7.

h Josh. 12.
7.
i Isa. 10. 9.
Amos 6. 2.
k Chap. 11.
8.
l Exod. 23.
30.

m Ver. 1.

n Num. 31.
33. Deut.
3. 12. 13.
Chap. 22.
4.

o Num. 21.
30. Isa.
15. 2.
p Num. 33.
45.

q Num. 21.
34.
r Gen. 37.
21.
s Ver. 13.
Chap. 12. 5.

t Chap. 12.
4. Deut.
3. 11.
u Num. 33.
55. Chap.
23. 13.
Judg. 2. 3.

3 From ^d Sihor, which is before Egypt, even unto the borders of Ekron north-ward, ^{which is} counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Ekronites, the Gittites, and the Avites; also the Avites.

4 From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the ^f Giblites, and all ^h Lebanon toward the sun-rising, from ^h Baal-gad under mount Hermon, unto the entering into ^l Hamath.

6 All the inhabitants of the hill-country from Lebanon unto ^k Misrephoth-maim, and all the Sidonians, them will I ^l drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now ^m therefore divide this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh,

8 With whom the Reubenites, and the Gadites have received their inheritance, which Moses gave them, beyond Jordan east-ward, even as ⁿ Moses the servant of the LORD gave them:

9 From Aroer that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of ^o Medeba unto ^p Dibon:

10 And all the cities of ^q Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon:

11 And ^r Gilead, and the border of the Geshurites, and ^s Maachathites, and all mount Hermon, and all Bashan unto Salcah:

12 All the kingdom of Og in Bashan, which reigned in Ahtaroth and in Edrei, who remained of the remnant of the ^t giants: for these did Moses smite, and cast them out.

13 Nevertheless the children of Israel ^u expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only unto the tribe of Levi he gave none inheritance; the ^x sacrifices of the LORD God of Israel made by fire, are their inheritance, as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben, inheritance according to their families:

16 And their coast was from ^y Aroer that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba:

17 ^z Heshbon and all her cities that are in the plain; Dibon, and ^z Bamoth-baal, and Beth-baal-meon,

18 And ^a Jahaza, and Kedemoth, and Methaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar, in the mount of the valley,

20 And ^b Beth-peor, and Ashdod-pisgah, and ^c Beth-jesimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom ^d Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, ^{which were} dukes of Sihon, dwelling in the country.

22 ^e Balaam also the son of Beor the ^f soothsayer did the children of Israel slay with the sword, ^g among them that were slain by them.

23 And the border of the children of Reuben, was Jordan and the border thereof. This was the inheritance of the children of Reuben after their families, the cities, and the villages thereof.

24 And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families:

25 And their coast was ^h Jazer, and all the cities of Gilead, and ⁱ half the land of the children of Ammon, unto Aroer that is before ^j Rabbah:

26 And from Heshbon unto ^k Ramath-mizpeh, and Betonim: and from ^l Mabanaim, unto the border of ^m Debir:

27 And in the valley, ⁿ Beth-aram, and

Before
CHRIST
1445.

x Num. 18.
8. 20. 23.
y 1 Cor. 9.
15.

z Num. 32.
34.
a 1 Chron.
6. 81.

* The place
where Ba-
laam blest
Israel.
Num. 22.
41. & 32.
38.
a Chap. 21.
36.
b Numb.
25. 3.
c Ezek. 25.
9.

d Num. 21.
24. & 11. 8.
e Num. 22.
5. & 24. 25.
f 1 Heb. 2.
8. Rev.
19. 10.
g 1 Pet. 1.
21. Num.
22. 5. 6. 7.
h Num. 24.
14. & 27.
i Num. 21.
32. & 32. 11.
j Num. 21.
26. Deut.
2. 19.
Judg. 11.
15.

k 1 Sam.
11. 26.
l Chap. 10.
8.
m Gen. 31.
1. 2.
n Chap. 15.
15.
o Num. 34.
36.

3. Sihor, which is before Egypt.] Dr Shaw says Sihor is the same with the Nile, and may properly be said to be before Egypt, or before thou enterest into it.

Ekron north-ward.] Ekron was a famous city of the Philistines, where Beelzebub was worshipped.

The Avites.] These were a people mixed with the Philistines, being a remnant of the antient inhabitants of this country. Some have confounded them with the Hivites; but their name is very different in the Hebrew. They also inhabited different parts of the country; for the Hivites dwelt in Hermon in the north, and the Avites in the west. Patrick.

4. Mearah.] Some translate it a cave, as the word signifies in the Hebrew, and do not understand it as the name of a country.

5. Giblites:] A people inhabiting a city called Gebal, and the country round it, which lay in the neighbourhood of Tyre and Sidon. They are mentioned as stone-cutters sent by Hiram king of Tyre to king Solomon, 1 Kings 5. 18. Patrick.

6. Them will I drive out from before the children of Israel.] This promise was conditional, and depended on the Israelites observing the laws given them by Moses; but, as they did not persist in the true worship of God, great part of these places were never conquered. The Sidonians were never subdued by the Israelites; and the people of Lebanon were only tributaries in the days of David.

Divide thou it by lot unto the Israelites for an inheritance.] The inhabitants are not yet driven out; yet, since I have promised to expel them, assign all the forementioned countries to the children of Israel, by lot, as the inheritance I have bestowed upon them. Patrick.

6. In the midst of the river.] The Septuagint and Vulgate read, In the midst of the valley; and so ver. 19.

19. In the mount of the valley.] The vulgate reads, In the midst of the valley.

Before CHRIST 1445.
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Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the sea of Cinnereth, on the other side Jordan eastward.

28 This is the inheritance of the children of Gad after their families, the cities, and their villages.

29 And Moses gave inheritance unto the half-tribe of Manasseh: and this was the possession of the half-tribe of the children of Manasseh, by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of ⁹ Jair, which are in Bashan, threescore cities:

31 And half Gilead, and ¹ Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the ¹ one half of the children of Machir by their families.

32 These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan by Jericho eastward.

33 But unto the ² tribe of Levi Moses gave not any inheritance: the LORD God of Israel was their inheritance, as he said unto them.

C H A P. XIV.

1 The nine tribes and an half are to have their inheritance by lot. 6 Caleb by privilege obtaineth Hebron.

AND these are the countries which the children of Israel inherited in the land of Canaan, which ¹ Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel distributed for inheritance unto them.

2 By lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half-tribe.

3 For Moses had given the inheritance of two tribes, and an half-tribe, on the other side Jordan: but unto the ¹ Levites he gave none inheritance among them.

4 For the children of Joseph were ⁴ two tribes,

Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save ¹ cities to dwell in, with their suburbs for their cattle, and for their substance.

5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 Then the children of Judah came unto Joshua in Gilgal: and ¹ Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the ¹ thing that the LORD said unto Moses the ¹ man of God, concerning me and thee in Kadesh-barnea.

7 Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea, to spy out the land; and I brought him word again, as it was in mine heart.

8 Nevertheless, my brethren that went up with me, made the heart of the people ¹ melt: but I wholly followed the LORD my God.

9 And Moses ¹ sware on that day, saying, Surely the land whereon thy feet have troden, shall be thine inheritance, and thy childrens forever: because thou hast wholly followed the LORD my God.

10 And now behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now lo, I am this day, fourscore and five years old:

11 As yet I am as strong this day, as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day, (for thou heardest in that day how the Anakims were there, and that the cities were great and fenced) ¹ if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua ¹ blessed him, and gave unto Caleb the son of Jephunneh, ¹ Hebron for an inheritance.

14 Hebron therefore ¹ became the inheritance of Caleb the son of Jephunneh the Kenezite, unto this day: because that he wholly followed the LORD God of Israel.

A N N O T A T I O N S ON CHAP. XIV.

Ver. 1. And the heads of the fathers of the tribes:] Twelve persons, each the head of his tribe, which were appointed and named by God, Numb. 34. 19. and, if any of them were now dead, no doubt Joshua and Eleazer, by God's direction, put others in their stead.

6. Caleb the son of Jephunneh the Kenezite.] He is called the Kenezite (from several of his ancestors being called Kenez, chap. 15. 17. Judg. 1. 13) in order to difference him from Caleb the son of Hebron, 1 Chron. 2. 18.

7. Forty years old was I when Moses sent me from Kadesh-barnea, &c.] He mentions this, partly to shew, that Moses took care

to send persons of some experience, capable of making pertinent observations on the country; and at the same time in their full strength of body, and able to encounter with the difficulties and hardships they were like to meet with in their journey. Patrick.

I brought him word again, as it was in mine heart:] I delivered my true opinion, without fear or flattery.

8. But I wholly followed the Lord my God:] Which self commendation is justifiable, because it was necessary, as being the ground and foundation of his petition.

11. I am as strong this day, as I was, &c.] An evident proof that God had preserved him, as he promised.

12. Give me this mountain, whereof the Lord spake:] The mountainous country where Hebron lay; which was promised him when he returned from spying the land, Numb. 14. 24.

Before CHRIST 1444. 15 And the name of Hebron before was ^a Kirjath-arba, which Arba was a great man among the Anakims. And the land had ^b rest from war.

^f Gen. 23.
2. Chap.
15. 13.
^f Chap. 11.
23.

CHAP. XV.

^f Chap. 11. 23. ^a The borders of the lot of Judah. 13 Caleb's portion and conquest. 16 Othniel, for his valour, hath Achsah Caleb's daughter to wife: 18 She obtaineth a blessing of her father. 21 The cities of Judah. 63 The Jebusites not conquered.

^a Num. 26. 15. Chap. 24. 2. ^b Numb. 34. 3. ^c Num. 33. 36. & 34. 3. ^d Gen. 14. 3. **T**HIS then was the ^a lot of the tribe of the children of Judah by their families, even to the ^b border of Edom; ^c the wilderness of Zin south-ward, was the uttermost part of the south-coast.

2 And their south-border was from the shore of the ^d salt-sea, from the bay that looketh south-ward.

3 And it went out to the south-side to Maaleh-acabbim, and passed along to Zin, and ascended upon the south-side unto ^e Kadesh-barnea: and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa.

4 From thence it passed toward Azmon, and went out unto the river of Egypt, and the goings out of that coast were at the sea: this shall be your south-coast.

5 And the east-border was the salt-sea, even unto the end of Jordan: and their border in the north-quarter, was from the bay of the sea, at the uttermost part of Jordan.

^f Chap. 18. 19. 21. ^f Chap. 18. 17. 6 And the border went up to ^f Beth-hogla, and passed along by the north of Beth-arabah, and the border went up to the stone of ^g Bohan the son of Reuben.

7 And the border went up toward Debir from the ^h valley of Achor, and so north-ward looking toward ⁱ Gilgal, that is before the going up to Adummim, which is on the south-side of the river: and the border passed towards the waters of En-shemesh, and the goings out thereof were at ^j En-rogel.

8 And the border went up by the valley of the ^k son of Hinnom, unto the south-side of the ^l Jebusite, the same is Jerusalem: and the border went up to the top of the mountain, that lieth before the valley of Hinnom, west-ward, which is at the end of the valley of the giants north-ward.

9 And the border was drawn from the top of the hill unto the fountain of the water of ^m Nephtoah, and went out to the cities of mount ⁿ Ephron, and the border was drawn to Baalah, which is ^o Kirjath-jearim.

10 And the border compassed from Baalah west-ward unto mount Seir, and passed along unto the side of mount Jearim (which is Chesalon) on the north-side, and went down to Beth-shemesh, and passed on to ^p Timnah.

11 And the border went out unto the side of ^q Ekron north-ward: and the border was drawn to Shicron, and passed along to mount ^r Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west-border was to the great sea, and the coast thereof: this is the coast of the children of Judah round about, according to their families.

13 ¶ And unto ^s Caleb the son of Jephunneh, ^t he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, even the city of Arba the father of Anak, which city is Hebron.

Before CHRIST 1444. ^h Chap. 7. 26. ⁱ Deut. 1. 30. ^j That is, At the fountain of the fuller. ^k Sam. 17. 17. ^l 2 Kings 23. 10. ^m Jer. 19. 2. & 7. 31. ⁿ 2 Chr. 28. 3. ^o Judg. 19. 10. ^p Chap. 18. 15. ^q Chap. 17. 15. & 10. 7. ^r Chap. 9. 17. ^s Judg. 18. 12. ^t 2 Chron. 28. 18. ^u Chap. 19. 43. ^v Chap. 19. 44.

ANNOTATIONS on CHAP. XV.

Ver. 1. *This then was the lot of the tribe of the children of Judah.* The first lot that came up was for the tribe of Judah, that the prophecy of Jacob, with regard to the pre-eminence of that tribe among his brethren, might be kept up. As to the manner of this lottery, it is probably conceived, that there were two urns or pots, into one of which were put the names of all the tribes, each in a distinct paper, and into the other the names of each portion described; then Eleazer, or some other person, drew out first the name of one of the tribes out of one pot, and then the name of one portion out of the other pot, and that portion was appropriated to that tribe: and so in the rest.

By their families. The lot was only a quantity of land for the whole tribe; unto every family of which a portion was assigned by Joshua, and those who were appointed to see that none were neglected, and that they had every one a just proportion. Patrick.

3. *Maaleh-acabbim;* Or, the going up to Acrabbim. There was a mountain so called from the multitude of scorpions that were there.

6 *Went up to the stone of Bohan the son of Reuben.* This stone is again mentioned, chap. 18. 17. in describing the bounds of the tribe of Benjamin. It was laid here since the Israelites came into this country; but by whom, or for what reason, is not known.

Probably Bohan performed some famous exploit in this place, or was buried here, being one of those that came over Jordan to assist their brethren in the conquest of Canaan.

8. *The valley of the son of Hinnom*] A valley on the east side of Jerusalem, so delightfully shaded, that it invited them to perform their idolatrous worship there; for which it became infamous, 2 Kings 23. 10. Jer. 7. 32. Hinnom, the owner of this valley, was, in all probability, some eminent person in antient times; for it is sometimes called *the valley of the children of Hinnom*, and consequently was enjoyed by his posterity. After it was polluted by idolatry, it became a place where they threw all their filth and dead carcases; and there was kept a continual fire, the Jews say, to burn bones, and such sordid things as were thrown here; from whence, they think, it became the name for *hell-fire*. Patrick.

The same is Jerusalem. This city is sometimes called *Jebus*, and sometimes *Jebus*; especially that part of it which was fortified by the Jebusites, and called mount Sion, lying on the south of Jerusalem. Patrick.

9. *And the border was drawn to Baalah, which is Kirjath-jearim,*] Called, ver. 60. and chap. 18. 14. *Kirjath-baal*, there being, it is likely, a temple of Baal in this place, whose name the Israelites changed into *Kirjath-jearim*, which signifies *the city of groves*, because of the goodly trees hereabouts, which made it the fitter for idolatrous uses.

14. *Caleb*

Before CHRIST 1444.
 a Chap. 18.
 b 1 Sam.
 c 23. 29.
 d Judg. 1.
 e 8. 21.
 f 2 Sam. 5. 7.
 g 2 Sam.
 h 5. 6.

61 ¶ In the wilderness, ^a Beth-arabah, Mid-
 din, and Secacah,
 62 And Nibshan, and the city of Salt, and
 b En-gedi: six cities with their villages.
 63 As for the Jebusites the inhabitants of Je-
 rusalem, the children of Judah ^c could not drive
 them out: but the Jebusites dwell with the chil-
 dren of Judah at ^d Jerusalem unto this day.

C H A P. XVI.

1 The general borders of the sons of Joseph. 5 The
 border of the inheritance of Ephraim. 10 The
 Canaanites not conquered.

• That is, Ephraim and his children, Chap. 17. 1.
 a Gen. 28.
 b Judg. 1.
 c 2 Sam.
 d 16. 16.
 e 1 Chron.
 f 27. 33.
 g Num. 32.
 h 1 Chron.
 i 7. 33.
 j Chap. 10.
 k 33. 1 Kings
 l 9. 15.

AND the lot of the children of ^{*} Joseph fell
 from Jordan by Jericho, unto the water of
 Jericho on the east, to the wilderness that goeth
 up from Jericho throughout mount Beth-el,
 2 And goeth out from ^a Beth-el to ^b Luz, and
 passeth along unto the borders of ^c Archi to ^d
 Ataroth,
 3 And goeth down west-ward to the coast of
 e Japhleti, unto the coast of Beth-horon the nether,
 and to ^f Gezer: and the goings out thereof are
 at the sea.
 4 So the children of Joseph, Manasseh and
 Ephraim, took their inheritance.
 5 ¶ And the border of the children of E-
 phraim, according to their families, was *thus*: even
 the border of their inheritance on the east-side,
 was Ataroth-addar, unto Beth-horon the upper.
 6 And the border went out toward the sea, to
 g Michmethah on the north-side, and the border
 went about east-ward unto Taanath-shiloh, and
 passed by it on the east to Janohah:
 7 And it went down from Janohah, to Ata-

nocho: eleven cities with their villages: and Kirjath-baal, &c.
 Dr Wall observes, these cities were doubtless in the Hebrew copy
 of the Septuagint; and St Jerom thinks, they may have been om-
 itted by the ancient Jews, out of malice to Christianity, because
 the Bethlehem-Ephratah (the place of Christ's nativity) is one of these
 cities. Kennicott.

62. The city of Salt.] Some take this to be Zoar, the little city
 into which Lot escaped, at the destruction of Sodom; called the
 city of Salt, either because it stood near the Salt-sea, or because
 Lot's wife was, in its neighbourhood, turned into a pillar of salt.
 Patrick.

63. The children of Judah could not drive them out,] Because
 of their unbelief, as Christ could do no mighty work—because of
 the peoples unbelief, Mark 6. 5, 6. Mat. 13. 58. and because of
 their sloth, and cowardice, and wickedness, whereby they forfeit-
 ed Gods help, and then they must needs be impotent.

A N N O T A T I O N S on CHAP. XVI.

Ver. 1. The lot of the children of Joseph;] That is, of the
 tribe of Ephraim, and that half of the tribe of Manasseh which had
 as yet received no inheritance. The Divine Providence is here very
 remarkable in ordering their lot to fall next to that of Judah; for
 as he had the prerogative of being made chief of all Jacob's children,
 so his descendants are considered before any other tribe, Judah ex-

roth, and to ^b Naarath, and came to Jericho, and
 went out at Jordan.

8 The border went out from ¹ Tappuah west-
 ward unto the ² river Kanah: and the goings
 out thereof were at the sea. This is the inher-
 itance of the tribe of the children of Ephraim
 by their families.

9 And the ¹ separate cities for the children of
 Ephraim were among the inheritance of the chil-
 dren of Manasseh, all the cities with their vil-
 lages.

10 And they ^m drove not out the Canaanites
 that dwelt in Gezer: but the Canaanites dwell
 among the Ephraimites unto this day, and serve
 under tribute.

C H A P. XVII.

1 The lot of Manasseh: 7 His coast. 12 The Ca-
 naanites not driven out. 14 The children of Jo-
 seph obtain another lot.

T H E R E was also ^a a lot for the tribe of Ma-
 nasseh; (for he was the ^b first-born of
 Joseph) to wit, for ^c Machir the first-born of
 Manasseh the father of Gilead: because he was
 d a man of war, therefore he had ^e Gilead and
 f Bashan.

2 There was also a lot for the ^g rest of the
 children of Manasseh by their families; for the
 children of Abiezer, and for the children of
 Helek, and for the children of Afriel, and for the
 children of Shechem, and for the children of
 Hephher, and for the children of Shemida: these
 were the male-children of Manasseh the son of
 Joseph by their families.

3 ¶ But ^h Zelophehad the son of Hephher, the

cepted, from whom the great Messiah was to descend. Patrick.

2. From Beth-el to Luz;] Or, From Bethel-luzab, as the Sep-
 tuagint here joins the words; for Beth-el was antiently called Luz,
 Gen. 28. 19. and 48. 3. though some think this was another
 Luz, spoken of Judg. 1. 26. Others make Bethel and Luz two
 neighbouring towns, which afterwards, being more built and inhabit-
 ed, became one, as oft hath happened.

3. Gezer.] This was one of the Levitical cities in the tribe of
 Ephraim, and probably the same with that called by Josephus, Gazara.

A N N O T A T I O N S on CHAP. XVII.

Ver. 1. There was also a lot for the tribe of Manasseh;] That
 is, for the half tribe of it, which had yet received no inheritance.

For he was the first-born of Joseph.] The particle *we* here
 render *for*, should have been translated *though*; and then the sense
 will be, that the lot of Manasseh did not come up till after that of
 Ephraim, though he was the first-born. Hence we see that the
 words of Jacob were literally fulfilled, that Ephraim should be be-
 fore Manasseh, Gen. 48. 19, 20. Patrick.

Because he was a man of war, therefore he had Gilead and
 Bashan;] i. e. Part of these countries; for part of them was also
 given to the Reubenites and Gadites, chap. 13. 25. They were
 allotted to him and his posterity, because this was a frontier coun-
 try, and therefore required such valiant persons to defend it.

Before **CHRIST** 1444. son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren: therefore according to the [†] commandment of the LORD, he gave them an inheritance among the brethren of their father.

5 And there fell ^{*} ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan.

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Ather to ^{*} Michmethah, that lieth before Shechem, and the border went along on the right hand, unto the inhabitants of En-tappuah.

8 Now Manasseh had the land of [†] Tappuah: but Tappuah on the border of Manasseh belonged to the children of Ephraim.

9 And the coast descended unto the ^{*} river Kanah, south-ward of the river: these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north-side of the river, and the outgoings of it were at the sea.

10 South-ward it was Ephraim's, and north-ward it was Manasseh's, and the sea is his border, and they met together in Ather on the north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Ather, ^m Beth-shean and her towns, and ⁿ Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of ^o En-dor and her towns, and the inhabitants of ^p Taanach and her towns, and the inhabitants of ^q Megiddo and her towns, even three countries.

12 Yet the children of Manasseh ^r could not drive out the inhabitants of those cities, but the Canaanites would dwell in that land.

13 Yet it came to pass when the children of Israel were ^r waxen strong, that they put the Canaanites to ^r tribute; but did not [†] utterly drive them out.

14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a ^u great people, forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, If ^x thou be a great people, then get thee up to the wood-country, and cut down for thyself there in the land of the Perizzites, and of the ^{*} giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley, have ^y chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of ^z Jezreel.

17 And Joshua spake unto the house of Joseph, even to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only.

18 But the mountain shall be thine, for it is a wood: and thou ^a shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

CHAP. XVIII.

1 The tabernacle is set up at Shiloh. 2 The remainder of the land is described, and divided into seven parts: 10 Joshua divideth it by lot. 11 The lot and border of Benjamin: 21 Their cities.

AND the whole congregation of the children of Israel assembled together at ^a Shiloh, and set up the ^b tabernacle of the congregation there, and the land was subdued before them.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, ^c How long are you slack to go to possess the land which the LORD God of your fathers hath given you?

4 Give out from among you three men, for each tribe: and I will send them, and they shall rise, and [†] go through the land, and ^d describe it ac-

ANNOTATIONS on CHAP. XVIII.

Ver. 1. *Shiloh*:] A place in the tribe of Ephraim, near Jerusalem.

And set up the tabernacle of the congregation there.] Hither it was removed from Gilgal, partly for the honour and conveniency of Joshua, that he being of the tribe of Ephraim, and seating himself there, might have the opportunity of consulting with God as oft as he desired and needed; and partly for the conveniency of all the tribes, that, being in the heart and center of them, they might more easily resort to it from all places. Here the tabernacle continued for above 300 years, even till Samuel's days, 1 Sam. 1. 3.

2. Seven tribes which had not yet received their inheritance.]

Before CHRIST shall come again to me.

1444. 5 And they shall divide it into seven parts: ^e Judah shall abide in their coast on the ^f south, and the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here ^g before the LORD our God.

7 But the Levites have ^h no part among you, for the ⁱ priesthood of the LORD is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go, and walk through the land, and describe it, and come again to me, that I may here cast lots ^k for you before the LORD in Shiloh.

9 And the men went, and passed through the land, and described it by cities, into seven parts, in a book, and came again to Joshua to the host ^k at Shiloh.

10 ¶ And Joshua ⁱ cast lots for them in Shiloh, before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin ^m came up according to their families: and the coast of their lot came forth ⁿ between the children of Judah, and the children of Joseph.

12 And their border on the north-side was from Jordan, and the border went up to the side of Jericho, on the north-side; and went up through the mountains west-ward, and the goings out thereof were at the wilderness of ^o Beth-aven.

13 And the border went over from thence toward Luz, to the side of ^p Luz (which is Beth-el) south-ward, and the border descended to ^q Ataroth-adar, near the hill that *lieth* on the south-side of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea south-ward; from the hill that *lieth* before Beth-horon south-ward: and the goings out thereof were at Kirjath-baal (which is Kirjath-jearim) a city of the children of Judah: this *was* the west-quarter.

15 And the south-quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of ^r Nephtoa.

16 And the border came down to the end of the mountain that *lieth* before the valley of the son of ^s Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom; to the side of Jebusi on the south, and descended to ^t En-rogel,

17 And was drawn from the north, and went forth to ^u En-themesh, and went forth toward ^x Geliloth, which is over against the going up of ^y Adummim, and descended to the stone of ^z Bo-han the son of Reuben,

18 And passed along toward the side over against ^a Arabah north-ward, and went down unto Arabah.

19 And the border passed along to the side of ^b Beth-hoglah north-ward: and the outgoings of the border were at the north-bay ^c of the salt-sea, at the south-end of Jordan: This *was* the south-coast.

20 And Jordan was the border of it on the east-side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho, and Beth-hoglah, and the ^d valley of Keziz,

22 And ^e Beth-arabah, and ^f Zemaraim, and Beth-el,

23 And Avim, and Parah, and ^g Ophrah,

24 And Chephar-haammonai, and Ophni, and ^h Gaba: twelve cities with their villages.

25 ⁱ Gibeon, and ^j Ramah, and ^k Beeroth, 26 And ^l Mizpeh, and ^m Chephirah, and Mōzah.

27 And Rekem, and Irpeel, and Taralah,

No lot had been drawn for them in Gilgal. The reason perhaps was, because the tribes of the house of Joseph were not satisfied with the division begun there, which induced Joshua to stop his proceedings, till he had made a more accurate survey of the whole country: in order to which God removed him to Shiloh, which being situated near the middle of the country, the task might be more easily performed. *Patrick.*

5. *Judah shall abide in their coast,—and—Joseph, &c.]* Notwithstanding this new survey, the tribes were still to remain undisturbed in their possessions, unless it should be found that they had more or less land than was necessary.

10. *Joshua cast lots for them, &c.]* Masius, in his comment on Joshua, observes, that as Jacob and Moses foretold the very soil and situation of every particular country that should fall to each tribe, so, on this division by lot, it accordingly came to pass. To Judah fell a country abounding with vines and pasture-grounds, *Gen. 49.*

11. To Asher, one plenteous in oil, iron and brass, *Deut. 33. 24.* To Naphtali, one extending from the west to the south of Judea, *ibid.* To Benjamin, one, in which the temple was afterwards built. Zebulun and Issachar had plenty of sea-ports. Ephraim and Manasseh had a land stored with precious fruits. Simeon and Levi had no particular countries; the former having a portion with Judah, and the other being interspersed among the several tribes. Hence we cannot but acknowledge the Divine inspiration in these predictions, and the Divine direction in these lots.

11. *And the coast of their lot came forth between the children of Judah and the children of Joseph:]* Wherein we see the wisdom of Divine Providence, this being the only place in which that prophecy, *Deut. 33. 12.* could have been accomplished.

24. *Gaba.]* This city was the birth-place of Saul, and thence called *Gibeon of Saul*, *1 Sam. 10. 26.*

Before CHRIST 1444. 12 Sam. 11. 14. 2 Sam. 5. 8. Acts 17. 36.

28 And ¹ Zelah, Eleph, and ² Jebusi, (which is Jerusalem) Gibeath, and Kirjath: fourteen cities with their villages. This is the inheritance of the children of Benjamin ^a according to their families.

C H A P. XIX.

1 The lot of Simeon, 10 of Zebulun, 17 of Issachar, 24 of Asher, 32 of Naphtali, 40 of Dan. 49 The children of Israel gave an inheritance to Joshua.

AND the second lot ^a came forth to Simeon, even for the tribe of the children of Simeon, according to their families: and their inheritance was ^b within the inheritance of the children of Judah.

2 And they had in their inheritance, ^c Beer-sheba, and Sheba, and ^d Moladah,

3 And ^e Hazor-shual, and ^f Balah, and Azem,

4 And ^g Eltolad, and Bethul, and ^h Hormah;

5 And ⁱ Ziklag, and ^k Beth-markaboth, and Hazar-fusah,

6 And ^l Beth-lebaoth, and Sharuhah: thirteen cities and their villages.

7 ^m Ain, ⁿ Remmon, and ^o Ether, and ^p Aphan: four cities and their villages.

8 And all the villages that were round about these cities, to ^q Baalath-beer, ^r Ramath of the south. This is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah, was the inheritance of the children of Simeon: for the part of the children of Judah was ^s too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the ^t third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid.

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before ^u Jokneam,

12 And turned from Sarid eastward, toward the sun-rising, unto the border of ^v Chisloth-tabor, and then goeth out to ^w Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah.

14 And the border compasseth it on the

north-side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el.

15 And Kattath, and ^x Nahallal, and ^y Shimon, and Idalah, and ^z Beth-lehem: twelve cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ And the fourth lot came out to Issachar, for the children of Issachar, according to their families.

18 And their border was toward ^a Jezreel, and Chesulloth, and ^b Shunem,

19 And Hapharaim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and ^c En-gannim, and En-haddah, and Beth-pazzez.

22 And the coast reacheth to ^d Tabor, and Shahazimah, and ^e Beth-shemesh, and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar, according to their families; the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher, according to their families.

25 And their border was ^f Helkath, and Hali, and Beten, and Achihaph,

26 And Alammelech, and Amad, and Milheal; and reacheth to ^g Carmel ^h westward, and to ⁱ Shihor-libnath,

27 And turneth toward the sun-rising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north-side of Beth-emek, and Neiel, and goeth out to ^j Cabul on the left hand,

28 And ^k Hebron, and Rehob, and Hammon, and ^l Kanah, even unto ^m great Zidon:

29 And then the coast turneth to Ramah, and to the strong city ⁿ Tyre, and the coast turneth to Hofah: and the outgoings thereof are at the sea from the coast to ^o Achzib.

30 Ummah also, and ^p Aphek, and Rehob: twenty and two cities with their villages.

31 This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali: even for the children of Naphtali, according to their families.

in Judah, thence called Bethlehem-Judah, but another.

[Twelve cities with their villages.] There are more numbered here; but the rest either were not cities properly so called, having villages under their jurisdiction; or were not within this tribe, but only bordering upon it, and belonging to other tribes, which is evident of some of them, and may well be presumed of others.

29. The strong city Tyre.] This was not the Tyre so famous afterwards, that city not being then built, but another not far from Sidon.

ANNOTATIONS ON CHAP. XIX.

Ver. 2. Beer-sheba, and Sheba;] Or, or Sheba; i. e. otherways so called: for that Beer-sheba and Sheba were one and the same city, is manifest, both from ver. 6. where all the cities are reckoned to be but thirteen; and from 1 Chron. 4. 28. where Simeon's cities are enumerated, and Sheba omitted as superfluous.

15. Beth-lehem:] Not that where Christ was born, which was

Before 33 And their coast was from Heleph, from
CHRIST Allon to Zaanannim, and Adami, Nekeb, and
1444. Jabneel unto Lakum: and the ^r outgoings there-
of were at Jordan.

34 And *then* the coast turneth west-ward to
Aznoth-tabor, and goeth out from thence to
Hukkok, and reacheth to Zebulun on the south-
side, and reacheth to Asher on the west-side, and
to Judah upon Jordan toward the sun-rising.

35 And the fenced cities *are* Ziddim, Zer, and
Hammath, Rakkath, and Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and
Beth-anath, and Beth-themesh: nineteen cities
with their villages.

39 This *is* the inheritance of the tribe of the
children of Naphtali according to their families,
the cities and their villages.

40 ¶ And the seventh lot came out for the
tribe of the children of Dan, according to their
families.

41 And the coast of their inheritance was ^{*}
Zorah, and Eshtaol, and Ir-themesh,

42 And Shaalabbin, and Ajalon, and Jeth-
lah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Ba-
alath,

45 And Jehud, and Bene-berak, and Gath-
rimmon,

46 And Mc-jarkon, and Rakkon, with the
border ^{*} before Japho.

47 And the coast of the children of Dan went
out ^c too little for them: therefore the children
of Dan went up to fight against Leshem, and
took it, and smote it with the [†] edge of the
sword, and possessed it, and dwelt therein, and
called Leshem, ^d Dan, after the name of Dan
their father.

48 This *is* the inheritance of the tribe of the
children of Dan according to their families, these
cities with their villages.

49 ¶ When they had made an end of dividing
the land for inheritance by their coasts, the chil-
dren of Israel gave an inheritance to Joshua the
son of Nun, ^{*} among them:

^{*} Heb. in
the midst of
them.

34. *Judah upon Jordan toward the sun-rising.*] It was not
near Judah, there being several tribes between them. The mean-
ing is, that this tribe had a communication with that of Judah, by
means of the river Jordan.

47. *The coast of the children of Dan went out too little for
them.*] The Hebrew runs thus: *The coast of the children of Dan
went out from them:* i. e. they were dispossessed of great part of it
by the Amorites, who forced them to abandon the valley, and retire
to the mountains, *Judg. 1. 34. Patrick.*

49. *The children of Israel gave an inheritance, &c.*] How con-
spicuous is the modesty of this great man! He was content to stay
for his inheritance till all the land was divided, and to receive his
portion as a gift from those he had before settled in the promised
land. *Patrick.*

50 According to the [†] word of the LORD,
they gave him the city which he asked, *even*
Timnath-herah in mount Ephraim: and he built
the city, and dwelt therein.

51 ^{*} These *are* the inheritances which Eleazar
the priest, and Joshua the son of Nun, and the
heads of the fathers of the tribes of the children
of Israel, divided for an inheritance by lot, in
Shiloh before the LORD at the door of the taber-
nacle of the congregation: so they made an end
of dividing the country.

CHAP. XX.

1 God commandeth, 7 and the children of Israel ap-
point the six cities of refuge.

THE LORD also spake unto Joshua, say-
ing,

2 Speak to the children of Israel, saying, Ap-
point out for you cities of refuge, whereof I
spake unto you ^b by the hand of Moses:

3 That the slayer that killeth any person ^{*} un-
awares and unwittingly, may flee thither: and
they shall be your refuge from the avenger of
blood.

4 And when he that doth flee unto one of
those cities, shall ^c stand at the entering of the
gate of the city, and shall declare his cause in the
ears of the elders of that city, they shall [†] take
him into the city unto them, and give him a
place that he may dwell among them.

5 And if the avenger of blood pursue after
him, then they shall not deliver the slayer up in-
to his hand: because he smote his neighbour un-
wittingly, and hated him not before-time.

6 And he shall dwell in that city, until he
stand before the congregation for judgment, and
until the death of the high-priest that shall be
in those days: then shall the slayer return and
come unto his own city, and unto his own house,
unto the city from whence he fled.

7 ¶ And they ^{*} appointed ^c Kedesh in Galilee
in mount Naphtali, and Shechem in mount
Ephraim, and Kirjath-arba (which *is* Hebron)
in the ^{*} mountain of Judah.

8 And

ANNOTATIONS on CHAP. XX.

Ver. 1. *The Lord—spake unto Joshua,*] From the tabernacle;
at the door of which he, Eleazar, and the princes, had been mak-
ing a division of the land *Patrick.*

2. *Appoint out for you cities of refuge.*] It was now a proper
time for putting in execution this command of Moses, as they were
now all met together to receive their respective portions of land.

7. *Kedesh in Galilee,—Shechem in mount Ephraim,—Kirjath-
arba (which is Hebron) in the mountain of Judah.*] These
three cities were all situated on eminences, so that they might
be seen at a great distance, and, being dispersed in several parts of
the country, every one might enjoy the benefit of one or other of
them:

Before CHRIST 1444.
 8 And on the other side Jordan by Jericho east-ward, they assigned ^a Bezer in the wilderness upon the plain, out of the tribe of Reuben, and ^b Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person unawares, might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

CHAP. XXI.

1 Eight and forty cities given by lot out of the other tribes unto the Levites. 43 God gave the land, and rest to the Israelites, according to his promise.

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the ^a heads of the fathers of the tribes of the children of Israel. 2 And they spake unto them at ^b Shiloh in the land of Canaan, saying, The LORD commanded by the ^c hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel ^d gave unto the Levites out of their inheritance at the ^e commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the ^f Kohathites: and the children of Aaron the priest, ^g which were of the Levites, had ^h by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, ⁱ thirteen cities.

5 And the rest of the children of Kohath had by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ^j ten cities.

6 And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, ^k thirteen cities.

7 The children of Merari by their families, had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, ^l twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their ^m suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name,

10 Which the children of Aaron being of the families of the Kohathites, who were of the children of Levi, had: (for theirs was the first lot)

11 And they gave them the city of ⁿ Arba the father of Anak (which city is Hebron) in the hill-country of Judah, with the suburbs thereof round about it.

12 But the ^o fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh, for his possession.

13 ¶ Thus they gave to the children of Aaron the priest, Hebron with her suburbs, to be a city of refuge for the slayer, and ^p Libnah with her suburbs,

14 And ^q Jattir with her suburbs, and ^r Estemoa with her suburbs,

15 And ^s Holon with her suburbs, and ^t Debir with her suburbs,

16 And ^u Ain with her suburbs, and ^v Juttah with her suburbs, and ^w Beth-shemesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin, ^x Gibbeon with her suburbs, ^y Geba with her suburbs,

18 ^z Anathoth with her suburbs, and Almon with her suburbs: four cities.

19 All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites, which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs in mount Ephraim, to be a city of refuge for the slayer; and ^{aa} Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: four cities.

23 And out of the tribe of Dan, ^{ab} Eltekei with her suburbs, ^{ac} Gibbethon with her suburbs,

24 ^{ad} Aijalon with her suburbs, ^{ae} Gath-rimmon with her suburbs: four cities.

25 And out of the half-tribe of Manasseh, ^{af} Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities were ten with their suburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon of the families of the Levites, out of the other half-tribe of Manasseh, they gave Golan in Bashan

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1 Gen. 23.
2. & 35.
27. Chap.
15. 13.

mi Numb.
35. 5.
Chap. 14.
14. 1 Chr.
6. 56.

n Chap. 10.
29.

o Chap. 15.
43. 1 Sam.
20. 27.
p 1 Sam.
30. 28.

q Jer. 48.
21. 1 Chr.
6. 58.
r Chap. 10.
38. Judg.
1. 11.

s 1 Chron.
6. 59.
Num. 34.
12. Chap.
15. 32.

t Chap. 15.
55.
u 2 Kings
14. 11.
x Chap. 19.
25.

y 1 Sam.
13. 3.
z Jer. 1. 1.
aa Judg. 1.
29. 1 Kin.
9. 15.

ab Chap. 19.
44.
ac Chap. 19.
44. 1 Kin.
15. 27.

ad Chap. 19.
44. Judg.
1. 35.
ae Chron.
28. 18.

af Chap. 19.
45. 1 Chr.
6. 69.
f Chap. 17.
12.

them: for Kedesh was in the north, Hebron in the south, and Shechem between both. Patrick.

8. Bezer in the wilderness.—Ramoth in Gilead,—and Golan in Bashan.] These cities were assigned by Moses before he died, Deut. 4. 43. but had not their privileges till now. Patrick.

ANNOTATIONS on CHAP. XXI.

Ver. 4. The lot came out for the families of the Kohathites.] Af-

ter cities were appointed for the priests and Levites, they were divided by lot among the several families; and the first lot came out for the noblest family of the tribe of Levi; for Moses and Aaron were descended from Kohath. Patrick.

25. Gath-rimmon.] The Hebrew scribe has erroneously set down two Gath-rimmons: instead of that word here, it should probably be Jebatha, as in the Septuagint.

Before CHRIST 1444. with her suburbs, *to be a city of refuge for the slayer*: and Beetherah with her suburbs: two cities.

28 And out of the tribe of Issachar, ^a Kithon with her suburbs, ^b Dabareh with her suburbs, 29 ^c Jarmuth with her suburbs, ^d En-gannim with her suburbs: four cities.

30 And out of the tribe of Asher, Misaal with her suburbs, ^e Abdon with her suburbs,

31 ^f Helkath with her suburbs, and ^g Rehob with her suburbs: four cities.

32 And out of the tribe of Naphtali, ^h Kedesh in Galilee with her suburbs, *to be a city of refuge for the slayer*: and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari the ⁱ rest of the Levites, out of the tribe of Zebulun, ^j Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, ^k Nahalal with her suburbs: four cities.

36 And out of the tribe of Reuben, ^l Bozer with her suburbs, and ^m Jahazah with her suburbs.

37 ⁿ Kedemoth with her suburbs, and ^o Mephaath with her suburbs: four cities.

38 And out of the tribe of Gad, ^p Ramoth in Gilead with her suburbs, *to be a city of refuge for the slayer*: and ^q Mahanaim with her suburbs,

39 ^r Heshbon with her suburbs, ^s Jazer with her suburbs: four cities in all.

40 So all the cities for the children of Merari, by their families, which were remaining of the families of the Levites, *were* by their lot, twelve cities.

41 All the cities of the Levites ^t within the possession of the children of Israel, *were* forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them: *thus were* all these cities.

43 ¶ And the LORD ^u gave unto Israel all the land which he swore to give unto their fathers: and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about,

according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 There failed not ought of any good thing which the LORD had spoken unto the house of Israel: all came to pass.

CHAP. XXII.

1 The two tribes and half with a blessing are sent home: 10 They build the altar of testimony, in their journey: 11 The Israelites are offended thereat: 21 They give them good satisfaction.

THEN ^a Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, Ye have ^b kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you.

3 Ye have ^c not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get ye unto ^d your tents, and unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.

5 But ^e take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to ^f love the LORD your God, and to walk in ^g all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

6 So Joshua ^h blessed them, and sent them away: and they went unto their tents.

7 ¶ Now to the ⁱ one half of the tribe of Manasseh Moses had given *possession* in Bashan: but unto the ^j other half thereof gave Joshua among their brethren on this side Jordan west-ward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much

36, 37. *Out of the tribe, &c.*] These two verses were originally entirely omitted in the Masora; though, without them, neither the twelve cities of the Merarites in particular, nor the forty-eight Levitical cities in general, nor the six cities of refuge, can be made up. The Jews in their late editions have inserted these two verses; and it is probable they would in more places fill up the sense of some more texts out of the Septuagint, if that could be done without acknowledging the imperfection of the Masora. Wall.

43. *The Lord gave unto Israel all the land which he swore to give unto their fathers:*] He gave them a right to the whole country, which was accordingly divided among them by lot, and he put them into the actual possession of the greatest part of it. This was exactly conformable to his promise; for, they not being numerous enough to people the whole country at their first coming into

it, he never intended to expel the old inhabitants at once, but by degrees. *Exod. 23. 29. Patrick.*

ANNOTATIONS on CHAP. XXII.

Ver. 1. *Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh.*] The war being ended, Joshua called the two tribes and a half, who had accompanied their brethren as auxiliaries from their possessions on the other side Jordan, and gave them an honourable dismissal. *Patrick.*

4. *Return—unto your tents.*] He calls their houses tents, being a common word used for a long time in the wilderness, to signify their habitations.

8. *Return with much riches, &c.*] Take a friendly leave of your

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cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

9 ¶ And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of ^h Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto [†] the borders of Jordan, that are in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh built there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israel ^m heard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard of it, the whole congregation of the children of Israel ^a gathered themselves together at Shiloh, to go up to ^o war against them.

13 And the children of Israel ^p sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh into the land of Gilead, ^q Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each chief house a prince, throughout all the tribes of Israel, and each one was an head of the house of their fathers, among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the

half-tribe of Manasseh unto the land of Gilead, and they spake with them, saying,

16 Thus saith the ^r whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might ^s rebel this day against the LORD?

17 Is the iniquity of ^t Peor too little for us, from which we are not cleansed until this day, (although there was a plague in the congregation of the LORD)

18 But that ye must turn away this day from following the LORD? and it will be, seeing ye rebel to day against the LORD, that to ^u morrow he will be wroth with the ^v whole congregation of Israel.

19 Notwithstanding if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD; wherein the LORDS tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar, beside the altar of the LORD our God:

20 Did not ^z Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, answered and said unto the heads of the thousands of Israel,

22 The LORD ^b God of gods, the LORD God of gods, he ^c knoweth, and Israel he shall know, if it be in ^d rebellion, or if in transgression against the LORD, (save us not unto this day)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon

Before
CHRIST
1444.

1 Cor. 1.
10. Phil.
1. 27.
3. Ver. 10,
26.
1 Sam. 15.
23.
1 Num. 25.
3. 4. Deut.
4. 3. Ezra.
9. 13, 14.

11 Ver. 24.
11a. 22. 13.
Mat. 6. 34.
1 Cor. 15.

11 Chap. 7.

11 Chap. 7.

11, 6c.

1 Cor. 10.

6c.

11 Prov. 18.

13. & 25.

12. Acts

11. 4.

1 Pet. 3.

15. James

1. 19, 20.

1. Deut. 10.

17. Phil.

83. 1.

1 Tim. 6.

15. 16.

Rev. 19.

16.

11 Chap. 3.

10. Heb.

4. 13.

1 Ver. 16.

your brethren; and, laden with the spoils you have gotten in Canaan, return to the land of your inheritance, and let those who stayed on the other side Jordan, to defend your wives, your children, and your cattle, share with you in the spoil you have taken.

Josephus, in the speech which he introduces Joshua making to the Reubenites, &c. at their parting, concludes thus:—"I pray you, let no distance of place set limits to our friendship. The interposition of rivers must never divide our affections; for, on which bank soever we reside, we are all Hebrews still. Abraham was the common father of us all, let our abode be where it will. It was from one and the same God that all our forefathers received their being; and that God we are all to worship, according to the ordinances and institutions left us by Moses. So long as we stand firm to that religion, we may be sure of the favour and protection of that God for our comfort: but, whenever you follow after strange gods, the God of your fathers will cut you off." *Jewish Antiquit lib. 5.*

10. A great altar to see to:] A large and lofty altar, that might be seen at a great distance.

12. When the children of Israel heard of it, &c.] They considered it as intended for sacrifice, and consequently that they were going to abandon the true religion, which required them to worship the Lord alone, and in no other place than that which he himself had chosen. *Patrick.*

13. The children of Israel sent unto the children of Reuben, &c.] Their zeal did not transport them so far as to fall upon their brethren before they were convinced of the truth of their apostasy, and therefore they previously sent a deputation to know the reason for their building such an altar.

16. Thus saith the whole congregation, &c.] The representatives of the whole people of Israel, in whose name this embassy was sent.

17. Although there was a plague in the congregation of the Lord,] Which cut off 24,000; *Numb. xxv. 9.*

19. If the land of your possession be unclean.] They imagined the Reubenites, &c. might think their land less holy for want of an altar, and such a token of the Divine Presence as there was in the tabernacle; for an opinion universally prevailed among the ancients, that those countries wherein no place was set apart for the worship of God were unhalloed and unclean. *Patrick.*

Then pass ye over unto the land of the possession of the Lord.] Out of zeal for God's service they were desirous rather to give up some of their own possessions, than have their brethren fall from their religion. *Patrick.*

22. The Lord God of gods, the Lord God of gods:] This repetition is intended to signify, that they owned no other God but him whom their forefathers worshipped, by what name soever he was called,

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CHRIST
1444.

† Heb. out
of care,
Gen. 18.
29. Pſal.
44 1. 2 Cor.
12. 14.
* Heb. to-
morrow,
Ver. 18.
† 1 Sam.
26. 19.
2 Sam. 20.
2. 1 Kin.
22. 16.
Neh. 2. 20.
f Ver. 10.
16. John
7. 24.
g Gen. 31.
48. Ver.
34. Chap.
24. 27.

† Heb. it
was good in
their eyes,
Ver. 33.
2 Sam. 25.
32. 33.
Prov. 15.
2. Acts 11.
18.
b Lev. 26.
21. 12.
2 Chron.
25. 2.
* Heb. them
ye delivered,
Gen. 4. 7.
Iſa. 59. 1,
2.

burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the LORD himself require it; 24 And if we have not rather done it † for fear of this thing, saying, * In time to come your children might speak unto our children, saying, What have you to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you; ye children of Reuben, and children of Gad, ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, † not for burnt-offering, nor for sacrifice:

27 But that it may be † a witness between us and you, and our generations after us, that we might do the service of the LORD before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings, that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should so say to us, or to our generations in time to come, that we may say again, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices, but it is a witness between us and you.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the LORD our God that is before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which were with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, † it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: * now ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the chil-

dren of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and † brought them word again.

33 And the thing pleased the children of Israel, and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad, called the altar * Ed: for it shall be a witness between us, that † the LORD is God.

CHAP. XXIII.

1 Joshua's exhortation before his death, 3 by former benefits, 5 by promises, 11 and by threatnings.

AND it came to pass, † a long time after that † the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age.

2 And Joshua † called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3 And ye have † seen all that † the LORD your God hath done unto all these nations, because of you; for the LORD your God is he that hath fought for you.

4 Behold, I have divided unto you by † lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 And the LORD your God, † he shall expel them from before you, and drive them from out of your sight, and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore † very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom, to the † right hand or to the left,

7 That ye † come not among these nations, these that remain amongst you, neither † make mention of the name of their gods, nor cause to † swear by them, neither serve them, nor bow your selves unto them:

8 But

ANNOTATIONS ON CHAP. XXIII.

Ver. 2. Joshua called for all Israel.] Joshua, finding the time of his death approaching, called a general assembly of the princes and magistrates, and as many of the common people as could be got together on this occasion, and, in a very tender and affectionate manner, exhorted them, in gratitude to the Great Disposer of all things, to a faithful observance of his laws; promising them all the happiness they could wish, in case they obeyed the Lord, and denouncing the greatest evils, if they turned their backs to his precepts. Stackhouse.

I am old and stricken in age.] He insinuates to them, that this

27. That we might do the service of the Lord before him:] Have the privilege to come and worship God at the tabernacle, and offer sacrifices.

31. This day we perceive that the Lord is among us, &c.] He was overjoyed when he found that the children of Reuben, &c. had not forsaken the God of their fathers.

34. The children of Reuben, and the children of Gad, called the altar Ed.] Instead of Ed, it should be thus rendered, called the altar, The altar of witness, &c. Several MSS supply a word at the end of the verse answering to be, which makes the sense more emphatical, and should be thus translated, The Lord He is God, Kennicott.

Before
CHRIST
1444.
Deut. 4.
& 10.
30. & 11.
22.
Acts 11. 27.
Lev. 26.
Deut. 32. 30.
Judg. 3. 31.
& 15. 15.
2 Sam. 23.
8.
Prov. 14.
14. Heb.
10. 39.
2 Pet. 1.
20. 21.

8 But ^a cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you, great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

10 ^a One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves, that ye love the LORD your God.

12 Else if ye do in any wise ^a go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty, that the LORD your God will no more drive out *any* of these nations from before you; but they shall be [†] snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And behold, this day I ^a am ^p going the way of all the earth, and ye know in all your hearts and in all your souls, that ^a not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

15 Therefore it shall come to pass, *that as* ^a all good things are come upon you which the LORD your God promised you: so shall the LORD bring upon you ^a all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them: then shall the anger of the LORD be kindled against you, and ye shall

perish quickly from off the good land which he hath given unto you.

CHAP. XXIV.

1 Joshua assembleth the tribes at Shechem. 2 A brief history of God's benefits from Terah. 14 He reneweth a covenant between them and God. 26 A stone the witness of the covenant. 29 Joshua's age, death, and burial. 32 Joseph's bones are buried. 33 Eleazar dieth.

AND Joshua gathered all the tribes of Israel to ^a Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers, and they presented themselves before God.

2 And Joshua said unto ^b all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the ^c flood in old time, *even* Terah the father of Abraham, and the father of Nachor: and they ^d served other gods:

3 And ^e I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and ^f multiplied his seed, and ^g gave him Isaac.

4 And I gave unto Isaac, ^h Jacob and Esau: and ⁱ I gave unto Esau mount Seir, to possess it; but ^j Jacob and his children went down into Egypt.

5 ^k I sent Moses also and Aaron, and I plagued Egypt, according to that which I did amongst them: and afterward I brought you out.

6 And I ^l brought your fathers out of Egypt: and you came unto the sea, and the Egyptians pursued after your fathers with chariots and horsemen unto the ^m Red sea.

7 And when they cried unto the LORD, he ⁿ put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in E-

in all probability, would be the last time he should be able to speak to them, in order to engage their attention more perfectly to what he was going to say. He was now in the hundred and tenth year of his age. Patrick.

ANNOTATIONS ON CHAP. XXIV.

Ver. 1. And Joshua gathered all the tribes of Israel, &c.] It is likely that Joshua, living longer than he expected when he made the foregoing speech to them, called the people together once more, to give them some farther advice before he died. The meaning of the words seems clearly to be,—That, when the men of all the tribes were assembled in and around Shechem, to receive the last commands of their victorious leader, he called the chiefs of all the tribes to him upon Gerizim; where they presented themselves before the Lord, and offered sacrifices on that mountain, which had been before consecrated by the law and the altar which Joshua himself had erected there between twenty and thirty years before. Kennicott.

To Shechem.] Or, Sychem, (called in the New Testament Sychar.) It stood in the narrow valley between mount Gerizim on the south, and Ebal on the north, being built at the foot of the former, and is now called Naplofa. Maundrell, p. 59.

2. On the other side of the flood.] It should be rendered, *the river*, as in the Septuagint, i. e. the river Euphrates.

In old time;] Long before they came from Ur of the Chaldees, Gen. 11. 31.

They served other gods.] It is agreed on all hands, that Terah was an idolater, and lived in the country where the worship of images is supposed to have had its origin; even Abraham himself is thought to have been bred up in the same way of worship. Patrick.

3. I took your father Abraham from the other side of the flood.] From that idolatrous country where he was born and educated. This is mentioned as a singular obligation on the Israelites to adhere unto God, who singled out the father of their families, so many ages since, to be his worshipper.

Throughout all the land of Canaan:] That is, from Charran to Shechem, (where the Israelites were now assembled;) thence to Beth el, and afterwards to the south of the land of Canaan.

4. Jacob and his children went down into Egypt.] They were forced to go down into Egypt, where they suffered a long and cruel bondage.

7. Your eyes have seen what I have done in Egypt.] Their elders,

Before
CHRIST

1427.

9 Num. 14.
24.
7 Num. 21.
33. Deut.
2. 32.

* That is,
Purposed,
Judg. 11.
25.

5 Num. 22.
5. Deut.

23. 4.

3 Chap. 1.
7. & 6. 1.
& 10. 1.

Exod. 23.
28. Deut.
7. 10.

2 Gen. 48.
23. Psa.
7. 12. &
44. 3. 6.

Hos. 1. 5.
J. Est. 8. 7.
Prov. 13.

21. Mat.
21. 18.

2 Chap. 11.
23. Deut.
8. 10. 11.

2 Ezra 9.
23. 13. 14.
27. Psa.

216. 8. 9.
b Gen. 17.

2. 2 Kings
29. 3.
c John 4.

23.
d Ezek. 20.
18. Ver.

23.
e Rom. 12.
2. Matt.

26. 33. 35.
Joh. 6. 68.
Gen. 6. 9.

gypt: and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan: and they fought with you: and I gave them into your hand, that ye might possess their land, and I destroyed them from before you.

9 Then Balak the son of Zippor king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam, therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites, and I delivered them into your hand.

12 And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites: but not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them: of the vineyards and oliveyards which ye planted not, do ye eat.

14 ¶ Now therefore, fear the LORD, and serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt: and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom you will serve, whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods.

17 For the LORD our God, he it is that brought us up, and our fathers out of the land of Egypt, from the house of bondage: and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the LORD, for he is our God.

19 And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God: he is a jealous God, he will not forgive your transgressions, nor your sins.

20 If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay, but we will serve the LORD.

22 And Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen you the LORD, to serve him. And they said, We are witnesses.

23 Now therefore put away (said he) the strange gods which are among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute, and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us: for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

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ders, to whom he now speaks, were all of them present, and saw with their own eyes this great and astonishing miracle. Patrick.

9. Balak the son of Zippor king of Moab arose and warred against Israel.] He did not actually draw out his forces to attack them, but he prepared them, with an intention to drive them from his coasts, if Balaam could have given him any hopes of success by cursing the people: Patrick.

12 I sent the hornet before you.] See notes on Exod. 23. 27, 28. and Deut. 7. 20.

14. Therefore fear the Lord;] i. e. Worship and serve him.

15. If it seem evil unto you to serve the Lord, &c.] He could not conceive that it was possible for them to turn atheists, and have no God at all; and he was unwilling to suppose they would prefer any god to him, who had not only so miraculously supported and defended them, but had now given them a land flowing with milk and honey. Patrick.

19. And Joshua said unto the people, Ye cannot serve the Lord.] What can be more absurd than first to find Joshua exhorting and pressing the people to serve the Lord, and afterwards to find him telling them, Ye cannot serve God? The improper insertion

of one small letter in the Hebrew makes all this contradiction. The genuine reading gives this translation; Ye shall not cease, or cease not to serve the Lord; and then the reason is most forcible and conclusive—Cease not to serve the Lord; for he is an holy God, &c. Kennicott.

23. Now therefore put away—the strange gods which are among you.] This is a sufficient evidence that Joshua was divinely inspired; for he saw the secret affection they had to idols. There was no idol worshipped publicly; but he knew that they had gods which they worshipped secretly in their closets. Patrick.

25. Joshua made a covenant with the people.] He renewed the solemn engagement they had before entered into in the time of Moses.

26. Set it up there under an oak that was by the sanctuary;] i. e. Near to the place where the ark and tabernacle then were: for though they were forbidden to plant a grove of trees near unto the altar, Deut. 16. 21. as the Gentiles did, yet they might for a time set up an altar, or the ark, near a great tree which had been planted there before.

30. And

Before CHRIST 1427. 28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the ^o servant of the LORD, died, being an hundred and ten years old.

30 And they buried him in the border of his inheritance in ^p Timnath-herah, which is in mount Ephraim, on the north-side of the hill of ^a Gaash.

31 And Israel served the LORD all the days of Joshua, and ^r all the days of the elders that over-lived Joshua, and which had known all the works

of the LORD, that he had done for Israel.

32 ¶ And the ^s bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of ^t Shechem, for an hundred pieces of silver; and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died, and they buried him in a hill that pertained to Phinhas his son, which was given him in mount Ephraim.

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Gen. 50. 15. Exod. 13. 19. Gen. 33. 18.

30. And the buried him in—Timnath-herah;] Called, in Judges 2. 9. Timnath heres, because of the image of the sun engraven on his sepulchre, in memory of that famous day when the sun stood still till he had completed his victory, chap. 10. Patrick.

32. The bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem.] This, perhaps, was one occasion for gathering this great assembly together, that they might the more solemnly deposite the bones of that eminent person in the portion of land which his father Jacob had given him, Gen. 48. 22. and which they thought more proper than the cave of Machpelah. It appears, that the bodies of the rest of the sons of

Jacob, from whom the twelve tribes descended, were also brought into Canaan to be interred, as Josephus relates, and St Stephen confirms, Acts 7. 16.

Joshua is generally supposed to be the author of this book; and it is expressly said, in the 26th verse of this chapter, that he wrote these words. It is indeed evident, that he did not write the five last verses, which were added by some sacred penman, probably Samuel; but it is no objection against his writing the rest of the book, which has been imputed to him by the united suffrages of all antiquity.

The BOOK of

J U D G E S.

CHAP. I.

1 The acts of Judah and Simeon. 4 Adoni-bezek justly requited. 8 Jerusalem taken. 10 Hebron taken. 11 Othniel bath Achish to wife for taking of Debir. 16 The Kenites dwell in Judah. 17 Hormah, Gaza, Askelon, and Ekron taken. 21 The acts of Benjamin. 22 Of the house of Joseph, who take Beth-el 27 Of Manasseh. 30 Of Zebulun. 31 Of Asher. 33 Of Naphtali.

NOW ^a after the death of Joshua, it came to pass, that the children of Israel ^b asked the LORD, saying, Who shall go up for us against the Canaanites first to fight against them?

2 And the LORD said, ^c Judah shall go up: behold, I have delivered the land into ^d his hand.

3 And Judah said unto ^e Simeon his brother, Come up with me into ^f my lot, that we may fight against the Canaanites, and I likewise will

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a Josh. 24. 29.

b Num. 27. 21. 1 Sam. 23. 9. 12.

c Chap. 20. 18.

d Gen. 49. 8.

e Psal. 72. 8. Dan. 7. 14. f Josh. 19. 1. g Psal. 2. 8.

ANNOTATIONS ON CHAP. I.

THE book of Judges contains the history of the Jewish people in the land of Canaan, under the administration of many illustrious persons raised up by God, on special occasions, from the death of Joshua till the time of making a king, to judge, that is, to rule the children of Israel, and to deliver them from their oppressions. It is generally supposed to have been written by Samuel, and to comprehend about 300 years.

Ver. 1. Now after the death of Joshua.] As we read of no person being appointed by Joshua to succeed him in the government, it is probable that every tribe was ruled by their own elders, who were their commanders in the war they made with the Canaanites; which government lasted about thirty years. Stackhouse.

2. Judah shall go up:] i. e. He shall attack the mountainous country, which was in the lot of his inheritance; according to the prophecy of Jacob, who, after comparing Judah to a lion's whelp, adds, From the prey, my son, thou art gone up, Gen. 49. 8. Patrick.

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g 2 Sam.
20. 11.
Dan. 12.
13.
h 1 Sam.
11. 8.

go with thee into ^a thy lot. So Simeon went with him.

4 And Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in ^b Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and ^c cut off his thumbs, and his great toes.

7 And Adoni-bezek said, ^d Threescore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: ^e as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 (Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.)

9 ¶ And ^f afterward the children of Judah ^g went down to fight against the Canaanites that dwelt in the mountain, and in the south, and in the valley.

10 And Judah went against the Canaanites that dwelt in Hebron, (now the name of Hebron before was Kirjath-arba) and they slew ^h Shehshai, and Ahiman, and Talmai.

11 And from thence he went against the inhabitants of Debir: (and the name of Debir before was Kirjath-sepher)

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, ⁱ to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz Calebs ^j younger brother took it; and he gave him Achsah his daughter to wife.

14 And it came to pass when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me ^k a blessing; for thou hast given me a south-land, give

me also springs of water. And Caleb gave her the upper springs, and the nether springs.

16 ¶ And the children of the ^l Kenite, Moses father in law, went up out of the city of palm-trees, with the children of Judah into the wilderness of Judah, which *lieth* in the south of Arad, and they went and dwelt among the people.

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited ^m Zephath, and utterly destroyed it: (and the name of the city was called ⁿ Hormah)

18 Also Judah took ^o Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof;

19 And ^p the LORD was with Judah, and he drave out *the inhabitants* of the mountain, but ^q could not drive out the inhabitants of the valley, because they had ^r chariots of iron.

20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the ^s three sons of Anak.

21 And the children of Benjamin did not drive out the Jebusites ^t that inhabited Jerusalem: but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Beth-el: and ^u the LORD was with them.

23 And the house of Joseph sent to ^v descry Beth-el: (now the name of the city before was ^w Luz).

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and ^x we will shew thee mercy.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword: but they let go the man and all his family.

26 And the man went into the land of the ^y Hittites, and built a city, and called the name thereof Luz; which ^z is the name thereof unto this day.

g Gen. 33.
11. Heb.
d. 7.

4. Bezek.] This city is supposed to have been near Bethlehem.
5. They found Adoni-bezek in Bezek.] He was king or lord of that place, as his name imports.

6. Cut off his thumbs and his great toes.] That he might be rendered incapable of making war for the future; being unable to handle arms from the loss of his thumbs, and to run swiftly from that of his great toes. In those days, to run swiftly was reckoned a notable quality in a great warrior.

7. As I have done, so God hath requited me.] He acknowledges the justice of his punishment, having inflicted the same on no less than seventy little kings or princes, whom he compelled to gather their meat, like dogs, under his table.

10. Judah went against the Canaanites that dwell in Hebron.] This shews that the old inhabitants were returned to this place, after it had been taken by Joshua, Josh. 10. 36.

Shehshai, and Ahiman, and Talmai.] These were the three sons of Anak, whom Caleb is said, Josh. 15. 14. to have driven from Hebron. But we hence learn, that he did not conquer it till after the death of Joshua.

11. From thence he went against the inhabitants of Debir.] Another city that had before been taken by Joshua in the beginning of the war; but while his army was employed at a distance, in reducing the other parts of the country, the Canaanites returned, and again took possession of the city.

19. But could not drive out, &c.] Because of their unbelief, whereby they doubted and distrusted God's power to destroy those who had chariots of iron, and so gave way to their own fear and sloth, whereby God was provoked to withdraw his helping hand from them, and so they were really made impotent, as they were unwilling.

24. Shew us, we pray thee, the entrance into the city:] Shew us the weakest part of the city, where it may be attacked with the greatest advantage. They had no reason to enquire the way to the gate, that being easy enough to be found.

26. The man went into the land of the Hittites.] Probably a colony of that people settled in Syria or Arabia.

Called the name thereof Luz.] Bochart thinks this place had its name from the great plenty of almonds growing there.

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Before CHRIST
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Joh. 17.
11, 12.
Joh. 21.
25.
Joh. 17.
12.
Joh. 17.
13.
† Heb. driv-
ing out the
drive them
out out.
1 Sam. 13.
5.
Joh. 16.
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Joh. 19.
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Joh. 19.
24.
† Gen. 49.
13. Joh.
19. 28.
Num. 13.
21.
† Psal. 106.
35.
Joh. 19.
38.
Joh. 19.
41. Chap.
41. 12.
1 Kings
4. 9.
† Heb. be-
came heavy.
Joh. 15.
3. 3.

27 ¶ Neither did Manasseh drive out the inhabitants of ^a Beth-shean and her towns, nor ¹ Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites ^k would dwell in that land.

28 And it came to pass when Israel was strong, that they put the Canaanites to ¹ tribute, and [†] did not utterly drive them out.

29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in ^m Gezer: but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of ^a Nahalol: but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did ^a Asher drive out the inhabitants of Accho, nor the inhabitants of ^p Zidon, nor of Ahlab, nor Achzib, nor Helbah, nor Aphik, nor of ^a Rehob:

32 But the Asherites ^r dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Nephtali drive out the inhabitants of ¹ Beth-she mesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless, the inhabitants of Beth-she mesh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley.

35 But the Amorites would dwell in ^t mount Heres in Aijalon, and ^u in Shaalbim: yet the hand of the house of Joseph ^v prevailed, so that they became tributaries.

36 And the coast of the Amorites was from the going up to ^x Akrabbim, from the rock, and upward.

CHAP. II.

1 An angel rebuketh the people at Bochim. 6 The wickedness of the new generation after Joshua:

14 Gods anger and pity towards them. 20 The Canaanites are left to prove Israel.

AND an ^a angel of the LORD came up from ^a Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I ^b swore unto your fathers; and I said, I will never break my covenant with you.

2 And ye shall make ^c no league with the inhabitants of this land, you shall ^d throw down their altars: but ye have not obeyed my voice; why have ye done this?

3 Wherefore I also said, ^e I will not drive them out from before you: but they shall be as ^f thorns in your ^g sides, and their ^h gods shall be a snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people ⁱ lift up their voice, and wept.

5 And they called the name of that place ^j Bochim: and they sacrificed there unto the LORD.

6 ¶ And when Joshua had ^k let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that out-lived Joshua, who had seen all the great works of the LORD, that he did for Israel.

8 And Joshua the son of Nun, the servant of the LORD, died, ^l being an hundred and ten years old.

9 And they buried him in the border of his inheritance in ^m Timnath-heres, in the mount of Ephraim, on the north-side of the hill Gaash.

10 And also all that generation were ⁿ gathered unto their fathers: and there arose another generation after them, which ^o knew not the LORD, nor yet the ^p works which he had done for Israel.

11 ¶ And the children of Israel did evil in the ^q sight of the LORD, and served Baalim:

Chap. 3. 1. Psal. 92. 5, 6. Gen. 38. 7. 2 Kings 20. 3.

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Or, mes-
senger,
Mal. 3. 2.
Exod. 14.
19. & 23.
20. & 33.
14. Joh.
5. 13, 14.
Judg. 6. 12.
& 13. 3.
Joh. 5. 9.
Gen. 24.
7. Exod.
6. 8.
Exod. 23.
32. & 34.
15. Deut.
7. 2.
2 Cor. 6.
14.
Deut. 12.
3.
Ver. 20.
Joh. 23.
13. 2 Chr.
15. 2.
Num. 33.
55.
Exod. 23.
33. & 34.
12. Deut.
7. 16.
Joh. 23.
13.
1 Sam. 7.
6. Extra
10. 1.
Prov. 17.
10.
That is,
Weeping,
Joh. 7. 26.
Joh. 24.
28.
Joh. 19.
50. & 24.
30.
Gen. 25.
8. & 49.
33.
Isa. 5.
12. Tit.
1. 16.
Exod. 1. 8.
2 Kings 20. 3.

36. The coast of the Amorites was from the going up to Akrabbim, from the rock, and upward.] Hence we see, that the Israelites suffered a great number of the old inhabitants to continue in Canaan; and it is remarkable, that some of them remained there till after our Saviour's time; for we find mention of the Gergasens, Mat. 8. 28. Patrick.

ANNOTATIONS ON CHAP. II.

Ver. 1. An angel of the Lord came up from Gilgal.] The Jews are generally of opinion, that by this angel we are to understand a prophet, who was sent by God as a messenger, which the word imports. But certainly the person who here reproves the Israelites was something more than a created angel; for who but God can speak in this style, *I made you to go out of Egypt*? No prophet, nor any created angel, would have ventured to have used so bold an expression: and therefore Christian interpreters have suf-

ficient reason to conclude, that it was the Son of God, who is frequently styled in scripture the angel of the covenant.

5. And they called the name of that place Bochim;] That is, weepers, because of the doleful lamentation the people then made; some, probably, from reflecting on their sins, and others from the dangers that threatened them.

6. And when Joshua had let the people go:] When he had distributed their inheritances, and dismissed them severally to take possession of them. This was done before this time, whilst Joshua lived; but is now repeated, in order to point out the time and cause of the peoples defection from God, and of God's desertion of them.

9. Timnath-heres,] Called Timnath-serah. See Joshua 24. 30.

10. There arose another generation—which knew not the Lord:] Which had no experimental, nor serious and affectionate knowledge of God, nor of his works.

11. Served Baalim:] The gods of the nations, whose lands they possessed, and who were called by this general name, which signifies

Before
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cir. 1406.
p Gen. 35.
2.
g Exod. 20.
5.
12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed ² other gods, of the gods of the people that *were* round about them, and ³ bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers, that ¹ spoiled them, and he ² sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 ¹ Whithersoever they went out, the ² hand of the LORD was against them for evil, ³ as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless, the LORD ¹ raised up judges, which delivered them out of the hand of those that spoiled them.

17 And yet they would ¹ not hearken unto their judges, but they went ² a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way, which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

18 And when the LORD raised them up judges, then ¹ the LORD was with the judge, and delivered them out of the hand of their enemies, all the days of the judge: (for it ² repented the LORD, because of ³ their groanings, by reason of them that oppressed them, and vexed them)

19 And it came to pass when the judge was ¹ dead, that they returned, and corrupted themselves more than their fathers, in following other gods, to serve them, and to bow down unto them: they ceased not from their own doings, nor from their ² stubborn way.

20 ¶ And the anger of the LORD was hot against Israel, and he said, Because that this peo-

ple hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice:

21 I also will ¹ not henceforth drive out any from before them, of the nations which Joshua ² left when he died:

22 That through them I may ¹ prove Israel, whether they will keep the way of the LORD, to walk therein, as their fathers did keep it, or not.

23 Therefore the LORD left those nations, without driving them out hastily, neither delivered he them into the hand of Joshua.

CHAP. III.

1 The nations which were left to prove Israel. 5 By communion with them they commit idolatry: 9 Othniel delivereth them from Chusban-risbathaim, 12 Ehud from Eglon, 31 Shamgar from the Philistines.

NOW these are the nations which the LORD left, to ¹ prove Israel by them, (even as many of Israel as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know ³ to teach them war, at the least such as before ⁴ knew nothing thereof)

3 Namely, ¹ five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in ² mount Lebanon, from mount ³ Baal-hermon, unto the entering in of Hamath.

4 And they were to prove Israel by them, ¹ to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

lords; for it must be remembered, that the heathens worshipped a multiplicity of gods. Their gods were great men deified. Baal (in Chaldee Bel) the king of Babel, next after Nimrod, was the first that was deified and reputed a god after his death: thence they called all other demones by the name of Baalim; which being the general name of the gods of Syria, Palestine, &c. there were as many Baals as there were nations. There was a Baal of the Amorites, Moabites, Ammonites, &c. Patrick.

13. *Served Baal and Ashtaroth;] i. e. The sun and moon, whom many Heathens worshipped, though under divers names. Some by Ashtaroth understand Venus, which they suppose to have been worshipped in Canaan.*

14. *He sold them;] i. e. He delivered them up to their enemies, who carried away their persons, and sold them for slaves. This was a just punishment upon this perverse people. God had long since declared, that if they served the gods of the people that were round about them, they should be slaves to those nations whose gods they worshipped. Patrick.*

16. *The Lord raised up judges, &c.] Extraordinary rulers and governors, who led their armies to battle against their enemies, and delivered them out of the bands of those that spoiled them. Patrick.*

ANNOTATIONS ON CHAP. III.

Ver. 1. *These are the nations which the Lord left to prove Israel.]* These nations were left unsubdued, to prove whether the Israelites would continue to worship the true God, who had done such amazing things for their fathers; or revolt from him, and serve other gods, which neither they nor their fathers knew.

Even as many of Israel as had not known all the wars of Canaan:] Such as were born since the war was ended, and therefore had seen none of the wonderful works of God in the conquest of the land. Patrick.

2. *That the generations of the children of Israel might know to teach them war:]* Another reason why some of the ancient inhabitants were suffered to remain; for this kept the Israelites from growing sluggish and careless, having powerful enemies surrounding them, to awaken and exercise their courage, and to keep up martial discipline among them; and that they might, at the same time, be induced to have frequent recourse to God for his assistance, by whose power alone their fathers had subdued them. Patrick.

6. The

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Exod. 34.
Deut. 10.
7. 3.
1 Kin. 11.
3. 1.
Chap. 2.
Deut. 14.
36.
Chap. 1.
Mat. 24.
28.
Lev. 26.
Ver. 18.
Chap. 4.
3.
Psal. 78.
31. & 50.
101.
5. 15.
Heb. fa-
mour.
1 Tim. 4.
28.
Chap. 1.
23.
Joth. 35.
17.
Joth. 11.
23.
Ezr. 9.
22.
Psal. 78.
33.
Hosea 4. 4.
7. 140.
8.
Psal. 83.
1.
Deut. 34.
3. Chap. 1.
16.
Deut. 28. 47, 48.

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim, and the groves.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia, and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Calebs younger brother.

10 And the spirit of the LORD came upon him, and he judged Israel, and went out to war; and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand: and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years: and Othniel the son of Kenaz died.

12 ¶ And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon, and Amalek, and went and smote Israel, and possessed the city of palm-trees.

14 So the children of Israel served Eglon the king of Moab eighteen years.

15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger (which had two edges) of a cubit length, and he did gird it under his raiment, upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon was a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him, went out from him.

20 And Ehud came unto him, and he was sitting in a summer-parlour, which he had for himself alone: and Ehud said, I have a message from God unto thee. And he arose out of his seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly.

22 And the haft also went in after the blade: and the fat closed upon the blade, so that he could not draw the dagger out of his belly, and the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and leeked them.

24 When

Before
CHRIST
cir. 1436.
Psal. 60.
15.
Heb. two
months,
Psal. 149.
6.
Or, graven
images,
Joth. 4. 20.

† Heb. a word from Elobim, that is, Almighty. Gen. 1. 1. hence idols are called Elobim, things, 1 Cor. 8. 4. 7. 1. Thes. 2. 13. Num. 25. 7. 8. 1. Same. 15. 33. Or, it came out as the fundament.

† Heb. a word from Elobim, that is, Almighty. Gen. 1. 1. hence idols are called Elobim, things, 1 Cor. 8. 4. 7. 1. Thes. 2. 13. Num. 25. 7. 8. 1. Same. 15. 33. Or, it came out as the fundament.

† Heb. a word from Elobim, that is, Almighty. Gen. 1. 1. hence idols are called Elobim, things, 1 Cor. 8. 4. 7. 1. Thes. 2. 13. Num. 25. 7. 8. 1. Same. 15. 33. Or, it came out as the fundament.

6. They took their daughters to be their wives, and gave their daughters to their sons;] Which was a direct violation of the law of God, Deut. 7. 3, 4.

7. Forgot the Lord their God.] They grew in time so very wicked, that they not only worshipped other gods together with the Lord, but entirely forgot him, and worshipped them alone. Patrick. Served Baalim, and the groves.] By groves we are to understand the images of their deities placed in the groves. Mr Pilkington thinks it should be rendered, instead of groves, They served Baalim and Ashtaroth; Baalim being a general name for idols of the male kind, and Ashtaroth for those of the female.

8. King of Mesopotamia.] This country lay between the river Euphrates and the Tigris.

9. The children of Israel cried unto the Lord.] They forsook their idolatrous worship, and returned to the Lord their God, earnestly begging pardon for their transgressions, and imploring his assistance.

10. The spirit of the Lord came upon him:] He had an extraordinary motion from God to take upon him the government of the people; which otherways he durst not have undertaken.

12. The Lord strengthened Eglon the king of Moab against Israel, &c.] The next enemy who oppressed the children of Israel were the Moabites; for, since they worshipped the gods of the people round about them, it was fit they should be punished by those very people. Patrick.

13. Possessed the city of palm-trees:] i. e. Jericho: for though Joshua had destroyed the town, yet, it is probable, fortifications were erected on the spot where it stood, that they might the better keep that fertile country in subjection. Patrick.

15. A man left-handed.] The word that answers this expression in the Septuagint signifies, a man who used both his hands as right hands.

16. A dagger—of a cubit length:] Long enough for his design, and not too long for carriage and concealment.

Upon his right thigh:] Which was most convenient, both for the use of his left hand, and for avoiding of suspicion.

19. The quarries that were by Gilgal.] The Septuagint and Vulgate render it, graven images, which is indeed the meaning of the Hebrew word in several places of scripture. Perhaps the Moabites might erect their idols here rather than in any other place, because it had been famous for the presence of God; and probably it was this affront, offered by the Moabites to Jehovah, that inspired Ehud with the resolution of revenging it and delivering his people from oppression. Patrick.

20. Ehud said, I have a message from God unto thee: and he arose out of his seat.] He rose from his seat in reverence to God, whose words he supposed he was going to hear.

22. And the dirt came out:] Not at the wound, which was closed, but at the usual place, as is common for persons who die a violent death; besides, there were, no doubt, violent convulsions raised in his bowels by this sudden stroke. Patrick.—But the Syriac and Arabic versions render it, and he went out hastily. It is not probable that Ehud would have laid so long to have seen, or that the historian would have recorded, such a circumstance as the dung's coming out of the wound. Pilkington's remarks.

23. Ehud went forth through the porch:] He escaped down the privacy-stairs.

Before
CHRIST
cir. 1336
1 Sam.
24. 3.
Ruth 3. 7.

24. When he was gone out, his servants came; and when they saw, that behold, the doors of the parlour were locked, they said, Surely he ^acovereth his feet in his summer-chamber.

25. And they tarried till they were ashamed: and behold, he opened not the doors of the parlour, therefore they took a key, and opened them: and behold, their lord was fallen down dead on the earth.

26. And Ehud escaped while they tarried: and passed beyond the quarries, and escaped unto Seirath.

27. And it came to pass when he was come, that he ^bblew a trumpet in the ^cmountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28. And he said unto them, Follow after me: for the ^dLORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the ^efords of Jordan toward Moab, and suffered not a man to pass over.

29. ¶ And they slew of Moab at that time about ten thousand men, all ^flusty, and all men of valour; and there escaped not a man.

30. So Moab was subdued that day under the hand of Israel: and the land had rest fourscore years.

31. ¶ And after him was ^gShamgar the son of Anath, which slew of the Philistines six hundred men with an ^hox-goad, and he also delivered Israel.

CHAP. IV.

1. Deborah and Barak deliver Israel from Jabin and Sisera. 18. Jael killeth Sisera.

AND the children of Israel ^aagain did evil in the sight of the LORD when Ehud was dead.

2. And the LORD ^bfold them into the hand of ^cJabin king of Canaan, that reigned in ^dHazor; the captain of whose host was Sisera, which dwelt in ^eHarosheth of the Gentiles.

3. And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron: and ^ftwenty years he mightily oppressed the children of Israel.

4. ¶ And ^gDeborah a prophetess, the wife of Lapidoth, she judged Israel at that time.

5. And she dwelt under the palm-tree of Deborah, between Ramah, and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6. And she sent and called Barak the son of Abinoam, out of ^hKedesh-naphtali, and said unto him, ⁱHath not the LORD God of Israel commanded, ^jsaying, ^kGo, and draw toward ^lmount Tabor, and take with thee ten thousand men, of the children of Naphtali and of the children of Zebulun?

7. And ^mI will draw unto thee, to the river ⁿKishon, Sisera the captain of Jabin's army, with his chariots, and his multitude; and I will deliver him into thine hand.

8. And Barak said unto her, ^oIf thou wilt go with me, then I will go: but if thou wilt not go with me, ^pthen I will not go.

9. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall ^qsell Sisera into the hand of a woman. And

24. *Surely he covereth his feet.*] The most probable sense of this passage is, that he had retired to sleep, as was usual in those hot countries, 1 Sam. 24. 3.

28. *The Lord hath delivered your enemies the Moabites into your hand.*] He was assured that God, who had assisted him to perform his enterprize, whereby the Moabites were deprived of their chief, would accomplish what he had begun, and give them a perfect deliverance. Patrick.

ANNOTATIONS ON CHAP. IV.

Ver. 2. *Jabin king of Canaan, that reigned in Hazor.*] Jabin was probably a general name of all the kings of this country, like that of Pharaoh among the Egyptians; for the king of Hazor, whom Joshua slew, was called by the same name, Josh. 11.

3. *The children of Israel cried unto the Lord, for he had nine hundred chariots of iron.*] His power was so great, that the Israelites had no hopes of recovering their liberty, but by the help of the Lord.

Twenty years he mightily oppressed the children of Israel.] Their frequent revolts from God had increased his anger, and therefore he punished them the more severely. The Canaanites were the old inhabitants of the land; and hated the Israelites for the injury they had done their ancestors; and therefore exercised the most cruel oppressions on them. Patrick.

4. *Deborah a prophetess, the wife of Lapidoth, she judged Israel at that time.*] The words prophet and prophetess in the Old

Testament sometimes denote persons endowed with special, though not miraculous, gifts or graces, for the better understanding and explaining the word of God; and of this sort were the sons of the prophets, or such as were brought up in the schools of the prophets. As therefore we read of no miraculous action that Deborah did, she was, perhaps, only a woman of eminent holiness, prudence, and knowledge of the holy scriptures, by which she was singularly qualified to judge the people; that is, to determine causes and controversies among them, according to the word of God. Stackhouse.

5. *She dwelt under the palm-tree of Deborah.*] The Septuagint understand it, *she sat under the palm-tree*, when she administered judgment, and thence the tree was called by her name.

6. *Go, and draw toward mount Tabor.*] This is a very remarkable mountain in Galilee, not far from Kedesh, in the tribe of Zebulun, and in the confines of Issachar and Naphtali. It stands in the middle of the valley of Jezreel. Josephus tells us, that the height of this mountain is thirty stadia, or furlongs; and that on the top of it there is a beautiful plain of twenty stadia in circumference. Whence it appears how commodious a place this mountain was to be the rendezvous of Barak's forces, since it stood upon the confines of so many tribes, was inaccessible to the enemies' horses and chariots, and had on the top of it a spacious plain, where he might completely marshal and discipline his army. Calmet and Posse.

7. *River Kishon.*] This river has its source in mount Tabor, and passing along the valley of Jezreel, now called the plain of Esdraelon, empties itself into the Mediterranean sea. Well's Geography.

9. *The journey that thou takest shall not be for thine honour,* &c.]

Before CHRIST
cir. 1296.
1 Kings 20. 10.
Num. 24. 21, 22.
Chap. 1. 16.
Num. 20. 29.
Heb. Kain.

Deborah arose, and went with Barak to Kedesh. 10 ¶ And Barak called Zebulun and Naphtali, to Kedesh, and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaïm, which is by Kedesh.

12 And they shewed Sisera, that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the Lord discomfited Sisera, and all his chariots, and all his host with the edge of the sword, before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword, and there was not a man left.

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor, and the house of Heber the Kenite.

18 ¶ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me, fear not: and when he had turned in unto her, into the tent, she covered him with a mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink, for I am thirsty: and she

opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be when any man doth come and enquire of thee and say, Is there any man here? that thou shalt say, No.

21 Then Jael Hebers wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastned it into the ground: (for he was fast asleep and weary) so he died.

22 And behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

23 So God subdued on that day, Jabin the king of Canaan, before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAP. V.

The song of Deborah and Barak.

THEN sang Deborah, and Barak the son of Abinoam, on that day, saying,

1 Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.

2 Hear, O ye kings, give ear, O ye princes; I, even I will sing unto the Lord, I will sing praise to the Lord God of Israel.

3 Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

4. Rev. 6. 15. Psal. 8. 6. Hab. 3. 3. Isa. 64. 3. b Psal. 18. 9. 11. 22.

ANNOTATIONS on CHAP. V.

Ver. 1. *Then sang Deborah and Barak.*] It must not be supposed that they performed it alone, but with all the elders of Israel, who were called together to sing it with them.

2. *Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.*] To revenge the wrongs which Israel had suffered. The expressions of this song are so lofty and natural, that none of the Greek or Latin poets have equalled them. Deborah begins her song with ascribing the victory to God, acknowledging his wisdom and power in taking vengeance on their oppressors. *Patrick.*

4. *Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom.*] Seir and Edom are the same place; and these two expressions note the same thing, even God's marching in the head of his people, from Seir or Edom, towards the land of Canaan.

The earth trembled, and the heavens dropped, &c.] These poetical expressions denote the general consternation of all those countries, when they saw Sihon king of the Amorites, and Og the king of Bashan, suddenly overthrown, and their kingdoms taken by the Israelites. *Patrick.*

&c.] It is a great part of the glory of a conqueror to take the general of the enemy's army, or to kill him with his own hand; which she tells him should be denied him, as a small punishment of his backwardness to do what he was desired; and as he would not go without a woman, so a woman (Jael) should take away this honour from him.

17. *Sisera fled—to the tent of Jael.*] For women had their tents apart from their husbands, Gen. 24. 67. and 31. 33. and here he thought to lurk more securely than in her husband's tent.

For there was peace, &c.] Not a league or covenant of friendship, which they were forbidden to make with that cursed people, but only a cessation of hostilities, which he afforded them because they were a peaceable people, abhorring war, and wholly minding pasturage.

18. *Fear not.*] This was a promise of security, and therefore she cannot be excused from dissimulation and treachery in the manner, though the substance of her act was lawful and worthy.

21. *A nail of the tent, &c.*] The Septuagint has it, *a pin of the tent* (such as being driven into the ground held the tent fast) and *smote the pin into his temples, and it went* (through his head) *into the ground; and he started, and his eyes turned dark, and he died.*

Before CHRIST
cir. 1296. 5 The mountains melted from before the LORD,
even that Sinai from before the LORD God of
Israel.

6 In the days of Shamgar, the son of Anath,
in the days of Jael, the high ways were unoccu-
pied, and the travellers walked through by-ways.

7 The inhabitants of the villages ceased, they
ceased in Israel, until that Deborah arose, that
I arose a mother in Israel.

8 They chose new gods; then was war in
the gates: was there a shield or spear seen among
forty thousand in Israel?

9 My heart is toward the governors of Israel,
that offered themselves willingly among the peo-
ple: Bless ye the LORD.

10 Speak ye that ride on white asses, ye
that sit in judgment, and walk by the way.

11 They that are delivered from the noise of
archers in the places of drawing water; there
shall they rehearse the righteous acts of the
LORD, even the righteous acts towards the inhabi-
tants of his villages in Israel: then shall the
people of the LORD go down to the gates.

12 Awake, awake, Deborah: awake, awake,
Lam. 5.
A. 9. u Psal. 57. 8.

utter a song: arise, Barak, and lead thy capti-
vity captive, thou son of Abinoam.

13 Then he made him that remaineth have
dominion over the nobles among the people:
the LORD made me have dominion over the mighty.

14 Out of Ephraim was there a root of them
against Amalek; after thee, Benjamin, among
thy people: out of Machir came down governors,
and out of Zebulun they that handle the pen of
the writer.

15 And the princes of Issachar were with De-
borah: even Issachar, and also Barak, he was
sent on foot into the valley: for the divi-
sions of Reuben there were great thoughts of
heart.

16 Why abodest thou among the sheep-folds,
to hear the bleatings of the flocks? for the di-
visions of Reuben there were great searchings of
heart.

17 Gilead abode beyond Jordan: and why did
Dan remain in ships? After continued on the
sea-shore, and abode in his breaches.

18 Zebulun and Naphtali were a people that
jeopardied their lives unto the death, in the
high places of the field.

Before
CHRIST
cir. 1296.

x Psal. 68.
18.

y Psal. 49.
24. Rev. 12.
26

z Chap. 4.
14.

† Heb. on
his feet,
Chap. 4.
10.

* Or in the
divisions,
Acts 15. 18.

† Heb. the
impressions of
heart were
great.

Prov. 22.
13. 2 Cor.
12. 2.

a Num. 32.
10.

b Esther 4.
16. Acts
20. 24.

c John 3.
16. Rev.
12. 11.

5. The mountains melted;] i. e. All the inhabitants of those
mountains.

6. In the days of Shamgar—in the days of Jael;] Or, from
the days of Shamgar, &c. Jael is here mentioned, not as a judge,
but as a woman of a valiant spirit.

The high-ways were unoccupied;] Travellers were obliged to
seek for by-paths, the highways being rendered unsafe by robbers.

7. The inhabitants of the villages ceased;] They fled to for-
tified towns, and other strong-holds.

I arose a mother in Israel.] As men who govern well are styled
fathers of their country, so it was proper for her to call herself
a mother in Israel.

8. They chose new gods;] i. e. The Israelites served Baalim
and Ashtaroth; which was the fountain of all their calamities.

Was there a shield or spear seen among forty thousand in
Israel?] The Canaanites had taken care to disarm them.

10. Ye that ride on white asses;] There were no horses in Ju-
dea but what was purchased in other countries, so that every one
rode on asses; but those of a whitish colour, being highly esteemed,
were used only by honourable persons.

Ye that—walk by the way;] i. e. You that now can safely travel
about your business in those high-ways, which before you durst nei-
ther ride nor walk in. So great and mean persons are jointly excited
to praise God;

11. They that are delivered from the noise of archers in the
places of drawing water;] She calls upon the shepherds also to
join in the praises of Jehovah every time they came to water their
flocks at the wells; where, before this deliverance, the archers,
who lurked in the adjacent woods, shot their arrows at them.
Patrick.

Then shall the people go—down to the gates;] Every man
might now safely go down to the gate of his own city, where judg-
ment was administered.

13. Made him that remaineth have dominion over the nobles a-
mong the people;] The small remnant of Israel, who were not ut-
terly dispirited by the oppression of Jabin, triumphed with Barak
over the nobles of Canaan. Patrick.

14. Out of Ephraim there was a root of them against Amalek;]

The Amalekites were coming to join the army of Sisera, but were
opposed in their passage by a small body of Ephraimites, here called
a root. After thee, Benjamin, among thy people;] Following the
example of the tribe of Ephraim, who seem all to have followed
Barak. Out of Machir;] An eminent family in Manasseh, settled
on the other side Jordan, which rendered their zeal the more re-
markable. Came down governors;] Some of the principal persons
of the country. Out of Zebulun they that handle the pen of the
writer;] Men of letters, who studied and expounded the law;
but on this occasion joined the army under Barak. Patrick.

15. Even Issachar;] The people of that tribe followed the
example of their princes, and were as forward as Barak to march
against the enemy; for the Hebrew word which we translate also,
signifies as, or like unto.

He was sent on foot into the valley;] He was sent down from
mount Tabor, by order of Deborah, to fall upon Sisera in the valley.

For the divisions of Reuben there were great thoughts of heart;] The
Reubenites were so divided in their counsels, that none of them
came to the assistance of their brethren, which occasioned great un-
easiness in the Israelitish army.

16. Why abodest thou among the sheep-folds, to hear the bleat-
ings of the flocks? They were more concerned for their cattle,
than their religion, laws and liberties. Patrick.

17. Gilead abode beyond Jordan;] Under the name of Gilead
are comprehended the Gadites, who dwelt in that country with the
children of Machir.

Why did Dan remain in ships? They regarded nothing but
their merchandize, while their brethren hazarded their lives in the
field.

After continued on the sea-shore;] This tribe also bordered on
the Mediterranean; where they continued, in their breaches or creeks,
and refused to join in the common cause of the nation.

18. Zebulun and Naphtali—jeopardied their lives unto the
death;] They were the only people who unanimously despised
life, in comparison with their religion and the liberty of their coun-
try. Patrick.

In the high places of the field;] On mount Tabor, from whence
they went down into the plain, with a resolution to conquer or die.

Before CHRIST
cir. 1296.
19. The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo. they took no gain of money.

20. They fought from heaven; the stars in their courses fought against Sisera.

21. The river of Kishon swept them away, that ancient river, the river Kishon: O my soul, thou hast trodden down strength.

22. Then were the horse-hoofs broken by the means of the pransings, the pransings of their mighty ones.

23. Curse ye Meroz, (said the angel of the LORD) curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

24. Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

25. He asked water, and she gave him milk, she brought forth butter in a lordly dish.

26. She put her hand to the nail, and her right hand to the workmens hammer: and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27. At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell; where he bowed, there he fell down dead.

28. The mother of Sisera looked out at a window, and cried through the lattices, Why is his chariot so long in coming? why tarry the wheels of his chariots?

29. Her wife ladies answered her, yea, she returned answer to herself,

30. Have they not sped? have they not divided the prey, to every man a damsel or two? to Si-

sera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, meet for the necks of them that take the spoil?

31. So let all thine enemies perish, O LORD: but let them that love him, be as the sun when he goeth forth in his might. And the land had rest forty years.

CHAP. VI.

1. The Israelites for their sin are oppressed by Midian.

8. A prophet rebuketh them: 11. An angel sendeth Gideon for their deliverance. 7. Gideon's present is consumed with fire. 34. Gideon destroyeth Baal's altar, and offereth a sacrifice upon the altar Jehovah-shalom. 28. Joash defendeth his son, and calleth him Jerubbaal. 33. Gideon's army. 36. Gideon's signs.

AND the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.

2. And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.

3. And so it was when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them:

4. And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.

5. For

19. The kings came and fought.] Jabin had several confederates, who joined their forces with his to subdue the Israelites.

They took no gain of money:] i. e. They were so enraged against the Israelites, that they would have spared no man's life had they conquered, though ever so large a sum had been offered for his redemption.

20. They fought from heaven.] God fought for the Israelites, by sending thunder, lightning, and hail stones from heaven upon the Canaanites.

The stars in their courses fought against Sisera:] The angels of heaven, who are called stars, Job 37. 7. Or, the stars might be said to fight against Sisera, by bringing an abundance of rain, whereby the Kishon was so high and rapid, as to sweep away the host of Sisera in attempting to ford it. Shaw.

21. O my soul, thou hast trodden down strength.] This is an elegant apostrophe to herself; whose happiness the applause, in beholding the enemies of her country vanquished by the commission she gave Barak from God, and by her prayers for his success. Patrick.

22. Curse ye Meroz.] The generality of interpreters understand, by Meroz, a city near the field of battle, the inhabitants of which refused to join Barak against the Canaanites. Patrick.

Said the angel of the Lord.] She would not have it thought that this curse proceeded from her anger, but from the authority of God himself, who, by his angel, had denounced it against Meroz.

26. She smote off his head.] The Septuagint has it, She nailed down his head; for there is not the least indication of her cutting off his head, but only striking it through.

30. To every man a damsel or two.] Young virgins were, by the ancients, reckoned the principal part of the soldiers prey.

To Sisera a prey of divers colours—of needle work on both sides.] These were the richest part of the spoil, and so highly valued, that only the most honourable persons were suffered to wear them; hence they seem to be appropriated to Sisera, as his part of the spoil. Patrick.

ANNOTATIONS ON CHAP. VI.

Ver. 1. The children of Israel did evil in the sight of the Lord.] After the death of Deborah and Barak they again relapsed into idolatry.

The Lord delivered them into the hand of Midian.] Although the generality of the Midianites had been cut off by Moses about 200 years ago, yet many of them doubtless fled into the neighbouring countries, whence afterwards they returned into their own land, and in that time might easily grow to be a very great number, especially when God furthered their increase, that they might be a scourge for his people Israel when they transgressed.

2. Made them the dens, &c.] i. e. They made them their retreat. Dr Shaw says, that a great way on each side of Joppa, on the sea-coast, there is a range of mountains and precipices; and that in these high situations are generally found the dens, the holes, or caves so frequently mentioned in scripture, and formerly the lonesome retreats of the distressed Israelites.

Before CHRIST ⁵ For they came up with their cattle, and their tents, and they came ^b as grasshoppers for multitude, for both they and their camels were [†] without number: and they entered into the land to destroy it.

⁶ And Israel was greatly impoverished, because of the Midianites; and the children of Israel [†] cried unto the LORD.

⁷ ¶ And it came to pass when the children of Israel cried unto the LORD, because of the Midianites;

⁸ That the LORD sent ^{*} a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage.

⁹ And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and ^b drove them out from before you, and gave you their land;

¹⁰ And I said unto you, I am the LORD your God, fear not the [†] gods of the Amorites in whose land ye dwell: but ye have not obeyed my voice.

¹¹ ¶ And there came an ^{*} angel of the LORD, and sat under an oak which was in Ophrah, that pertaineth unto Joash the ^{*} Abi-ezrite: and his son Gideon threshed wheat by the wine-press, to [†] hide it from the Midianites.

¹² And the angel of the LORD appeared unto him, and said unto him, The LORD is ^{*} with thee, thou mighty man of valour.

¹³ And Gideon said unto him, [†] Oh my lord, if the LORD be with us, why then is all this befallen us? and [†] where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

¹⁴ And the LORD ^{*} looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: ^{*} have not I sent thee?

¹⁵ And he said unto him, Oh my lord, ^{*} where-

with shall I save Israel? behold, my [†] family is poor in Manasseh, and I am the ^{*} least in my fathers house.

¹⁶ And the LORD said unto him, Surely I will be ^{*} with thee, and thou shalt smite the Midianites, as one man.

¹⁷ And he said unto him, If now I have found grace in thy sight, then [†] shew me a sign that thou talkest with me.

¹⁸ Depart not hence, I pray thee, until I come unto thee, and bring forth my ^{*} present, and set it before thee. And he said, I will tarry until thou come again.

¹⁹ And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

²⁰ And the angel of God said unto him, Take the flesh, and the unleavened cakes, and lay them upon this rock, and ^{*} pour out the broth. And he did so.

²¹ ¶ Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh, and the unleavened cakes: and there rose up ^b fire out of the rock, and consumed the flesh, and the unleavened cakes: then the angel of the LORD departed out of his sight.

²² And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O LORD God: for ^{*} because I have seen an angel of the LORD ^{*} face to face.

²³ And the LORD said unto him, ^{*} Peace be unto thee, fear not, thou shalt not die.

²⁴ Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abi-ezrites.

²⁵ ¶ And it came to pass the same night, that the LORD said unto him, Take thy [†] fathers young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it:

5. *They came as grasshoppers.*] It would be more properly rendered, *locusts*, which have their very name from the vast numbers wherein they come.

8. *The Lord sent a prophet unto the children of Israel.*] Who this prophet was is not known. God continued to send them prophets, to put them in mind of their duty, and to call them to repentance, when they had forsaken him.

11. *An angel of the Lord.*] It seems the Israelites had listened to the prophet, and begun to reform their ways, on which the Lord sent his angel to appoint them a deliverer.

14. *The Lord looked upon him.*] He looked upon him with the eyes of benevolence, promised him his assistance, and bid him be of good courage.

Go in this thy might.] Or, *go now, or at this time, in thy might*: the strength which thou hast already received, and dost now further receive from me, is sufficient with my help.

21. *Then the angel of the Lord put forth the end of the staff*

that was in his hand.] For he appeared, it is probable, in the form of a traveller, who were wont to walk with a staff in their hand.

22. *Alas, because I have seen an angel.*] It was the opinion of good men in those days, that, if they saw apparently an inhabitant of the other world, they were immediately to die. See Gen. 32. 30. Exod. 33. 20.

23. *The Lord said unto him.*] Though the angel disappeared, yet the Lord convinced him he was still present, by speaking to him in an audible voice.

24. *Then Gideon built an altar there unto the Lord.*] As a monument of that heavenly vision, and of the mercy promised to him, in that place where the angel stood. Patrick.

Jehovah-shalom.] i. e. The Lord hath pronounced peace to me.

25. *Cut down the grove.*] i. e. Demolish the oratory that is over it.

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cir. 1249.
26 And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and ² did as the LORD had said unto him: and so it was, because he feared his fathers household, and the men of the city, that he could not do it by day, that he did it by ³ night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may ¹ die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

31 And Joash said unto all that stood against him, Will ye ² plead for Baal? will ye save him? he that will plead for him, let him be put ³ to death, whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.

32 Therefore on that day he called him * Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all the Midianites and the Amalekites, and the children of the east were gathered together, and went over, and pitched in the ⁴ valley of Jezreel.

34 But the spirit of the LORD [†] came upon Gideon, and he ² blew a trumpet, and Abiezer ^{*} was gathered after him.

35 And he sent messengers throughout all Manasseh, who also was gathered after him, and he sent messengers unto Aher, and unto Zebulun, and unto Naphtali, and they came up to meet them.

36 ¶ And Gideon said unto God, ³ If thou wilt save Israel by mine hand, as thou hast said;

37 Behold, I will put a fleece of wooll in the floor: and if the ⁴ dew be on the ⁵ fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow and thrust the fleece together, and wringing the dew out of the fleece, a bowl-full of water.

39 And Gideon said unto God, ⁶ Let not thine anger be hot against me, and I will speak but this once: Let me prove, I pray thee, but this once with the fleece; let it now be dry ⁷ only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

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9 Deut. 32.
21. Hosea
14. 5.

7 Plal. 147.
19; 20.
Mat. 10. 5.
6. & 15.

24.
1 Gen. 18.
32.
1 Mat. 8.

12. Acts
13. 46. &
22. 21. &
28. 28.

Plal. 107.
33. 35. Isa.
35. 6. 7 &
43. 19, 20.

CHAP. VII.

1 Gideon's army of two and thirty thousand is brought to three hundred: 9 He is encouraged by the dream and interpretation of the barley-cake: 16 His stratagem of trumpets and lamps in pitchers: 29 The Ephraimites take Oreb and Zeeb.

THEN ^{*} Jerubbaal (who is Gideon) and [†] all the people that were with him, rose up early, and pitched beside the well of [†] Harod: so that the host of the Midianites were on the north-side of them by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, the people that are with thee are ² too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, ³ Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, ⁴ Whosoever is fearful and afraid, let him return and ^{*} depart early from mount Gilead: and there returned of the people twenty and two thousand, and there remained ten thousand.

4 And the LORD said unto Gideon, The people are yet too many: bring them down unto the water, and I will [†] try them for thee there:

2 Chap. 61
32.

† Heb. Chap.
rod. that is,
the well of
trembling.

Chap. 6. 33.
33.
b Zech. 4.
6.

c Exod. 8.
9.

d Deut. 20.
8. Matt.
23. 21.

* Heb. set
away.
Plal. 11. 1.
† Heb. se-
parate, po-
rify.

Mal. 3. 2,
3.

31. Joash said, &c.] The Septuagint has it, And Gideon the son of Joash said, which makes better sense.

32. Therefore—he called him Jerubbaal;] i.e. An opposer of Baal.

34. Abiezer was gathered after him:] i.e. The Abiezrites came and offered their service to fight under his banner.

37. If the dew be on the fleece only, &c.] He supposed that the dew which distilled from heaven was a divine gift (as the scripture often testifies) and therefore desired of God, that, though it commonly falls every where, it might now, by his extraordinary providence, water only his fleece. Some think he chose a fleece of wooll, the better to express how the earth was thorn by the Midianites, as the sheep had been by him. When he begged the dew might fall on the fleece, it was to represent the kindness of God to him: on the whole ground, to represent his favour to all the people. Lastly, these two miracles, opposite to each other, display the state of the Jewish nation, which was moistened with the dew of heaven, (the knowledge of the Almighty) when the rest of the

world was dry; and now deprived of this benefit, when the rest of the earth is filled with the knowledge of the Lord, as the waters cover the sea. Patrick.

ANNOTATIONS ON CHAP. VII.

Ver. 3. Whosoever is fearful and afraid.] The word which we translate afraid, is, in the Hebrew, Harod; from whence some have conjectured that the well where they pitched (ver. 1.) was called Harod, because here a great fear came upon most of Gideon's army. Patrick.

Mount Gilead:] Not that famous mount Gilead which was beyond Jordan; for it is apparent that both the camps of the Israelites and of the Midianites were on this side Jordan; but another mount Gilead in the tribe of Manasseh.

4. Bring them down unto the water:] Either that which ran from the well of Harod, mentioned ver. 1. or some other brook.

Before and it shall be, *that* of whom I say unto thee, **CHRIST** This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. **Cir. 1249.**

1 Sam.
26. 6, 7.

Job. 13. 3.

Chap. 8.

Lev. 23.

24. Ver.

26.

Gen. 46.

2. 3. Chap.

6. 25.

Gen. 24.

4.

1 Sam. 2.

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Heb. 6.

Exod. 13.

28.

Chap. 6.

33.

Isa. 48.

19.

Heb. on

the lip of the

sea.

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Exod. 14.

17. 2 Chr.

10. 17.

2 Kings

7. 6. Prov.

18. 1.

1 Sam.

14. 15. 16.

2 Chron.

10. 13.

1 Kings

4. 12.

Chap. 6.

31.

Joth. 14.

30.

Chap. 3.

18.

John 7.

18.

Psal. 83.

11. 11a.

10. 16.

11a. 10.

16.

Rev. 14.

19.

Chap. 8.

4.

21. And they stood every man in his place, round about the camp: and all the host ran, and cried, and fled.

22. And the three hundred blew the trumpets, and the LORD set every mans sword against his fellow, even throughout all the host: and the host fled to Beth-shittah, in Zererath; and to the border of Abel-meholah, unto Tabbath.

23. And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24. ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

25. And they took two princes of the Midianites, Oreb and Zeeb: and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

CHAP. VIII.

1. Gideon pacifieth the Ephraimites. 4. Succoth and Penuel refuse to relieve Gideon's army. 10. Zebah and Zalmunna are taken. 13. Succoth and Penuel are destroyed. 17. Gideon revengeth his brethrens death on Zebah and Zalmunna: 22. He refuseth government: 24. His ephod the cause of idolatry. 28. Midian subdued. 29. Gideon's children and death. 33. The Israelites idolatry, and ingratitude.

AND the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? And they did chide with him sharply.

2. And he said unto them, What have I done now in comparison of you? Is not the gleanings of the grapes of Ephraim, better than the vintage of Abiezer?

3. God hath delivered into your hands the

princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.

4. ¶ And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them.

5. And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me, for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6. ¶ And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7. And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness, and with briers.

8. And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him, as the men of Succoth had answered him.

9. And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.

10. ¶ Now Zebah and Zalmunna were in Kar-kor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

11. ¶ And Gideon went up by the way of them that dwelt in tents, on the east of Nobah, and Jogbehah, and smote the host: for the host was secure.

12. And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

13. ¶ And Gideon the son of Joash returned from battle before the sun was up,

14. And caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the

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Phil. 40.

6.

Deut. 13.

4. 2 Sam.

17. 28.

Judg. 8.

4.

1 Kings

20. 11.

Exra 4. 4.

1 Sam.

25. 10, 19.

Gen. 33.

30. 1 Kin.

12. 25.

1 Kings

22. 27, 28.

11a. 31, 32.

1 Chap. 7.

7.

2 Kings

3. 26.

Chap. 20.

2. 15, 17,

25, 46.

2 Sam. 24.

9.

Num. 32.

33, 41.

Chap. 18.

27. 1 Sam.

15. 32.

1 Thess. 5.

3.

Rev. 6.

15, 16.

Ver. 4.

21. And they stood every man in his place.] As if they had only been torch-bearers to the several companies.

22. The Lord set every man's sword against his fellow.] Being suddenly awaked from their sleep in the middle of the night, and thinking they were attacked by a powerful army, their fears prompted them to consider every one as an enemy, so that they killed one another. Patrick.

ANNOTATIONS on CHAP. VIII.

Ver. 2. Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer.] This seems to have been a common proverb in those days, and used in commending the smallest action of one, as superior to the greatest of another: as if he had said, These scattered parties that you have gleaned and picked up at

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the fords of Jordan are far more than those that I and my whole host have destroyed. Patrick.

6. Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?] First take the kings of Midian captive, and then demand bread for thine army. They thought there was nothing of God in this victory, and that he would not be able to perfect it.

9. I will break down this tower:] In which they confided, and perhaps pointed to, when they gave him their rude answers.

13. And Gideon—returned from battle before the sun was up:] By which it may be gathered, that he came upon them in the night, which was most convenient for him who had so small a number with him, and most likely both to surprise and terrify them by the remembrance of the last night's sad work, and the expectation of another like it.

† R r

16. With

Before elders thereof, *even* three-score and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand; that we should give bread unto thy men *that are weary*?

16 And he took the elders of the city, and thorns of the wilderness, and briers, and with them he taught the men of Succoth.

17 And he beat down the tower of Penueh, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at Tabor? And they answered, *As thou art*, so *were* they, each one resembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother; as the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his first-born, *Up, and slay them*: but the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, *Rise* thou, and fall upon us: for as the man *is, so is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that *were* on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, *Rule* thou over us, both thou, and thy son, and thy sons son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, *I will not rule over you, neither shall my son rule over you*: the LORD shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that you would give me every man the ear-rings of his prey: (for they had golden ear-rings, because they *were* Ishmaelites).

25 And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings

that he requested, was a thousand and seven hundred *shekels* of gold, beside ornaments, and collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah; and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more: and the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had three-score and ten sons of his body begotten: for he had many wives.

31 And his concubine that *was* in Shechem, she also bare him a son, whose name he called Abimelech.

32 ¶ And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

33 And it came to pass a soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, *namely* Gideon, according to all the goodness which he had shewed unto Israel.

CHAP. IX.

1 Abimelech, by conspiracy with the Shechemites, and murder of his brethren, is made king: 7 Joatham by a parable rebuketh them, and foretelleth their ruin. 22 Gaal conspireth with the Shechemites against him: 30 Zebul revealeth it: 34 Abimelech overcometh them, and soweth the city with salt: 40 He burneth the bold of the god Berith:

50 At

16. *With them he taught the men of Succoth:*] He threshed and tore them as he had threatened.

18. *Resembled the children of a king:*] Not for their garb, or outward splendor, for the family was but mean; but for the majesty of their looks: by which commendation they thought to ingratiate themselves with their conqueror.

21. *For as the man is, so is his strength.*] Thou excellest him, as in age and stature, so in strength: and it is more honourable, as well as easy, to die by the hands of a valiant man.

Took away the ornaments:] Or, according to the Septuagint, *little moons*; so ancient was this custom of wearing ornaments of this figure. Heetius thinks it came originally from the Phoenicians, who were the worshippers of Astarte, *i. e.* the moon, and went from them to the Arabians, Turks and Brachmans.

27. *And Gideon made an ephod thereof.*] He was willing to

shew them that he did not request the ear-rings for his own use, but to dedicate them to God, by making a monument of his victory. For ephod, see *Exod.* 25, 7.

Israel went thither a-whoring after it.] This seems to have happened after the death of Gideon, when the people began again to return to their idolatrous practices; converting this ephod to the use of Baal, by adorning his priests with it.

31. *Whose name he called Abimelech:*] *i. e.* My father the king; so he called him, probably, to gratify his concubine, who desired it either out of pride or design.

33. *Made Baal-berith their god.*] This deity implies, the god who presides over covenants and contracts, and is the punisher of those who wilfully violate them; though Bochart interprets it *Baal of Berith, i. e.* of Berytus, a famous city.

Before CHRIST
1209.
Chap. 8.
1 Kings
11. 10.
Jer. 18. 18.
Psal. 83. 3.

50 At Thebez he is slain by a piece of a milstone.
46 Jotham's curse is fulfilled.

AND Abimelech the son of Jerubbaal went to Shechem, unto his mothers brethren, and communed with them, and with all the family of the house of his mothers father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, Whether is it better for you, either that all the sons of Jerubbaal (which are threescore and ten persons) reign over you, or that one reign over you? remember also that I am your bone and your flesh.

3 And his mothers brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He is our brother.

4 And they gave him threescore and ten pieces of silver, out of the house of Baal-berith: wherewith Abimelech hired vain and light persons, which followed him.

5 And he went unto his fathers house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding, yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem.

7 And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lift up his voice, and cried, and said unto them, Hearken unto me, you men of Shechem, that God may hearken unto you.

8 The trees went forth on a time to anoint a king over them, and they said unto the olive-tree, Reign thou over us.

9 But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?

10 And the trees said to the fig-tree, Come thou, and reign over us.

11 But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, and reign over us?

13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the bramble, Come thou, and reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands:

17 (For my father fought for you, and adventured his life for you, and delivered you out of the hand of Midian:

18 And ye are risen up against my fathers house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maid-servant, king over the men of Shechem, because he is your brother)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo: and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

ANNOTATIONS ON CHAP. IX.

Ver. 5. *Threescore and ten persons.*] Wanting one, who is here expressed; and these synecdochical expressions are frequent in scripture.

Upon one stone.] This was probably intended to avenge the dishonour and injury done to Baal by Gideon, Judg. 6. 27, 28. upon his children, whom he offered up as so many sacrifices to Baal upon this stone, which served for an altar; and for this reason it seems the money was taken out of Baal's house, because it was to be laid out in his service.

8. *The trees went forth, &c.*] A parabolical discourse, usual among the antients, especially in the eastern parts; wherein, under the names of trees, men are represented.

The olive-tree.] By which he understands Gideon.

9. *Should I leave my fatness, wherewith by me they honour God and man?*] God and man are said to be honoured by oil, because it was offered in sacrifice to God, and fed the lamps of his

house; and priests and kings were anointed with it. The Septuagint reads, *Wherewith men do honour God.*

And go to be promoted over the trees.] The word which is here rendered *promoted*, is never used in that sense, but signifies to be moved to and fro, to wander, to stagger, to be shaken, to be tossed. The motion of the trees by the wind is remarkably expressed by this word, *Isaiah* 7. 2. In these three passages, ver. 9, 11, and 13. it should be translated, *Shall I leave, &c. and go to be tossed upon the trees?* then we should have a lively image of the hazards and cares of government; as if the king or trees was to have his throne placed upon the top of the highest tree in the forest, and be there exposed to every storm of wind that blowed. *Peters on Job.*

12. *Then said the trees unto the vine.*] These, being all noble trees, signified, that better men than Abimelech had refused that of which he was ambitious.

14. *Then said all the trees unto the bramble, &c.*] The meanest of all trees, fit only for the fire, and intended to represent Abimelech, from whom they could expect no benefit, but a great deal of trouble and vexation.

Before CHRIST
cir. 1206.

22 ¶ When Abimelech had reigned three years over Israel,
23 Then God sent an evil spirit between Abimelech and the men of Shechem: and the men of Shechem dealt treacherously with Abimelech:

24 That the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother which slew them, and upon the men of Shechem which aided him in the killing of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal, and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?

29 And would to God this people were under my hand; then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled.

31 And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and behold, they fortify the city against thee.

32 Now therefore up by night, thou and the people that is with thee, and lie in wait in the field.

33 And it shall be, that in the morning as soon as the sun is up, thou shalt rise early, and set upon the city: and behold, when he and the people that is with him come out against thee, then mayst thou do to them as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that were with him from lying in wait.

36 And when Gaal saw the people, he said

to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they were men.

37 And Gaal spake again, and said, See there come people down by the middle of the land, and another company come along by the plain of Meonenim.

38 Then said Zebul unto him, Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field, and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people were come forth out of the city, and he rose up against them, and smote them.

44 And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the people that were in the fields, and slew them.

45 And Abimelech fought against the city all that day, and he took the city, and slew the people that were therein, and beat down the city, and sowed it with salt.

46 ¶ And when all the men of the tower of Shechem heard that, they entered into an hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that were with him: and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen: I me do, make haste and do as I have done.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then

23. God sent an evil spirit, &c.] Permitted the spirit of discord to break forth between Abimelech and the Shechemites.

45. Sowed it with salt.] By this action Abimelech intended

to express his lasting abhorrence of the Shechemites, by wishing their city might for ever be waste, and be a perpetual desolation.

53. A

Before CHRIST
cir. 1206.
1 Sam. 21. 27.

50 ¶ Then went Abimelech to ^a Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain ^r woman cast a piece of a millstone upon Abimelechs head, and all to brake his scull.

54 Then he called hastily unto the young man his ^r armour-bearer, and said unto him, Draw thy sword and slay me, that ^u men say not of me. A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedness of Abimelech which he did unto his father, in slaying his seventy brethren.

57 And all the evil of the ^r men of Shechem, did God render upon their heads: and upon them came the ^r curse of Jotham the son of Jerubbaal.

C H A P. X.

1 Tola judgeth Israel in Shamir. 3 Jair a Gileadite, whose thirty sons had thirty cities. judgeth Israel. 7 The Philistines and Ammonites oppress Israel: 10 In their misery, God sendeth them to their false gods: 15 Upon their repentance, he pitieth them.

AND after Abimelech; there ^a arose to defend Israel, Tola the son of Puah, the son of Dodo, a man of ^b Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, ^c a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons ^d that rode on thirty ass-colls, and they had thirty cities, which are called ^e Havoth-jair unto this day, which are in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 And the children of Israel did evil ^f again in the sight of the LORD, and served ^g Baalim, and Astartoth, and the gods of Syria, and the gods of ^h Zidon, and the gods of ⁱ Moab, and the gods of the children of Ammon, and the gods of the ^k Philistines, and forsook the LORD, and served not him.

7 ¶ And the anger of the LORD was hot against Israel, and he ^l sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and oppressed the children of Israel: ^m eighteen years, all the children of Israel that were on the other side Jordan, in the land of the Amorites, which is in Gilead.

9 Moreover the children of Ammon ⁿ passed over Jordan, to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed:

10 ¶ And the children of Israel cried ^o unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD ^p said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites; and the Maonites did oppress you, and ye cried to me, and I delivered you out of their hands.

13 Yet ye have ^q forsaken me, and served o-

53. *A certain woman cast a piece of a millstone upon Abimelech's head.*] Doubtless directed by a special providence of God. The death of Abimelech by a stone was the more remarkable, because he had slain all his brethren upon one stone.

56, 57. *Thus God rendered the wickedness, &c.*] These two verses conclude the foregoing narrative with a divine admonition, that no man should presume to think such things happened by chance; but that God, the righteous Judge of all the earth, punished both Abimelech and the men of Shechem according to their deserts, and made them the instruments of each others destruction. Patrick.

A N N O T A T I O N S. ON CHAP. X.

Ver. 1. *To defend.*] Or, *to save*; which he did, not by fighting against and overthrowing their enemies, but by a prudent and pious government of them, whereby he kept them from sedition, and oppression, and tyranny, as also from idolatry, as may be gathered from ver. 6.

4. *Rode on thirty ass-colls.*] None but the most honourable among the Israelites rode on these creatures, which in the eastern countries were very tall and beautiful.

8: *That year they vexed*;] Or, *That year they had vexed*, &c.

12. *The Zidonians.*] For though we do not read of any oppression of Israel, particularly, by the Sidonians, yet there might be such a thing, as many things were said and done, both in the Old and New Testament, which are not recorded there; or, they might join their forces with the king of Mesopotamia, Judg. 3. 8. or with some other of their oppressors; for it is certain, these were left among others to prove Israel, Judg. 3. 1, 2, 3.

The Amalekites.] Of whom, see Judg. 13. and 6. 32.

Maonites.] Either, first, those who lived in, or near the wilderness of Maon, in the south of Judah, 1 Sam. 23. 25. and 25. 2. whether Edomites or others: or, secondly, the Meunims, a people living near the Arabians, of whom, 2 Chron. 26. 7. for in the Hebrew the letters of both names are the same, only the one is the singular, the other the plural number: or, thirdly, the Midianites, whose oppression he would not omit: it being usual for one and the same person or persons to have two names; although the Midianites may be comprehended under the Amalekites, with whom they were joined, Judg. 6. 3, 33. or, fourthly, some other people now unknown, and not expressed elsewhere in scripture.

Before CHRIST
cir. 1161.
7 Jer. 18.
7, 8. Jon.
3. 4.
f Deut. 32.
37, 38.
1 Kings 18.
27. 2 Kin.
3: 13. Jer.
2. 28.
f 1 Sam. 3.
18. 2 Sam.
10. 12. &
15. 26. &
24. 14. Mat.
26. 29.
Acts 21. 14.
7. Luke 13.
9, 9.
2 Chron.
7. 14.
7 Isa. 63. 9.
2 Chap. 11.
4.
a Gen. 31.
49. Chap.
11. 29.
b Chap. 11.
5.
c Deut. 20.
5, 6. 1
d Chap. 11.
8.

ther gods: wherefore I will deliver you no more.
14 ¶ Go and cry unto the gods which ye have chosen: let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, We have sinned, do thou unto us whatsoever seemeth good unto thee, deliver us only, we pray thee, this day.

16 And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.

17 Then the children of Ammon were gathered together, and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in Mizpeh.

18 And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

CHAP. XI.

1 The covenant between Jephthah and the Gileadites that he should be their head. 12 The treaty of peace between him and the Ammonites is in vain. 29 Jephthah's vow: 32 His conquest of the Ammonites: 34 He performeth his vow on his daughter.

NOW Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons, and his wives sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our fathers house, for thou art the son of a strange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

4 ¶ And it came to pass in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

Before CHRIST
cir. 1161.
6 And they said unto Jephthah, Come and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my fathers house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayst go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me; shall I be your head?

10 And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land when they came up out of Egypt, from Arnon even unto Jab-bok, and unto Jordan: now therefore restore those lands again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and walked through the wilderness, unto the Red sea, and came to Kadesh;

17 Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land, but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab; but he would not consent: and Israel abode in Kadesh.

18 Then they went along through the wilderness, and compassed the land of Edom, and the

ANNOTATIONS on CHAP. XI.

Ver. 1. And he was the son of an harlot.] Though such were not ordinarily to enter into the congregation of the Lord, Deut. 23. 2. yet God can dispense with his own laws, and hath sometimes done honour to base-born persons, so far, that some of them were admitted to be the progenitors of the Lord Jesus Christ.

3. In the land of Tob.] This country is not mentioned anywhere else in scripture: probably it was the same with that called Ish-tob, 2 Sam. 10. 8. which lay in Syria, and so near the Ammonites, that they hired forces from thence, as well as from other nations, to fight against David. Patrick.

There were gathered vain men to Jephthah:] Men of no property, and therefore glad to join with so valiant a man as Jephthah, under whose conduct they could make incursions into the enemy's territory, and enrich themselves with their spoils.

12. What hast thou to do with me?] That is, what is the ground of thy quarrel? or, for what reason is this invasion made?

13. Because Israel took away my land when they came up out of Egypt.] This was a mere pretence, the land not belonging to them, but to Sihon king of the Amorites: for, with regard to the country of the Ammonites, God expressly charged the Israelites not to meddle with it, because he had given it to the children of Lot for a possession, Deut. 2. 19. Patrick.

24. That

Before CHRIST
cir. 1443. land of Moab, and came by the east-side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab.

15 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place.

20 But Sihon trusted not Israel to pass through his coast; but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldst thou possess it?

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.

25 And now art thou any thing better than Balak the son of Zippor king of Moab? did he ever strive against Israel, or did he ever fight against them?

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time?

27 Wherefore I have not sinned against thee, but thou dost me wrong to war against me: the LORD is the Judge, be judge this day between the children of Israel and the children of Ammon.

28 Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead,

and from Mizpeh of Gilead he passed over unto the children of Ammon.

30 And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORDS, and I will offer it up for a burnt-offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them, and the LORD delivered them into his hands.

33 And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter: Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to Mizpeh unto his house, and behold, his daughter came out to meet him with timbrels and with dances, and she was his only child: beside her he had neither son nor daughter.

35 And it came to pass when he saw her, that he rent his clothes, and said, Alas, my daughter, thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

36 And she said unto him, My father, if thou hast opened thy mouth unto the LORD, I do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he

Before CHRIST
cir. 1152.

Gen. 28.
Gal. 4. 18.

† That is, bellowed, or, consecrated.

* That is, if lawful to be offered, however to be consecrated to God.

Lev. 27.

d Deut. 3.

12.
e Ezek. 27.

17.

f Exod. 17.
20. 1 Sam. 18. 6.

g Joh 1. 29.
Gen. 37.

29.
h Dan. 5.

10.
i Eccl. 5.

2.
k Psal. 15.

4.
l Num. 30.

4. 5.
m Isa. 66.

3. Heb. 11. 32.

n 1 Sam. 1. 6, 7.

o Luke 1. 25.
Gen. 30.

23. 1 Sam. 4. 1.

p Ver. 38.
1 Sam. 2.

22.

24 That which Chemosh thy god giveth thee to possess.] He speaks according to their fond and absurd opinion. The Ammonites and Moabites got their land by right of war, and conquest of the old inhabitants, whom they cast out; and this success, though given them by the true God, for Lot's sake, Deut. 2. 9, 19. they impiously and ridiculously ascribe to their god Chemosh, whose gift they owned to be a firm and sufficient title.

31. — Shall surely be the Lord's, and I will offer it up for a burnt-offering.] The particle which is here rendered and, may more properly be taken in the disjunctive sense, or, as some judicious critics, both Christians and Jews, have solidly proved. So that it should be rendered, Shall surely be the Lord's, or I will offer it up for a burnt-offering: that is, It shall be consecrated to the Lord, if it be improper for a burnt-offering; or, if it be fit for it, actually offered on the altar. Universal History. See not on Lev. 27. 29.

34. His daughter came out to meet him;] To welcome his return, and congratulate him on his victory, with timbrels and with dances.

35. Alas, my daughter—] for I have opened my mouth unto the Lord, and I cannot go back:] I have made a vow, which I cannot retract. Probably he told her what it was, though the sacred historian has not mentioned it.

36. She said unto him, My father, &c.] A rare instance of religion, fortitude, obedience to her parent, and love to her country.

37. Let this thing be done for me:] Grant me one request; it is an innocent one, and not repugnant to the nature of your vow. Bewail my virginity.] It was accounted the greatest misfortune, among the Israelites, to die without issue; therefore she desired a time to bewail her fate on the solitary mountains.

39. She returned unto her father, who did with her according unto his vow.] This passage has given occasion to a great contro-

Before had vowed: and she knew no man. And it was a custom in Israel,
 CHRIST
 cir. 1143.
 Or, *she*
spoke toge-
ther,

40 That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

C H A P. XII.

1 The Ephraimites quarrelling with Jephthah, and discerned by Shibboleth, are slain by the Gileadites. 7 Jephthah dieth. 8 Ibzan, who had thirty sons, and thirty daughters, 11 and Elon, 13 and Abdon, who had forty sons, and thirty nephews, judged Israel.

† Heb. *wire*
 called,
 Chap. 8. 1.
 Eccl. 4. 4.
 2 Sam. 18. 6.
 3 Psa. 109.
 4 Job. 10.
 31.
 5 Chap. 11.
 12, 62.
 1 Sam. 19. 5. &
 28. 21.
 Job 13. 14.
 Psa. 119.
 209.
 6 Chap. 11.
 20. Prov.
 25. 10.

AND the men of Ephraim † gathered themselves together, and went north-ward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and

the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim, among the Ephraimites, and among the Manassites.

5 And the Gileadites took the passages of Jordan, before the Ephraimites: and it was so, that when those Ephraimites which were escaped, said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay:

6 Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites, forty and two thousand.

7 And Jephthah judged Israel six years: then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ And after him Ibzan of Beth-lehem judged Israel.

9 And he had thirty sons and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him, Elon a Zebulonite judged Israel, and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 ¶ And after him, Abdon the son of Hillel a Pirathonite judged Israel.

14 And he had forty sons, and thirty nephews,

verly among commentators, whether Jephthah really offered his daughter for a burnt-offering, or consecrated her to the service of God. From the note on the 21st verse it appears, that she was not sacrificed, but devoted to the Lord. It is indeed evident, that his vow, in many cases, could not have been executed: for suppose a dog, an ass, or any other unclean animal, had first met him, could he have offered it up for a burnt-offering unto the Lord? such sacrifices being absolutely forbidden by the law of Moses: and can it be supposed that God, who had so often declared that human sacrifices were abominations to him, would have suffered a daughter of Israel to have been offered upon his altar? Besides, if Jephthah was obliged to offer his daughter, who should be employed in that work? Should the priests? They were ordered to do every thing in their power to deter men from committing this abominable practice. Should the magistrates? They well knew such sacrifices were forbidden by God himself. Should Jephthah perform this inhuman office? Surely those who can conceive him capable of such a task, must, at the same time, think him as void of common sense as of natural affection. Patrick.

She knew no man:] A strong proof that she was not sacrificed; for the sacred historian himself here tells us, that, after the vow was performed, she knew no man. Patrick.

40. The daughters of Israel went yearly to lament the daughter of Jephthah.] The Hebrew word which we render lament signifies also to talk with, and to praise. If we take it in the former sense, it demonstrates that she was not sacrificed; if, in the latter, the sense will be, that they went yearly to praise the virtue of Jephthah's daughter. If it should be asked, why the continuing of a virgin was considered among the Israelites as the greatest misfortune?

the answer is, They placed their greatest happiness in children, and all flattered themselves that the Messiah would come from their seed.

ANNOTATIONS ON CHAP. XII.

Ver. 2. When I called you.] Hence it appears, that he craved their assistance, which they denied; though that be not elsewhere expressed.

3. I put my life in my hands:] I exposed myself to very great danger.

4. Ye Gileadites are fugitives of Ephraim, among the Ephraimites, and among the Manassites.] According to the Hebrew, the words ly, and may be rendered thus, Therefore (so chi is oft rendered) they said, Fugitives of Ephraim are ye; i. e. Ye Ephraimites are mere run-aways; for the words next foregoing are, The men of Gilead smote Ephraim.

6. Shibboleth:] Which signifies a stream, or river, which they desired to pass over: so it was a word proper for the occasion, and gave them no cause to suspect the design, because they were required only to express their desire to go over the Shibboleth or river.

Sibboleth.] It is well known, that not only divers nations, but divers provinces, or parts of the same nation who use the same language, differ in their dialect and manner of pronunciation.

He could not frame to pronounce it right:] Or rather, He did not frame or direct himself to speak so, or to speak right; i. e. so as he was required to do it. The Hebrew text doth not say, that he could not do it, but that he did it not, because he, suspecting not the design of it, uttered it speedily according to his manner of expression.

Before
CHRIST
cir. 1212.
Chap. 5.
10 & 10.4.
Exod. 17.
1 Sam.
14. 7.

that rode on three score and ten ^a ass-colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the ^a Amalekites.

CHAP. XIII.

1 Israel is in the hand of the Philistines. 2 An angel appeareth to Manoah's wife. 3 The angel appeareth to Manoah. 15 Manoah's sacrifice, whereby the angel is discovered. 24 Samson is born.

AND the children of Israel did evil again in the sight of the LORD, and the LORD delivered them into the hand of the Philistines ^a forty years.

2 ¶ And there was a certain man of ^b Zorah, of the family of the Danites, whose name was Manoah, and his wife was ^c barren and bare not.

3 And the ^d angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren and bearest not: but thou shalt ^e conceive and bear a son.

4 Now therefore beware, I pray thee, and ^f drink not wine, nor strong drink, and eat not any ^g unclean thing.

5 For lo, thou shalt conceive and bear a son, and no ^h razor shall come on his head: for the child shall be ⁱ a Nazarite unto God from the womb: and he shall ^j begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, ^k A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but ^l I asked him not whence he was, neither told he me his name.

7 But he said unto me, Behold, thou shalt conceive and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God, from the womb to the day of his death.

8 ¶ Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send, come again unto us, and ^m teach us what we shall do unto the child that shall be born.

9 And God ⁿ hearkened to the voice of Manoah: and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.

10 And the woman ^o made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am.

12 And Manoah said, Now let thy words come to pass: How shall we order the child, and ^p how shall we do unto him?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman, let her beware.

14 She may not eat of any thing that cometh of the ^q vine, neither let her drink wine or strong drink, nor eat any unclean thing: ^r all that I commanded her, let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid ^s for thee.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy ^t bread: and if thou wilt offer a burnt-offering, thou must offer it ^u unto the LORD: for Manoah knew not that he was an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass, we may ^v do thee honour?

18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is ^w secret?

19 So Manoah took a kid, with a meat-offering, and ^x offered it upon a rock unto the LORD: and the angel did ^y wondrously, and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar: and Manoah and his wife looked on it, and ^z fell on their faces to the ground.

21 (But the angel of the LORD did no more appear to Manoah and to his wife.) Then Manoah knew that he was an angel of the LORD.

22 And Manoah said unto his wife, We shall surely ^{aa} die, because we have seen God.

23 But ^{ab} his wife said unto him, If the LORD were pleased to kill us, ^{ac} he would not have received a burnt-offering and a meat-offering at our hands, neither would he have ^{ad} shewed us all these things, nor would as at this time have told us such things as these.

24 ¶ And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.

25 And the spirit of the LORD began ^{ae} to move him at times in the ^{af} camp of Dan, between Zorah and ^{ag} Eshtaol.

Before
CHRIST
cir. 1161.

† Heb. what shall the child's judgment and work be?
Gen. 18.
19. Prov.
4. 4. Eph.
6. 4.
9 Num. 6.
2, 3.
7 Matt. 28.
20.

f Chap. 6.
18, 19.

1 Matt. 6.
11.
u Ver. 23.
23. Heb.
11. 6.

x 1 Sam. 9.
8. 1 Kings
14. 3.

* Or, wonderful, Heb. pen, Isa. 9.
16.

y Chap. 6.
26.

z Josh. 5.
13. Chap.

15. 15.
1 Kings 13.
30.

a Gen. 17.
3. Ezek.

1. 28.
Matt. 17. 6.
b eut. 5.

26. Exod.

38. 20.
c Chap. 6.
22.

d 2 Kin. 3.
13. 1 Cor.

12. 11.
d Gen. 4.

4. 5.
e Psal. 86.
17.

f 1 Sam.

11. 6.
Matt. 4. 7.
Rom. 8. 14.

g Chap. 18.
11.

h Chap. 15.
33. & 16.

4.

ANNOTATIONS ON CHAP. XIII.

18. After my name, seeing it is secret? Rather, it is wonderful. This is a proper style for Jehovah, whose essence we must admire, but cannot comprehend. Hence we learn this was the Messiah himself, whom Isaiah calls Wonderful, Isaiah 9. 6.

25. In the camp of Dan, between Zorah and Eshtaol.] There was no army of the Danites encamped in the place where Samson displayed his valour; but this is the name of a place, in the Hebrew Machanadan, (the camp of Dan) where probably Samson lived, (see chap. 18. 12.) where we find an account of an expedition of the Danites, which, though placed after, really happened before this transaction of Samson. Patrick.

Before
CHRIST
A.D. 1161.

CHAP. XIV.

1 Samson desireth a wife of the Philistines: 5 In his journey he killeth a lion. 8 In a second journey he findeth honey in the carcase. 10 Samson's marriage-feast: 12 His riddle made known by his wife: 19 He spoileth thirty Philistines: 30 His wife is married to another.

a Gen. 38.
22. Job.
25. 10.
b Ver. 2, 3.
c Gen. 27.
21. & 24.
3. & 28. 1.
2. Deut.
7. 3.
d Gen. 13.
8. & 24.
27.
e Chap. 15.
28. Gen.
34. 14.
Deut. 7. 2.
Exod. 34.
22. 1 Sam.
14. 6. &
17. 26, 36.
f 2 Chron.
10. 13 &
22. 7 &
25. 10.
Ps. 115.
3.
g Chap. 13.
1. & 15.
11.
h Ver. 4.
i Heb. a
young of lions
vooring in his
meeting.
j 1 Sam.
11. 6 &
17. 34.
Chap. 3.
20. & 15.
14. Ver.
19.
k Zech. 4. 6.
l Matth. 2.
20.

AND Samson went down to Timnath, and law a woman in Timnath of the daughters of the Philistines.

2 And he came up and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

3 Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me, for she pleaseth me well.

4 But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared against him.

6 And the spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down and talked with the woman, and she pleased Samson well.

8 ¶ And after a time, he returned to take her, and he turned aside to see the carcase of the lion: and behold, there was a swarm of bees, and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 ¶ So his father went down unto the woman, and Samson made there a feast: for so used the young men to do.

11 And it came to pass when they saw him, that they brought thirty companions to be with him.

12 ¶ And Samson said unto them, I will now put forth a riddle unto you: if you can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets, and thirty change of garments.

13 But if ye cannot declare it me, then shall ye give me thirty sheets, and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband that he may declare unto us the riddle, lest we burn thee and thy fathers house with fire: have ye called us to take that we have? is it not so?

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?

17 And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day that he told her, because she lay sore upon him: and he told the riddle to the children of her people.

ANNOTATIONS ON CHAP. XIV.

Ver. 2. *Philistines*.] With whom the Israelites were forbidden to marry, *Exod. 34. 12, &c.* And although the Philistines were not Canaanites in their original, *Gen. 10. 14. Deut. 2. 23.* yet they were so in their habitation and concurrence with them in wickedness, and therefore were liable to the same censures and judgments with them.

8. *After a time*.] When the flesh of the lion, which by its strong smell is offensive to, and avoided by bees, was wholly consumed, and nothing was left but the bones.

Bees.—*in the carcase of the lion*.] Not generated of the dead lion's body, but elsewhere, and settling themselves there, as they have sometimes done in a man's skull, and in a sepulchre, and such like places.

11. *They brought thirty companions*.] Her friends, out of respect to him, brought this great number of bride-men, to honour his nuptials; though some think they came by way of guard, if he

should attempt any disturbance, of which they fancy the Philistines were afraid when they saw he was a man of such extraordinary strength and valour. *Patrick.*

14. *Out of the eater came forth meat, and out of the strong came forth sweetness*.] The opposition is manifest in the first part of the riddle, but not in the second; for weakness is opposed to strength, not sweetness, whose opposite is bitterness. But Bochart has observed, that those two words are sometimes confounded: for, in the Arabic language, the word *mirra*, which implies strength, comes from *marra*, which signifies to be bitter; and the word *acer*, in the Latin, signifies both a sharp and valiant man; and is also, by the best authors, applied to a lion: and therefore the antithesis of the words is this; *Food came from the devourer, and sweetness from that which is eager or sharp, i. e. violent or fierce.* *Patrick.*

14, 15. *They could not in three days, &c.*—*And—on the seventh, &c.*] The Septuagint reads, *on the fourth day, &c.* which is certainly right; for is said, ver. 17. she wept the rest of the seven days: if they did not threaten her till the seventh day, there was no time for weeping. *Wall.*

Before CHRIST
cir. 1149.
Mk. 7. 5.
18 And the men of the city said unto him on the seventh day, before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 ¶ And the spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up to his fathers house.

20 But Samsons wife † was given to his companion, whom he had used as his friend.

CHAP. XV.

1 Samson is denied his wife. 3 He burneth the Philistines corn with foxes and fire-brands. 6 His wife and her father are burnt by the Philistines. 7 Samson smiteth them hip and thigh. 9 He is bound by the men of Judah, and delivered to the Philistines: 14 He killeth them with a jaw-bone. 18 God maketh the fountain En-hakkore for him in Lehi.

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid, and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her, therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, in stead of her.

3 ¶ And Samson said concerning them, † Now shall I be more blameless than the Philistines,

though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took fire-brands, and turned tail to tail, and put a fire-brand in the midst between two tails.

5 And when he had set the brands on fire, he let them go into the standing-corn of the Philistines, and burnt up both the shocks, and also the standing-corn, with the vineyards and olives.

6 ¶ Then the Philistines said, Who hath done this? and they answered, Samson the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him, as he hath done to us.

11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not, that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

19. He went down to Ashkelon:] A city of the Philistines, on the coast of the Mediterranean.

ANNOTATIONS on CHAP. XV.

Ver. 4. Samson went and caught three hundred foxes,] Of which there were great numbers in Canaan, as appears from Neh. 4. 3. Psal. 62. 11. Cant. 2. 15. Lam. 5. 18. Ezek. 13. 4. so that divers places there have their names from the foxes which abounded there; as Jos. 15. 28, and 19. 42. 1 Sam. 13. 17. Add to this, that some learned men conceive that the Hebrew name *Schual* is more general, and contains not only the foxes, but another sort of creature very like to them, called *thoes*, whereof there were so many there, that sometimes 200 of them have been met together in one company, as some who have lived in those parts have left upon record. But infidels are much scandalized at this history, and pretend that it is incredible that Samson should catch so many foxes together; so nice and delicate is the faith of these men, in things concerning God and scripture, that can devour things ten times more difficult and absurd concerning the production of the world, and of men, &c. But there is no cause of wonder here: for it is not said that Samson caught them all, either at one time, or by his own hands; for being so eminent a person, and the judge of Israel, he might require assistance of as many persons as he pleased, and all

his people would readily assist him; nor can it at all perplex any man's reason or faith, if it be allowed, that the God who made the world, and by his singular providence watched over Israel, and intended them deliverance at this time, could easily dispose things so that they might be taken. He chose to do this exploit, not by his brethren, whom he would preserve from the envy, and hatred, and mischief which that might have occasioned to them, but by brute creatures, thereby to add scorn and contempt to their calamity; and particularly by foxes, partly because they were fittest for the purpose, being creatures very fearful of fire, and having such tails as the fire-brands might most conveniently be tied to, and not going directly forward, but crookedly and involv'dly, whereby the fire was likely to be dispersed in more places.

6. Burnt her and her father with fire.] Several MSS read, *Burnt her and her father's house*: which reading is confirmed by the Syriac and other versions. Kennicott.

8. And he smote them hip and thigh.] It is not easy to explain the meaning of this expression. The Chaldee paraphrast interprets it, *He smote both horsemen and footmen*, the one resting on their legs, and the other on their thighs, as they sat close to their horses: but others suppose, that he smote them on their legs and thighs, as they endeavoured to fly from him. Patrick.

12. Swear unto me, that ye will not fall upon me yourselves.] Not that he feared them, or could not as easily have conquered them

Before CHRIST
cir. 1140.
Before
CHRIST
cir. 1140.

13 And they spake unto him, saying, No: but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ And when he came unto Lehi, the Philistines ^a showed against him: and the spirit of the LORD came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands ^b loosed from off his hands.

15 And he found a new jaw-bone of an ass, and put forth his hand and took it, and ^c slew a thousand men therewith.

16 And Samson said, With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place ^d Ramath-lehi.

18 ¶ And he was fore athirst, and called on the LORD, and said, ^e Thou hast given this great deliverance into the hand of thy servant: and now shall I ^f die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, ^g his spirit came again, and he revived: wherefore he called the name thereof ^h En-hakkore, which is in Lehi unto this day.

20 And he ⁱ judged Israel in the days of the Philistines twenty years.

C H A P. XVI.

1 Samson at Gaza escapeth, and carrieth away the gates of the city, 4 Delilah, corrupted by the Philistines, enticeth Samson: 6 Thrice she is deceived: 15 At last she overcometh him. 21 The Philistines take him, and put out his eyes: 22 His strength renewing, he pulleth down the house upon the Philistines, and dieth.

1 ^a Samson at Gaza escapeth, and carrieth away the gates of the city, 4 Delilah, corrupted by the Philistines, enticeth Samson: 6 Thrice she is deceived: 15 At last she overcometh him. 21 The Philistines take him, and put out his eyes: 22 His strength renewing, he pulleth down the house upon the Philistines, and dieth.

2 And it was told the Gazites, saying, Samson

is come hither. And they ^b compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning when it is day, ^c we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the ^d gate of the city, and the two posts, and went away with them, bar and all, and put ^e them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

4 ¶ And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was ^f Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, ^g Entice him, and see wherein his ^h great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will ⁱ give thee every one of us eleven hundred ^j pieces of silver.

6 And Delilah said to Samson, ^k Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightst be bound to afflict thee.

7 And Samson said unto her, If they bind me with ^l seven green withs, that were never dried, then shall I be weak, and be ^m as another man.

8 Then the lords of the Philistines brought up to her seven green withs, which had not been dried, and she ⁿ bound him with them.

9 (Now there were men lying in wait, abiding with her in the chamber) And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it ^o toucheth the fire: so his ^p strength was not known.

10 And Delilah said unto Samson, Behold, thou hast ^q mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightst be bound.

11 And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took ^r new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. (And there were liars in wait abiding in the chamber) And he brake them from off his arms like a thread.

13 And

as he did the whole host of the Philistines; but because he would be free from all obligation or temptation of doing them any harm, though it were in his own just and necessary defence.

19. God clave an hollow place that was in the jaw, and there came water thereout, &c.] Lehi, which signifies a jaw-bone, is here the proper name of a place, and doubtless had its name from this prodigy of valour performed by Samson with the jaw-bone, and the miraculous fountain which God caused to burst out of the ground to allay his hero's thirst: the passage therefore should have been rendered, And God clave a hollow place which was in Lehi. Modern travellers inform us, that in the suburbs of Eleutheropolis, in all probability the ancient Lehi, the fountain which flowed on this occasion is still remaining, and called to this day the fountain of the jaw.

ANNOTATIONS ON CHAP. XVI.

VER. 3. Took the doors of the gate of the city, and the two posts, and went away with them, bar and all.] He did not stay to break open the gates, but plucked the posts out of the ground, with the doors hanging, fast barred, upon them. This action astonished the guards, that they had not power to follow him. Par-trick.

To the top of an hill that is before Hebron.] The Septuagint and Vulgate have it, That looketh towards Hebron: for it is not probable that he carried them to Hebron, which was near twenty miles distant from Gaza.

13. After

Before CHRIST
cir. 1120.
11. 59.
Ezra 9:
13.
Heb. flour-
seed,
Job 21: 4.
Prov. 7: 26.
1 Chron.
15: 2.
1 Chap 13:
5.
Numb.
6: 5.
Ver. 5.
1 Tim. 6:
10.
Prov. 7:
21, 23.
Heb. 3: 13.
Joth. 7:
12.
Jer.
9: 23, 24.
Heb. dig-
ged, or, bored
out.
Psal. 107:
29, 11.
Hos. 9: 12.

13 And Delilah said unto Samson, Hitherto thou hast mocked me; and told me lies: tell me wherewith thou mightst be bound. And he said unto her, If thou ^a weavest the seven locks of my head with the web.

14 And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the ^r beam, and with the web.

15 ¶ And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was ^a vexed unto death;

17 That he ^f told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been ^r a Nazarite unto God from my mothers womb; if I be shaven; ^u then my strength will go from me, and I shall become weak, and be like any other man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once; for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought ^a money in their hand.

19 And she made him ^r sleep upon her knees, and she called for a man, and she caused him to shave off the seven locks of his head, and she began to afflict him, and his strength went from him.

20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was ^a departed from him.

21 ¶ And the Philistines took him, and [†] put out his eyes, and brought him down to Gaza, and bound him with ^a fetters of brass, and he did grind in the prison-house.

22 Howbeit the hair of his head began to grow again, after he was shaven.

23 Then the lords of the Philistines gathered them together, for to offer a great sacrifice unto ^b Dagon their god, and to rejoyce: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they ^c praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, ^a which slew many of us.

25 And it came to pass when their hearts were merry, that they said, Call for Samson, that he may make us ^a sport. And they called for Samson out of the prison-house; and he made them sport: and they set him between the pillars.

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon ^c the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines were there: and ^a there were upon the ^r roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson ^s called unto the LORD, and said, O LORD GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once. O God, that I may be at once avenged of the Philistines for my two eyes:

29 And Samson took hold of the two middle pillars, upon which the house stood, and on which it was born up, of the one with his right hand, and of the other with his left.

30 And Samson said, [†] Let me die with Philistines: and he bowed himself with all his might; and the house ^a fell upon the lords, and upon all the people that were therein: so the dead which he slew [†] at his death, were more than they which he slew in his life.

31 Then

Before CHRIST
cir. 1120.

Clap. 6.
27. 2 Sam.
5: 2. Rom.
1: 23, 25.

Dan. 5: 4.

Who mul-
tified our
sins. Rev.
17: 10.

Job 30.

Psal.
35: 16.

Heb. 11.

36.

Ver. 29.

Deut. 22.

8.

2 Chron.

20: 12.

Psal. 50.

15: & 116.

John 3:

1. Heb.

11: 32.

Heb. Let

my soul die.

Philip. 2: 9.

Rev. 11:

13.

Job

31: 3. Eccl.

9: 12.

Matth. 2:

38: 1. The.

5: 3.

1 Col. 2:

15. Heb.

2: 14.

13. After this verse there is plainly a verse omitted, which the Septuagint has supplied—Seven locks of my head with a web, and fasten them with a pin unto the wall; then shall I be weak, and be as another man. And it came to pass when he slept, that Delilah took seven locks of his head, and wove them with a web, and fastened them with a pin, &c.

17. [If I be shaven.] Not that his hair was in itself the seat or cause of his strength, but because it was the chief condition of that vow or covenant, whereby as he stood obliged to him, so God was pleased graciously to engage himself to fit him for, and assist him in, that great work to which he called him; but, upon his violation of his condition, God justly withdraws his help, and leaves him to himself.

20. Shake myself;] i. e. Put forth my strength to crush them, and to deliver myself.

21. He did grind in the prison-house.] Before the invention of wind or water mills, men made use of hand-mills to grind their corn withal: probably in this prison where Samson was confined there was a public mill for that purpose.

23. Dagon;] Which is by most supposed to be a idol whose

upper part was like a man, and whose lower part was like a fish.

29. Samson took hold of the two middle pillars on which the house stood.] The ingenious reader will be pleased to see the thoughts of the great Sir Christopher Wren on this famous fabrick, which will give a more distinct idea of it than the conjectures of commentators who are not such competent judges.—“In considering what this fabrick must be that could at one pull be demolished, I conceive it was an oval amphitheatre, the scene in the middle, where a vast roof of cedar beams, resting round upon the walls, centered all upon one short architrave, that united two cedar pillars in the middle: one pillar would not be sufficient to unite the ends of at least one hundred beams that tended to the center; therefore, I say, there must be a short architrave resting upon two pillars, upon which all the beams tending to the center of the amphitheatre might be supported. Now, if Samson, by his miraculous strength pressing upon one of these pillars, moved it from its basis, the whole roof must of necessity fall.” *Parentalia*, p. 359.

30. Let me die with the Philistines.] It has been doubted by many, whether Samson was not guilty of self-murder: but if it

s. f. 3.

be.

Before
CHRIST
cir. 1120.
1 Chap. 13.
2.
3 Chap. 15.
20.

31 Then his brethren, and all the house of his father, came down and took him, and brought him up, and buried him between ^a Zorah and Eshtol, in the burying-place of Manoaah his father: and he judged Israel ¹ twenty years.

C H A P. XVII.

1 *Of the money that Micah first stole, then restored, his mother maketh images, and the ornaments for them: 7 He hireth a Levite to be his priest.*

AND there was a man of mount Ephraim, whose name was Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver, that were taken [†] from thee, about which thou cursedst, and spakest of also in mine ears; behold, the silver is with me, I took it. And his mother said, ^{*} Blessed be thou of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly ^{*} dedicated the silver unto the LORD, from my hand, for my son, to make a graven image, and a ^b molten image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother, and his mother took ^c two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image, and a molten image: and they were in the house of Micah.

5 And the man Micah had an house of gods, and made an ^d ephod, and ^e teraphim, and [†] consecrated one of his sons, who became his priest.

6 In those days there was ^f no king in Israel, but every man did that which was ^g right in his own eyes.

7 ¶ And there was a young man out of ^h Beth-lehem-judah, of the family of Judah, who was a Levite, and he sojourned there.

8 And the man departed out of the city from

Beth-lehem-judah, to sojourn ⁱ where he could find a place: and he came to mount Ephraim to the house of Micah, as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place.

10 And Micah said unto him, Dwell with me, and be with me ^{*} a father and a priest, and I will give thee ten *shekels* of silver by the year, and a suit of apparel, and thy ¹ victuals. So the Levite went in.

11 And the Levite was content to dwell with the man, and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite, and the young man became his priest, and was in the house of Micah.

13 Then said Micah, ^m Now know I that the LORD will do me good, seeing I have a Levite ⁿ to my priest.

C H A P. XVIII.

1 *The Danites send five men to seek out an inheritance. 3 At the house of Micah they consult with Jonathan, and are encouraged in their way. 7 They search Laish, and bring back news of good hope: 11 Six hundred men are sent to surprise it: 14 In the way they rob Micah of his priest and his consecrated things: 27 They win Laish, and call it Dan. 30 They set up idolatry, wherein Jonathan inherited the priesthood.*

IN those days there was ^a no king in Israel: and in those days the tribe of the Danites ^b sought them an inheritance to dwell in: for unto that day all their inheritance had ^c not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family, five men from their coasts, men of valour,

12. *Micah consecrated the Levite.*] A strange presumption in them both! Micah could pretend to no authority to consecrate; and the Levite was incapable of executing the priest's office, not being of the seed of Aaron. But such was the confusion of those times, for want of a judge, that Micah's superstition had no bounds, and the Levite's poverty and ambition induced him to accept of the proffered preferment. *Patrick.*

13. *The Lord will do me good, seeing, &c.*] I am assured God will bless me. So blind and grossly partial he was in his judgment, to think that one right circumstance would answer for all his substantial errors, in making and worshipping images against God's express command, in worshipping God in a forbidden place, and in that he, being an Ephraimite, presumed to make a priest.

A N N O T A T I O N S O N C H A P. XVIII.

Ver. 1. *The tribe of the Danites;*] i. e. A part or branch of that tribe, consisting only of 600 men of war, ver. 16. with their families, ver. 21. Or, a family of the Danites; for the word *Sebet*, which properly signifies a tribe, is sometimes taken for a family.

14. *Now*

be considered that God raised him up as a scourge to the Philistines, and a judge and defender of Israel, he might devote his life to the public good, and the deliverance of his own people. And this purpose was in some measure answered; for the Philistines were so terrified and humbled at this closing scene of Samson's strength and courage, that when his brethren came to take away his body, to inter it in the burying-place of his father, they met with no molestation whatsoever.

A N N O T A T I O N S O N C H A P. XVII.

Ver. 5. *An house of gods.*] It seems to have been Micah's intention to make an imitation of the house of God at Shiloh.

Teraphim.] See note on Gen. 31. 19.

7. *Beth-lehem-judah;*] So called here, as *Matth.* 2. 1, 5. to difference it from Beth-lehem in Zebulun, *Josh.* 19. 15. There he was born and bred.

8. *To sojourn where he could find a place.*] For employment and a livelihood; for the tithes and offerings, which were their maintenance, not being brought into the house of God, the Levites and priests must needs be reduced to great straits.

Before CHRIST
cir. 1406.
Chap. 13.
3. Chap. 17.
1. Chap. 12.
6. Matt.
26. 73.

from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

3 When they were by the house of Micah, they knew the voice of the young man the Levite: and they turned thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go in peace: before the LORD is your way, wherein ye go.

7 ¶ Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure, and there was no magistrate in the land, that might put them to shame in anything: and they were far from the Zidonians, and had no business with any man.

8 And they came unto their brethren to Zorah, and Eshtaol: and their brethren said unto them, What say ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands: a place where there is no want of any thing that is in the earth.

11 ¶ And there went from thence of the family of the Danites out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim in Judah: wherefore they called that place, Mahaneh-dan, unto this day: behold, it is behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him.

16 And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate, with the six hundred men that were appointed with weapons of war.

18 And these went into Micahs house, and fetched the carved image, the ephod, and the teraphim, and the molten image: then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace: lay thine hand upon thy mouth; and go with us, and be to us a father, and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priests heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage before them.

22 ¶ And when they were a good way from the house of Micah, the men that were in the houses near to Micahs house, were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company?

24 And he said, Ye have taken away my gods, which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house.

27 And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet, and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And there was no deliverer, because it was far from Zidon, and they had no business with any man: and it was in the valley that lieth by Beth-rehob: and they built a city, and dwelt therein.

29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first.

30 ¶ And

14. Now therefore consider what ye have to do:] Whether it be not expedient, either to consult them again for your own satis-

faction; or, rather, to take them away for your further use, as you shall have occasion; for their action is the best comment upon their words.

S. f. 4.

39. And.

Before
CHRIST
cir. 1406.

* Heb. set
up before
them, Chap.
24. 17.
1 Sam. 4.
10. Psa.
78. 60, 61.
2 Kings 17.
6, 23.
Joth. 18.
1.

* Chap. 17.
6. & 18. 1.
& 21. 25.
† Heb. a
wife a concu-
bine, Gen.
22. 24.
Mal. 2. 15.
b Gen. 35.
19.
c Ezek. 16.
28.
d Gen. 16.
4.
* Heb. to
her heart,
Lev. 19.
17. Gal.
6. 1. Gen.
34. 3. &
50. 21.
Hof. 2. 14.
e Exod.
32. 6.
† Heb.
strengthen,
Psal. 104.
25.
f Gen. 18.
5. 1 Kings
23. 7.

30 ¶ And the children of Dan * set up the graven image: and Jonathan the son of Gershom, the son of Manasseh, he and his sons, were priests to the tribe of Dan until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

CHAP. XIX.

1 A Levite goeth to Beth-lehem to fetch home his wife: 16 An old man entertaineth him at Gibeah. 22 The Gibeathites abuse his concubine to death: 29 He divideth her into twelve pieces, to send to the twelve tribes.

AND it came to pass in those days, when there was * no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him † a concubine out of Beth-lehem-judah.

2 And his concubine played the whore * against him, and went away † from him unto her father's house to Beth-lehem-judah; and was there four whole months.

3 And her husband arose, and went after her to speak * friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and he brought him into her father's house, and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father in law, the damsel's father, retained him, and he abode with him three days: so they did * eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, † Comfort thine heart with * a morsel of bread, and afterward go your way.

6 And they sat down and did eat and drink both of them together: for the damsel's father

had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be * merry. 7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until † afternoon, and they did eat both of them.

9 And when the man rose up to depart, he and his concubine, and his servant; his father in law, the damsel's father, said unto him, Behold, now the day draweth towards evening, I pray you, tarry all night: behold, the day groweth to an end, lodge here that thine heart may be merry; and to-morrow get you early on your way, that thou mayst go home.

10 But the man would not tarry that night, but he rose up and departed, and came over against * Jebus, (which is Jerusalem) and there were with him two asses saddled, his concubine also was with him.

11 And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the * Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the * city of a stranger, that is not of the children of Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in * Gibeah, or in Ramah.

14 And they passed on and went their way, and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin.

15 And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for there was no man that * took them into his house to lodging.

Before
CHRIST
cir. 1406.

* Heb. be
good,
Chap. 16.
25.
† Heb. at
the day
declined.

g Joth. 15.
63. Chap.
1. 8.
a Sam. 5. 6.

b Gen. 19.
16.
i Joth. 15.
63. Chap.
1. 8.
a Sam. 5. 6.

† Chap. 20.
31.

* Heb. ge-
therly,
Psa. 26. 9.
Matt. 25.
35. Heb.
13. 2.

30. And the children of Dan set up the graven image.] This is the first account we meet with of an idol being set up in any city, to be resorted to by all the inhabitants.

The son of Gershom, the son of Manasseh.] Gershom was the son of Moses; and there are strong reasons for believing, that the word here was at first Moses, and not Manasseh. St Jerom has expressed it Moses, and so the Vulgate reads it. Kennicott.

Until the day of the captivity of the land.] By the captivity of the land, is here meant the time when the ark of God was taken by the Philistines: and we find that this capture is in scripture styled a captivity; He forsook the tabernacle of Shiloh, the tent which he placed among men, and delivered his strength into captivity, and his glory into the enemies hand, Psa. 78. 60, 61.

ANNOTATIONS on CHAP. XIX.

Ver. 1. A concubine;] i. e. A wife of the secondary sort, without such solemn espousals, or a dowry as those called wives had. It is certain, such persons were really wives; and it was adultery in any one to ly with them but those who had married them. Pa-trick.

2. Played the whore against him.] The Alexandrine copy of the Septuagint and Aldus's edition have—was angry with him: neither the Septuagint nor Vulgate have any thing of fornication. Wall.

9. The day draweth towards evening:] Heb. It is the encamp-ing time of the day; i. e. the evening; when armies, having marched in the day, begin to pitch their camp; or, when the sun that makes the day, begins to encamp himself, and go towards rest.

11. Let us turn in unto this city of the Jebusites, and lodge in it.] This was the city of Jerusalem, which had been taken by the children of Judah; but the Jebusites still kept possession of the strong fort of Zion till the days of David, from whence the chil-dren of Judah and Benjamin could not drive them out.

12. We will not turn aside—into the city of a stranger:] i. e. Of a strange nation; which the Canaanites possess; for though the city Jerusalem had been taken by Caleb, Judg. 1. yet the strong fort of Zion was still in their hands, 2 Sam. 5. 6, 7.

15. There was no man that took them into his house.] The inhabitants of Gibeah had lost all notions of humanity; even the ancient hospitality, or custom of entertaining strangers, was quite abolished.

Before CHRIST
cir. 1406.
[Gen. 31.
19. Job
14. 15.
Ecclef. 1.
13. & 5.
11. Mat.
10. 10.
Psal. 104.
23. & 118.
2. 1 Thes.
3. 10.
Eph. 4. 28.
† Heb. *sons*
of *Jemini*,
Gen. 35.
18.
m. Chap.
13. 31.
1 Sam. 3.
7.
† Heb. *ga-*
thering,
Ver. 15.
8. Gen. 43.
23. Philom.
ver. 3.
† Heb. *all*
thy want up-
on me.
9. Gen. 18.
4.
† Deut. 13.
13.
9. Gen. 19.
4. Hof. 9.
9. & 10. 9.
9. Gen. 4.
1. & 19. 5.
Rom. 1. 26,
27.
f Gen. 19.
8.
† Gen. 34.
7. 2 Sam.
11. 12, 13.
Prov. 7. 7.
u Gen. 19.
8.

16 ¶ And behold, there came an old man from his work out of the field at even, which was also of mount Ephraim: and he sojourned in Gibeah, but the men of the place were Ben-jamites.

17 And when he had lift up his eyes, he saw a way-faring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We are passing from Beth-lehem-judah, toward the side of mount Ephraim, from thence am I: and I went to Beth-lehem-judah, but I am now going to the house of the LORD, and there is no man that receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me and for thy hand-maid, and for the young man which is with thy servants, there is no want of any thing.

20 And the old man said, Peace be with thee; howsoever, † let all thy wants lie upon me; only lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses; and they washed their feet, and did eat and drink.

22 ¶ Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

23 And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly.

24 Behold, here is my daughter a maiden, and his concubine, them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

25 But the men would not hearken to him:

so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day; and she fell down at the door of the mans house, where her lord was, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.

28 And he said unto her, Up, and let us be going: but none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it, said, There was no such deed done nor seen, from the day that the children of Israel came up out of the land of Egypt, unto this day: consider of it, take advice, and speak your minds.

CHAP. XX.

1 The Levite in a general assembly declareth his wrong.

8 The decree of the assembly. 12 The Benjamites being cited, make head against the Israelites.

18 The Israelites in two battles lose forty thousand: 26 They destroy by a stratagem all the Benjamites, except six hundred.

THEN all the children of Israel went out, and the congregation was gathered together, as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the LORD in Mizpeh.

2 And the chief of all the people, even of

some who detested so foul a crime, and had courage to punish the cursed authors of it. Patrick.

ANNOTATIONS ON CHAP. XX.

Ver. 1. The congregation was gathered together, as one man, from Dan even to Beer-sheba;] i. e. All Israel on both sides of Jordan. But the inhabitants of Jabesh-gilead, together with the Benjamites, must be excepted, who seem to have had no sense of their wickedness. They were doubtless summoned as well as their brethren, but neglected to join them. Patrick.

In Mizpeh.] The Mizpeh here mentioned stood on the confines of Judah and Benjamin. It was very conveniently situated for a meeting of all the people, who often assembled there in future times. It was not far from Shiloh, so that they could easily consult the Divine Majesty on any occasion.

2. And the chief of all the people:] Heb. the corners; i. e. the nobles and rulers; which are oft so called, because, like corner-stones,

† T t

Before CHRIST
cir. 1406.

† Gen. 4.

† Heb. fell

there, Ver.

28.

† Gen. 18.

12. 1 Pet

3. 6.

z Chap. 20

5.

† Or, through

her bones,

1 Sam. 11.

7.

a Joth. 9.

14.

b Chap. 20.

13. Psal.

112. 5.

Prov. 13.

10.

a Ver. 12,

13.

b Ezra 3. 1.

Ver. 8, 11.

1 Sam. 11.

7. 2 Sam.

19. 14.

c Joth. 19.

47. Chap.

18. 29.

1 Sam. 3.

20. 2 Sam.

3. 10. &

24. 2.

d Chap. 17.

11. 1 Sam.

7. 5. & 10.

17. Joth. 18. 26. 2 Kings 15. 23. Jer. 40. 8. † Heb. the corner of all the people

16. There came an old man from his work out of the field.] This man, who was himself only a sojourner, shewed that compassion for the strangers which the wealthy inhabitants had denied.

24. Behold, here is my daughter a maiden, and his concubine, &c.] We have a similar example in Lot, see Gen. 19. 8. who, like this inhabitant of Gibeah, offered his daughters to the men of Sodom, to preserve inviolate the laws of hospitality.

26. Fell down at the door.] She fell down dead, through grief and shame.

29. And divided her.] This might seem to be a barbarous and inhumane act in itself; but will appear excusable, if it be considered, that the sadness of the spectacle did highly contribute to stir up the zeal of all the Israelites to avenge his concubine's death, and to execute justice upon such profligate offenders; and was necessary, especially in this time of anarchy and general corruption, to awaken them out of that lethargy in which all the tribes lay.

Into twelve pieces.] That every tribe might have a part, Benjamin not excepted; among whom, it was to be hoped, there were

Before
CHRIST
cir. 1406.
e Chap. 8.
f Prov. 22.
g Mat. 5.
h Heb. the
man the Le-
vite. Chap.
23, 15.

all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell us, how was this wickedness?

4 And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that belongeth to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me and my concubine have they forced, that she is dead.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.

7 Behold, ye are all children of Israel, give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house.

9 But now, this shall be the thing which we will do to Gibeah, we will go up by lot against it:

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, knit together as one man.

12 ¶ And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?

13 Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities, unto Gi-

beah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities, twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people there were seven hundred chosen men left-handed, every one could sling stones at an hair breadth, and not miss.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

18 ¶ And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah shall go up first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin, and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day, twenty and two thousand men.

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again, eighteen thousand men, all these drew the sword.

stones, they both unite, and support, and adorn the whole building.

13. *The children of Benjamin would not hearken to the voice of the children of Israel.* They seem to have been as unanimous in the defence of this wickedness, as the rest of the tribes were in their endeavours to have it punished.

16. *Seven hundred chosen men left-handed.* Seven hundred is mentioned, ver. 15, and therefore seems here to be redundant. The present German Jews, who are supposed to be of the tribe of Benjamin, are most of them left-handed.

23. *And asked counsel of the Lord.* The phrase here used, upon both these consultations, of asking counsel of the Lord, often means no more than consulting their grand council or sanhedrim, with the high-priest at their head. *Psalmanazar*, p. 264.

25. *Eighteen thousand men.* In these two battles they destroyed forty thousand men, a much greater number than the Benjamites

had in their whole army. It has been asked, why the Israelites, in so just a cause, were defeated in two battles, especially as they had asked counsel of God? To which it may be answered, that though they had sent to the house of God to ask which of the tribes should go up first, and also whether they should again attack the Benjamites; yet they had never asked whether an enterprize of that nature would be pleasing to God or not. The truth is, they presumed upon his protection and assistance; and the vast superiority of their forces made them confident of success. But surely they should have asked whether God had decreed the destruction of their brethren; for to attack one of the tribes of Israel, without the approbation of Jehovah, who was the King of Israel, was an act of rebellion against him. But, supposing the grounds of the war justifiable, why might not God take this opportunity of punishing the Israelites by the hand of their brethren, for their same permission of more

enormous

Before
CHRIST
cir. 1406.
† Heb. Beth
6. Chap.
19. 18.
* Or, tar-
ried there,
Psal. 23. 6.
* 137. 1.
Lam. 1. 1.
Num. 27.
21.
2 Numb.
15. 7.
Deut. 10.
1. & 18. 5.

26 ¶ Then all the children of Israel, and all the people went up, and came unto the [†] house of God and wept, and * sat there before the LORD, and fasted that day until even, and offered burnt-offerings, and peace-offerings before the LORD.

27 And the children of Israel [†] enquired of the LORD, (for the ark of the covenant of God was there in those days,

28 And * Phinehas the son of Eleazar, the son of Aaron, * stood before it in those days) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up, for to morrow I will deliver them into thine hand.

29 And Israel [†] set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, and were drawn away from the city, and they began to smite of the people, [†] and kill as at other times, in the high-ways, of which one goeth up to the house of God, and the other to Gibeah in the [†] field, about thirty men of Israel.

32 And the children of Benjamin said, They are smitten down before us as at the first. But the children of Israel said, Let us flee, and draw them from the city, unto the high-ways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baaltamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they [†] knew not that evil was near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day, twenty and five thousand and an hundred men; all these [†] drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait halted, and rushed upon Gibeah, and the liers in wait * drew themselves along, and smote all the city with the edge of the sword.

38 Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke to rise up out of the city.

39 And when the men of Israel [†] retired in the battle, Benjamin began to smite and kill of the men of Israel about thirty persons; for they said, [†] surely they are smitten down before us, as in the first battle.

40 But when the * flame began to arise up out of the city, with a pillar of smoke, the Benjamites looked behind them, and behold, the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them.

42 Therefore they turned *their backs* before the men of Israel, unto the way of the wilderness, but the battle overtook them: and them which came out of the cities, they destroyed in the midst of them.

43 Thus they enclosed the Benjamites round about, and chased them, and trode them down with ease over against Gibeah toward the sun-rising.

44 And there fell of Benjamin eighteen thousand men; all these were men of valour.

45 And they turned and fled towards the wilderness unto the [†] rock of Rimmon: and they gleaned of them in the high-ways five thousand men, and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin, were [†] twenty and five thousand men that drew the sword; all these were men of valour.

47 [†] But six hundred men turned and fled to the wilderness, unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, [†] as well the men of every city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.

CHAP. XXI.

1 The people bewail the desolation of Benjamin. 8 By the destruction of Jabesh-gilead, they provide them four hundred wives: 16 They advise them to surprise the virgins that danced at Shiloh.

NOW the men of Israel had [†] sworn in [†] Mizpeh, saying, There shall not any of us

Before
CHRIST
cir. 1406.

† Ver. 31.

† Heb. being smitten he is smitten, Exod. 15. 9. 1 Theft. 5. 3. * Heb. the whole consumption.

g Joh. 15. 31. 1 Chr. 6. 77.

† Ver. 35. i Isa. 1. 9. Lam. 3. 55. Hab. 3. 2. † Heb. of the city of the whole-ness even to beast, yea, all that was alive found, they set fire on all the cities that were found.

† Chap. 26. 8. Jer. 4. 1, 2.

2 Sam. 21. 2. † Chap. 10. 1.

enormous crimes than those they endeavoured to chastise? Did not they suffer spiritual adultery among them, at the very time they were so hot upon punishing carnal? The whole tribe of Dan had fallen into idolatry; but the rulers of Israel were so far from punishing it, that they connived at their apostasy: and therefore God thought proper to make use of the Benjamites as scourges, to punish their base connivance; for the wonderful wisdom of God's providence

frequently employs the passions of men to fulfil his purposes, by making one wicked set of men the instrument of punishing another.

29. And Israel set liers in wait.] Though they were assured of the success, by a particular and absolute promise, yet they do not neglect the use of means, as well knowing that the certainty of God's purposes or promises doth not excuse, but rather require man's diligent use of all fit means for the accomplishment of them.

Before CHRIST
cir. 1406.
Before
Chap. 10.
23.
16. 63.
17.
2. Josh. 22.
11. Chap.
6. 24. &
20. 26.
Exod. 20.
24. 1 Kin.
8. 64. &
18. 30.
Heb. 13.
10. 1 Sam.
7. 17. & 11.
15. & 16.
2. 5.
2 Sam. 24.
18. 25.
f Chap. 20.
x.
Gal. 4.
18.

Before give his daughter unto Benjamin to wife.
2 And the people came to the house of God, and abode there till even before God, and lift up their voices, and wept sore.

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt-offerings, and peace-offerings.

5 And the children of Israel said, Who is there among all the tribes of Israel, that came not up with the congregation unto the LORD? for they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD, that we will not give them of our daughters to wives?

8 ¶ And they said, What one is there of the tribes of Israel, that came not up to Mizpeh to the LORD? and behold, there came none to the camp from Jabesh-gilead to the assembly.

9 For the people were numbred, and behold, there were none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lien by man.

12 And they found among the inhabitants of Jabesh-gilead, four hundred young virgins that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan.

loh, which is in the land of Canaan.

13 And the whole congregation sent some to speak to the children of Benjamin that were in the rock Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.

19 Then they said, Behold, there is a feast of the LORD in Shiloh yearly in a place which is on the north-side of Beth-el, on the east-side of the high-way that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards:

21 And see, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, that ye should be guilty.

ANNOTATIONS ON CHAP. XXI.

Ver. 3. *One tribe lacking in Israel?* When the Israelites fury against Benjamin was abated, and they began to consider seriously of what they had done; how they had almost totally destroyed one of the tribes of Israel, and bound themselves by an oath never to marry their daughters to the poor remains of it, which must prove the extirpation of the whole; the joy and triumph of their late victory was turned into mourning and bitter lamentation. *Stackhouse.*

10. *Smite the inhabitants of Jabesh-gilead with the sword, women and children.* The massacre of the people of Jabesh-gilead, without ever sending to know the reason of their absenting themselves from the war, was a cruel expedient to extricate the Israelites from the difficulty, in which their superstitious observance of an unlawful oath had involved them, and is a shocking instance of the iniquity and barbarity of those times: for surely, to slay the innocent with the guilty, to put the women and children to death, is the very height of injustice and cruelty! *Stackhouse.*

11. *Every woman that hath lien by man.* Here the Hebrew doctors raise a difficult question, as they account it, how they could know those who had lien with man, from those who had not, and give several fanciful solutions: but the plain account is no more than this, That they slew such as were not commonly reputed to be virgins, and saved those that were.

18. *Cursed be he that giveth a wife to Benjamin;* i. e. To this generation of Benjamites who have made themselves guilty of this foul wickedness. But this oath did not extend to their posterity: and some think it had another exception, to wit, unless the surviving Benjamites could not otherways be supplied with wives.

19. *There is a feast of the Lord in Shiloh yearly.* All the three great festivals were to be observed at the place where God had settled his habitation, which was now at Shiloh, where the people assembled to praise God, and to feast one with another. The feast here meant was that of tabernacles, which was a time of great joy, because they had newly gathered their vintage: it was also the only season wherein the Jewish virgins were allowed to dance.

22. *For ye did not give unto them at this time, that ye should be guilty.* It might more properly be rendered, *Because ye did*

Before 23 And the children of Benjamin did so, and
CHRIST took them wives according to their number, of
cir. 1406. them that danced, whom they caught: and they
went and returned unto their inheritance, and
p Chap. 20. repaired their cities, and dwelt in them.
48. 24. And the children of Israel departed thence

at that time every man to his tribe, and to his Before
family, and they went out from thence every CHRIST
man to his inheritance, cir. 1406.

25 In those days there was no king in Israel: every man did that which was right in his own eyes. 9 Chap. 17.
6. & 18. 1.

& 19. 1. & Deut. 12. 8. Prov. 3. 5. & 14. 12. Jer. 10. 23.

not give unto them at this time, ye are to blame. Pilkington's
remarks.

23. And the children of Benjamin—took them wives according
to their number.] Whatever may be said in justification of the
Benjamites, the elders of Israel, who gave them this counsel and
authority, had doubtless no right to dispose of the children of other
persons, without their consent and approbation. The rape of the
Sabines is usually produced as a piece of history parallel to this: but
it should be remembered, that Romulus, in whose reign it happened,
was one of those princes who accounted every point that contributed
to the establishment of his dominions: not only lawful: but glorious;
and that every thing ceased to be a crime, when once it became nec-
essary for reasons of state: whereas the rulers of Israel either had,
or should have had different notions. They were governed by God,
whose throne is established in righteousness; and certainly should
have contrived some other means of establishing a diminished tribe,

than those violent methods of rapes and forced marriages. But in
one thing they did very well, that they permitted them to take wives
only according to their number, i. e. every man a wife, and no
more; by which we may see they had no very favourable opinion of
polygamy, since they did not allow it in this case, when it might seem
most necessary for the speedy reparation of a lost tribe.

25. In those days there was no king in Israel: every man did
that which was right in his own eyes.] The sacred historian has
here assigned the best reason for all the abuses committed in this
and the preceding chapters. It was owing to this want authority
that men committed many horrid actions, which were not publicly
allowed. This was the cause of Micah's idolatry, of the Benja-
mites abominable lusts, and of the enormous things done by the
Israelites. And this should teach us to be very thankful for the
authority that is set over us, in order to prevent us from committing
such enormous actions.

The BOOK of

R U T H.

CHAP. I.

1 Elimelech driven by famine into Moab, dieth there;
4 Mahlon and Chilion, having married wives of
Moab, die also. 6 Naomi, returning homeward,
8 dissuadeth her two daughters in law from go-
ing with her. 14 Orpah leaveth her, but Ruth
with great constancy accompanieth her: 19 They
two come to Beth-lehem, where they are gladly re-
ceived.

NOW it came to pass in the days when the
judges † ruled, that there was a fa-
mine in the land: and a certain man of
Beth-lehem-judah went to sojourn in the coun-
try of Moab, he and his wife, and his two
sons.

2 And the name of the man was Elimelech,
and the name of his wife Naomi, and the name
of his two sons Mahlon and Chilion, Ephra-
thites of Beth-lehem-judah: and they came into
the country of Moab, and continued there.

Before
CHRIST
cir. 1312.

† Heb.
judged,
Judg. 2. 19.
2 Kings
8. 1. Gen.
12. 10.
Judg. 6. 4.
6. Deut.
28. 23. 24.
Psal. 107.
34.

† Joth. 19. 15. Judg. 12. 8. c Gen. 12. 10. d Gen. 35. 19.

ANNOTATIONS ON CHAP. I.

THIS book is a sort of an appendix to that of Judges, and there-
fore properly placed here. It has its title from the person whose
story is principally related; who, out of affection to her mother-in-
law and her religion, left her country and kindred, to live in the
land of Israel in a poor and mean condition. It is very probable,
that the same person who wrote the book of Judges was also the au-
thor of this, viz. Samuel. This transaction is supposed to have

happened in the days of Shamgar, the third judge, i. e. about 120
years after Joshua. The history concludes with the genealogy of
David, from Pharez the son of Judah, that it might evidently ap-
pear the Messiah sprung from that tribe, according to the famous
prediction of Jacob.

Ver. 1. Beth-lehem-judah.] There were two places of the name
of Beth-lehem; one in the tribe of Judah, and the other in that of
Zebulun.

2. Ephrathites of Beth-lehem-judah.] So called, because this
Beth-lehem is otherways called Ephrath or Ephratha, Gen. 35. 19.

T t 3.

Mic

Before CHRIST
cir. 1312.
1 Psal. 34.
29.
3 Isa. 27. 8.
4 Deut. 7.
5 Mat. 1. 5.
6 Psal. 120.
7 Deut. 32.
36.
8 Luke 1.
48.
9 Deut. 7.
6.
10 Mat. 6.
11.
12 Exod. 18.
27.
13 Ver. 10.
14.
15 Chap. 2.
16. Joh. 24.
17. 15.
18 2 Tim. 1. 17.
19 Ephes. 5.
20 Col. 3. 18.
21 Chap. 3.
1.
22 Gen. 29.
23.
24 Psal. 16.
3. & 119.
63.
25 Ver. 8.
26 1 Tim. 5. 9.

3 And Elimelech Naomi's husband ^a died, and she was left, and her ^b two sons.

4 And ^c they took them wives of the women of Moab: the name of the one ^d was Orpah, and the name of the other ^e Ruth: and they dwelled there about ^f ten years.

5 And Mahlon and Chilion died also both of them; and the woman was ^g left of her two sons, and her husband.

6 ¶ Then she arose with her daughters in law, that she might return from the country of Moab, for she had heard in the country of Moab, how that the LORD had ^h visited ⁱ his people in giving them ^j bread.

7 Wherefore ^k she went forth out of the place where she was, and her two daughters in law with her: and ^l they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, return each to her ^m mothers house: ⁿ the LORD deal kindly with you, as ye have dealt ^o with the dead, and with me.

9 The LORD grant you that you may ^p find rest, each of you in the house of her husband. Then she ^q kissed them: and they lift up their voice, and wept.

10 And they said unto her, Surely we will return ^r with thee unto thy people.

11 And Naomi said, Turn again, my daughters: ^s why will ye go with me? ^t are there yet any more sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go your way, for I am ^u too old to have an husband: If I should say, I have hope, if I should have a husband also to night, and should also bear sons:

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters: for it grieveth me much for your sakes, that the ^v hand of the LORD is gone out against me.

14 And they lift up their voice, and wept again: and Orpah ^w kissed her mother in law, ^x but Ruth clave unto her.

15 And she said, Behold, ^y thy sister in law

hath gone back unto her people, and unto ^z her gods, ^{aa} return thou after thy sister in law.

16 And Ruth said, ^{ab} Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people ^{ac} shall be my people, and ^{ad} thy God my God:

17 Where thou diest, will I die, and there will I be buried: the LORD ^{ae} do so to me, and more also, ^{af} if ought but death part thee and me.

18 When she saw that she was stedfastly minded to go with her, then she ^{ag} left speaking unto her.

19 ¶ So ^{ah} they two went until they came to Beth-lehem. And it came to pass when they were come to ^{ai} Beth-lehem, that all the city was moved about them, and they said, ^{aj} Is this Naomi?

20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty ^{ak} hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again ^{al} empty: why then call ye me Naomi, seeing the LORD hath ^{am} testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess her daughter in law with her, which ^{an} returned out of the country of Moab: and they came to Beth-lehem in the beginning of ^{ao} barley-harvest.

CHAP. II.

1 Ruth gleaneth in the fields of Boaz: 4 Boaz taking knowledge of her, 8 sheweth her great favour. 18 That which she got, she carrieth to Naomi.

AND Naomi had ^a a kinsman of her husbands, ^b a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and ^c glean ears of corn after him, in whose sight I shall find grace, And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the

Mic. 5. 2. either from Caleb's wife of that name, *1 Chron. 2. 19.* and *4. 4.* or from the fertility of the soil about it; which title may therefore be used here, to shew the greatness of the famine, which affected even fertile parts.

4. *They took them wives of the women of Moab.*] This was absolutely forbidden by the Jewish law, unless the women were proselytes to the true religion.

8. *Go, return each to her mother's house.*] Not that they wanted fathers, *Ruth. 2. 11.* but because daughters used to converse more frequently with their mothers, and to be most endeared to them, and to dwell in the same apartments with them, which then were distinct from those parts of the house where the men dwelt.

11. *Are there yet any more sons in my womb, that they may be your husbands?*] According to the ancient custom, *Gen. 38.* and the express law of God, *Deut. 25. 5.* which doubtless she had acquainted them with before among other branches of the Jewish religion, wherein she did instruct them.

15. *Thy sister-in-law hath gone back unto her people, and unto her gods.*] Hence it appears, that Orpah was not a convert to the Jewish religion, but still continued to worship the gods of her country. This, however, did not hinder her from loving her husband while he lived, and retaining an affection for her mother-in-law after his death.

20. *Call me not Naomi, call me Mara.*] She was desirous her name should be conformable to her condition; the former signifies prosperity, and the latter bitterness, or grief.

ANNOTATIONS ON CHAP. II.

Ver. 2. *After him, in whose sight I shall find grace.*] Either she did not know, that poor strangers had an equal right with the poor of Israel to glean after the reapers; or, her modesty would not suffer her to challenge it as a right, but, on the contrary, to acknowledge it as a favour.

A. Lord

Before
CHRIST
cir. 1312.

field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who was of the kindred of Elimelech.

4 ¶ And ^c behold, Boaz came from Bethlehem, and said unto the reapers, ^d The LORD be with you: and they answered him, The LORD blefs thee.

5 Then said Boaz unto his servant that was ^e set over the reapers, Whose damsel is this?

6 And the servant that was set over the reapers, answered and said, It is the Moabitish damsel that ^f came back with Naomi out of the country of Moab:

7 And she said, ^g I pray you, let me glean, and gather after the reapers amongst the sheaves: so she came, and hath ^h continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearst thou not, my ⁱ daughter? Go not to glean in ^j another field, neither go from hence, but abide here fast by my ^k maidens.

9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men, that they shall ^l not touch thee? and when thou art athirst, ^m go unto the vessels, and drink of that which the young men have drawn.

10 Then she ⁿ fell on her face, and bowed her self to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst ^o take knowledge of me, seeing I am a stranger?

11 And Boaz answered and said unto her, It hath fully been ^p shewed me, all that thou hast ^q done unto thy mother in law since the death of thine husband: and ^r how thou hast ^s left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD ^t recompense thy work, and a full reward be given thee of the LORD God of

Israel, under whose ^u wings thou art come to trust.

13 Then she said, Let me find favour in thy sight, my lord, for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, ^v though I be not like unto one of thine handmaidens.

14 And Boaz said unto her, ^w At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she ^x sat beside the reapers: and he ^y reached her parched corn, ^z and she did eat and was sufficed, and left.

15 And when she was risen up to ^a glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not.

16 And ^b let fall also some of the handfuls of purpose for her, and leave them that she may glean them, and rebuke her not.

17 So she gleaned in the field ^c until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ¶ And she took ^d it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had ^e reserved, after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The mans name with whom I wrought to day, is Boaz.

20 And Naomi said unto her daughter in law, ^f Blessed be he of the LORD, who hath ^g not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of ^h our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou ⁱ shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter

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¶

¶ Psal. 17.

8. & 36. 7.

& 57. 1. &

61. 4. &

97. 4.

Matt. 23.

17.

z 1 Sam.

25. 47.

7 Prov. 12.

27.

z Luke 14.

52.

a 1 Sam.

17. 17. &

25. 18.

2 Sam. 17.

28.

b Deut. 17.

15. Prov.

11. 25.

c Prov. 31.

27. 2 Thes.

3. 10.

d Psal. 112.

9.

e Judg. 19.

16.

f Ver. 14.

John 6. 12.

13.

g Chap. 3.

10. 2 Sam.

2. 5. Job

29. 13.

2 Tim. 1.

16.

h Prov. 17.

17.

i Lev. 25.

23. Deut.

25. 5. 7.

k Ver. 23.

4. Lord be with you.] This is the first time we meet with this religious salutation, which we afterwards find was familiar, and continued even to the time of our blessed Saviour, when the angel saluted the blessed Virgin after this manner, Luke 1. 28. Patrick.

7. She tarried a little in the house:] Not in Naomi's house, as many understand it, as may be gathered from ver. 18, 19. but in the little house or tent, which was set up in the fields at these times, and was necessary in those hot countries, where the labourers or others might retire for a little repose or repast at fit times.

12. The Lord recompense thy work, &c.] He considered her leaving all that was dear to her in the world, to become a worshipper of the true God, as a very noble act of faith and virtue.

Under whose wings, &c.] This metaphor seems to be taken from the cherubims, who spread their wings from one side of the holy place unto the other, upon which the Divine Majesty sat. Patrick.

13. Though I be not like unto one of thy handmaidens:] A person more mean, and necessitous, and obscure, being a stranger, and one born of heathenish parents, and not of the holy and honourable people of Israel, as they are.

14. At meal-time come thou hither, and eat of the bread, and

dip thy morsel in the vinegar.] Under the word bread is comprehended provision in general, with which they had vinegar for sauce, it being very cooling and refreshing in hot seasons. It is very surprising how the ancient Jews came to apply these words to the kingdom of the Messiah, and to his suffering condition here in this world. The fact is however certain. The Midrash upon this passage makes the words, come thou hither, to signify, come to thy kingdom; and the morsel dipped in vinegar, to denote the reproaches and sufferings of Christ: which is an argument, that they expected their Messiah would be exposed to such sufferings as our blessed Saviour actually endured; who says, in the psalmist, They gave me vinegar to drink, Psal. 69. 21. Patrick.

17. About an ephah of barley.] An ephah is seven gallons, two quarts, and about half a pint, wine measure.

18. Gave her that she had reserved, after she was sufficed:] i. e. Ruth brought what she had left when she was feasted with the reapers, and gave to her mother-in-law.

21. Thou shalt keep fast by my young men.] The word which we render young men, signifies all young people in general, and particularly the maidens, to whom he bid her keep close, ver. 8. Patrick.

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in law, *It is* ¹ good, my daughter, that thou go out with his maidens, that they ^m meet thee not in any other field.

1 Titus 2.
3. 4.
m Prov.
22. 3.
u Prov. 13.
1.
o Prov. 6.
3. 7. 1 Tim.
5. 13.

23 ⁿ So she kept fast by the maidens of Boaz to glean, unto the ^o end of barley-harvest, and of wheat-harvest; and dwelt with her mother in law.

CHAP. III.

a By Naomi her instruction, 5 Ruth lieth at Boaz his feet. 8 Boaz acknowledgeth the right of a kinsman: 14 He sendeth her away with six measures of barley.

a 1 Cor. 7.
36.
b Chap. 1.
9.
c 2 Kings
4. 13.
Prov. 18.
21.
d Deut. 25.
5. 6. Chap.
2. 30.
e Chap. 2.
8. 12, 23.
f 2 Sam.
24. 16.
g 2 Sam.
14. 2. Psal.
104. 15.
Mat. 6. 17.
h 1 Tim.
2. 9.
i Job 14.
21.
k Psal. 56.
6.
l Prov. 13.
33. Judg.
3. 24.
m Eph. 6.
2.
n 1 Cor.
10. 31.

THEN Naomi her mother in law said unto her, My daughter, ^a shall I not seek ^b rest for thee, that it may be well with thee?

2 ^c And now *is* not Boaz of ^d our kindred, with whose ^e maidens thou wast? behold, he winnoweth barley to night in the ^f threshing-floor.

3 Wash thy self therefore, and ^g anoint thee, and put thy ^h raiment upon thee, and get thee down to the floor: *but* make not thy self known unto the man, until he shall have done eating and drinking.

4 And it shall be when he ⁱ lieth down, that ^k thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his ^l feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, ^m All that thou sayst unto me, I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had ⁿ eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly,

and uncovered his feet, and laid her down.

8 ¶ And it came to pass at midnight, that the man was afraid, and turned himself: and behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine ^o handmaid: spread therefore thy ^{*} skirt over thine hand-maid, for thou *art* a near ^p kinsman.

10 And he said, ^q Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the ^r latter end, than at the beginning, inasmuch as thou followdest not ^s young men, whether poor or rich.

11 And now, my daughter, fear not, I will do to thee all that thou requirest: for all the city of my people doth know, that thou *art* a ^t virtuous woman.

12 And now it is true, that I *am* ^u thy near kinsman: howbeit there is a kinsman ^v nearer than I.

13 Tarry this night, and it shall be in the ^w morning, *that* if he will perform unto thee the ^x part of a kinsman, well, let him do the kinsman's part; but if he will not do the part of a kinsman to thee, ^y then will I do the part of a kinsman to thee, *as* the LORD liveth: lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it ^z not be known that a woman came into the floor.

15 Also he said, Bring the vail that *thou* hast upon thee, and hold it. And when she held it, he measured ^a six measures of barley, and laid *it* on her, and she went into the city.

16 And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six measures of barley gave

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o 1 Sam.
25. 41.
* Or, wing,
Chap. 2.
12. Ezek.
16. 8.
p Chap. 2.
20.
q Chap. 2.
21.
r Chap. 1.
8.
s 1 Tim.
5. 11. Tit.
2. 12.
t Prov. 12.
4. & 31.
u Deut. 19.
5. 1 Thel.
4. 6.
x Psal. 119.
60.
y Chap. 2.
20. Mat.
7. 12.
z Chap. 4.
14.

a Eccl. 7.
1. Rom.
12. 17.
1 Cor. 10.
32. 2 Cor.
8. 21.
1 Peter 2.
12.
b 1 Joh. 1.
18. Gal.
6. 10.

ANNOTATIONS ON CHAP. III.

Ver. 1. *Shall I not seek rest for thee?*] *i. e.* A life of rest, and comfort, and safety, under the care of a good husband.

2. *Behold, he winnoweth barley to-night in the threshing floor.*] This was commonly done in the evening, when the heat of the day was over, and cool breezes began to rise. See Gen. 3. 8.

3. *Wash thyself therefore, and anoint thee.*] Frequent bathings are necessary, and still used, in those countries for cleanliness; and anointing, for smoothing the skin, and making them appear more amiable.

Until he shall have done eating and drinking.] Upon such occasions they made feasts for the labourers in the harvest.

4. *Uncover his feet, and lay thee down.*] This design of Naomi's seems, at first sight, not very modest; but, as it had no other intention than what was agreeable to the law of God, it prospered accordingly.

7. *He went to lie down at the end of the heap of corn.*] Such was the simplicity of these early times, that the most wealthy persons looked after their own business, both at home and in the field. These threshing-floors were covered at the top, to keep off the rain;

but open on all sides, to give a free passage to the wind for winnowing the corn. They seem, however, to have been shut up at night, to prevent robbers from entering them, and stealing the corn and instruments of husbandry, which were commonly left there.

9. *Spread therefore thy skirt over thine hand-maid;*] *i. e.* Take me to be thy wife, and perform the duty of an husband to me. This phrase is used in this sense, Deut. 22. 30. and 27. 20. Ezek. 16. 8. either, because the wife is admitted into the same bed with her husband, and both are covered with one and the same covering; or, rather, from an antient ceremony of the husband's throwing the skirt of his garment over her head, in token both of her subjection, 1 Cor. 11. 5, 6, 10. and appropriation to him, being hereby as it were hid from the eyes of others, and also of that protection which he oweth to her.

10. *Inasmuch as thou followdest not young men.*] This is an high commendation of her modesty, that she did not seek a husband to please her own taste, but to preserve the memory of him who was dead.

15. *Bring the vail that thou hast upon thee.*] Dr Shaw thinks this vail was something like what the Arabians now wear, called a *hyke*, which serves for a complete dress by day, and for a covering by night: it is usually about six yards long, and five or six foot broad.

Before CHRIST
cir. 1312.
Psal. 37.
5. 4. 5.
Ila. 26. 16.

gave he me; for he said to me, Go not empty unto thy mother in law.
13 Then said she, ^c Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

C H A P. IV.

1 Boaz calleth unto judgment the next kinsman:
6 He refuseth the redemption according to the manner in Israel. 9 Boaz buyeth the inheritance:
10 He marrieth Ruth: 13 She beareth Obed the grandfather of David. 18 The generation of Pharez.

Prov. 37.
23.
Chap. 3.
13.

THEN went Boaz up to the ^a gate, and fat him down there: and behold, the ^b kinsman, of whom Boaz spake, came by: unto whom he said, Ho, such a one, turn aside, sit down here. And he turned aside, and sat down.

Exod. 18.
21. 1 Kin.
31. 8.
Prov. 20.
9.

2 And he took ^c ten men of the elders of the city, and said, Sit ye down here. And they ^d sat down.

Exod. 18.
21. 1 Kin.
31. 8.
Prov. 20.
9.

3 And he said unto the kinsman, Naomi that is come again out of the country of Moab ^e selleth a parcel of land, which was our brother Elimelechs.

Exod. 18.
21. 1 Kin.
31. 8.
Prov. 20.
9.

4 And ^f I thought to advertise thee, saying, Buy it before the inhabitants, and ^g before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it besides thee, and I am after thee. And he said, I will ^h redeem it.

Exod. 18.
21. 1 Kin.
31. 8.
Prov. 20.
9.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of ⁱ Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

Exod. 18.
21. 1 Kin.
31. 8.
Prov. 20.
9.

6 ¶ And the kinsman said, I cannot redeem it for my self, ^j lest I mar mine own inheritance: redeem thou my right to thy self, for I cannot redeem it.

Before CHRIST
cir. 1312.
Deut. 25.
7, 9.

7 Now this was the ^k manner in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things: a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

Jer. 32.
10, 11.

8 Therefore the kinsman said unto Boaz, Buy it for thee: so he ^l drew off his shoe.

Jer. 32.
10, 11.

9 ¶ And Boaz said unto the elders, and unto all the people, Ye are ^m witnesses this day, that I have bought all that was Elimelechs, and all that was Chilions and Mahlons, of the hand of Naomi.

Jer. 32.
10, 11.

10 Moreover, Ruth the Moabitess, the wife of Mahlon, have I ⁿ purchased to be my wife; to raise up the name of the dead upon his inheritance, that the name of the dead ^o be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

Jer. 32.
10, 11.

11 And all the people that were in the gate, and the elders said, We are witnesses: ^p The LORD make the woman that is come into thine house, like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephrath, and be famous in Beth-lehem.

Jer. 32.
10, 11.

12 And let thy house be like the house of Pharez, (whom ^q Tamar bare unto Judah) of the seed which the LORD shall give thee of this young woman.

Jer. 32.
10, 11.

13 ¶ So Boaz ^r took Ruth, and she was his wife: and when he went in unto her, ^s the LORD gave her conception, and she bare a son.

Jer. 32.
10, 11.

14 And the women ^t said unto Naomi, Blessed be the LORD which hath not left thee this day without a kinsman, that his name may be famous in Israel.

Jer. 32.
10, 11.

15 And he shall be unto thee a restorer of thy life, and ^u a nourisher of thine old age: for thy daughter in law which loveth thee, which is better to thee than ^v seven sons, hath born him.

Jer. 32.
10, 11.

16 And Naomi took the child, and laid it in her ^w bosom, and became nurse unto it.

Jer. 32.
10, 11.

17 And the women her ^x neighbours gave it a name, saying, There is a son born to Naomi, and they called his name Obed: he is the father of Jesse, the father of David.

ANNOTATIONS ON CHAP. IV.

Ver. 1. Up to the gate;] Where the judges determined causes.
3. Naomi—selleth a parcel of land, which was our brother Elimelech's.] He calls him their brother, because he was a near kinsman; and mentions Naomi's return out of the country of Moab, to intimate, that her poverty obliged her to sell the inheritance her husband had left her.

5. Thou must buy it also of Ruth, &c.] There are here some errors in the original, which, when corrected by authentic MSS and versions, will make the translation run thus: Then said Boaz, On the day thou takest the land of the hand of Naomi, thou must also take Ruth the Moabitess. Kennicott.

6. I cannot redeem it for myself, lest I mar mine own inheritance.] He had already a wife and family, and therefore was apprehensive that this marriage might be attended with many inconveniencies.

Vol. I.

7. A man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel:] A sufficient evidence, that he transferred all his rights unto the person to whom he delivered his shoe. The reason of this custom is plain, it being a natural indication that he resigned his interest in the land by giving the other his shoe, on which he used to walk in it, that he might enter and take possession of it himself. This ceremony was different from that mentioned, Deut. 25.

11. Do thou worthily in Ephrath, and be famous in Beth-lehem.] These are two different names for the same place, where Boaz and Ruth both lived, and who they prayed might be a shining example of virtue to the inhabitants of that city.

12. Like the house of Pharez.] All the Beth-lehemites derived their origin from Pharez, whose family was very illustrious in Israel.

17. They called his name Obed:] That is, a servant; intimating, that he was appointed to take care of Naomi in her old age. He is the father of Jesse, the father of David.] This book seems

† U u

10

Before CHRIST 18 ¶ Now these are the generations of Pharez: Pharez begat Hezron, cir. 1312. 19 And Hezron begat Ram, and Ram begat Amminadab, 1 Chron. 2. 4. Mat. 1. 3.

20 And Amminadab begat Nahshon, and Nahshon begat Salmon, 21 And Salmon begat Boaz, and Boaz begat Obed, 22 And Obed begat Jesse, and Jesse begat David. Before CHRIST cir. 1312. 2. 1 Sam. 16. 1. 1 Chron. 2. 15.

to have been written principally for the sake of this genealogy, it being necessary to trace the family to its origin, as the Messiah was to spring from it; and accordingly it is traced, in the following verses, from Pharez, the grandson of Jacob, to David.

The First BOOK of

S A M U E L,

OTHERWAYS CALLED,

The First Book of the KINGS.

Before CHRIST cir. 1171. 1 *Elkanah a Levite, having two wives, worshippeth yearly at Shiloh: 4 He cherisheth Hannah, though barren, and provoked by Peninnah: 9 Hannah, in grief, prayeth for a child. 12 Eli first rebuking her, afterwards blesteth her: 19 Hannah having born Samuel, stayeth at home till he be weaned: 24 She presenteth him, according to her vow, to the LORD.*

2. 1 Chron. 6. 27, 34. b. 1 Sam. 27. 12. 1 Kings 11. 26. **N**OW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

2 And he had two wives, the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. Before CHRIST cir. 1171. 1 Chron. 2. 4. 3. Gen. 4. 19. d. Ver. 4. e. Ver. 5. Judg. 13. 2. Gen. 29. 31. f. Josh. 18. 1. g. Lev. 3. 3. 4. 1. Deut. 12. 17. 12. b. Lev. 7. 15. 9. 22. Deut. 16. 11. i. Gen. 29. 30. h. Ver. 2. Gen. 16. 2. & 20. 18. & 29. 31. & 30. 2.

3 And this man went up out of his city yearly, to worship and to sacrifice unto the LORD of hosts in Shiloh; and the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions.

5 But unto Hannah he gave a worthy portion: for he loved Hannah, but the LORD had shut up her womb:

6 And

Annotations on Chap. I.

THE two books of Samuel are public histories of the transactions under the two last judges, Samuel and Eli, and under the two first kings, Saul and David, comprizing the compass of about 100 years. The Jews in general, with great probability, assert, that the four, and twenty first chapters were written by Samuel himself, and the rest by the prophets Nathan and Gad; which assertion they found on this passage in 1 Chron. 29. 29. — Now the acts of David the king, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer. The books of Samuel and Kings, being a continued history of

the reigns of the kings of Israel and Judah, are therefore called the first, second, third and fourth books of Kings.

Ver. 1. Now there was a certain man of Ramathaim-zophim. It is called Ramah, ver. 19. The title of Zophim, a watch-tower, seems to be added, from its having an high place or tower, where watchmen were placed in time of war.

4. He gave to Peninnah his wife, and to all her sons and her daughters, portions; i. e. Parts of the peace-offerings, which belonged to him that offered them, except the fat, and the breast and right shoulder; whereby they had communion with the Lord, by partaking with him of his sacrifice. Patrick.

5. Unto Hannah he gave a worthy portion; Or, a double portion; in token of his extraordinary respect and kindness to her.

6. His

Before CHRIST
cir. 1171.
1. Lev. 18.
19.
2. Job 1.
11. & 6.
24.
3. Ver. 5.
4. 1 Thel.
5. 14.

6 And her ¹adversary also provoked her fore, for to make her ²fret, because the LORD had shut up her womb.

7 And as he ³did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, ⁴why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk: (now Eli the priest sat upon a seat by a post of the ⁵temple of the LORD)

10 And she ⁶was in bitterness of soul, and prayed unto the LORD, and wept fore.

11 And she ⁷vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the LORD ⁸all the days of his life, and there shall no ⁹razor come upon his head.

12 And it came to pass as she ¹⁰continued praying before the LORD, that Eli ¹¹marked her mouth.

13 Now Hannah, she ¹²spake in her heart, only her lips moved, but her voice was not heard: therefore Eli ¹³thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, ¹⁴my lord, I ¹⁵am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have ¹⁶poured out my soul before the LORD.

16 Count not thine handmaid for a daughter of ¹⁷Belial: for out of the abundance of my complaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go ¹⁸in peace: and the God of Israel grant ¹⁹thee thy petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was ²⁰no more sad.

19 ¶ And they rose up in the morning early, and ²¹worshipped before the LORD, and returned, and came to their house to Ramah; and Elkanah ²²knew Hannah his wife, and the LORD remembered her.

20 Wherefore it came to pass, ²³when the time was come about, after Hannah had conceived, that she bare a son, and called his name Samuel, ²⁴saying, Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah ²⁵went not up; for she said ²⁶unto her husband, I will not go up until the child be ²⁷weaned, and ²⁸then I will bring him, that he may appear before the LORD, and there abide ²⁹for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good, tarry until thou have weaned him, only the LORD ³⁰establish his word: so the woman abode, and ³¹gave her son suck until she weaned him.

24 ¶ And when she had weaned him, she ³²took him up with her, with three bullocks, and one ³³ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the ³⁴child was young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, O my lord, as thy soul liveth, my lord, I ³⁵am the woman that stood by thee here, ³⁶praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore also I have lent him to the LORD as long as he liveth, ³⁷he shall be lent to the LORD. And he worshipped the LORD there.

CHAP. II.

1 *Hannah's song in thankfulness.* 12 *The sin of Eli's sons.* 18 *Samuel's ministry.* 20 *By Eli's blessing Hannah is more fruitful.* 22 *Eli reproveth his sons.* 27 *A prophecy against Eli's house.*

AND Hannah ¹prayed, and said, My ²heart rejoyceth in the LORD, mine ³horn is exalted in the LORD: my mouth is enlarged ⁴over mine enemies: because I rejoyce in ⁵thy salvation.

2 *There is ⁶none holy as the LORD: for there is none ⁷beside thee: neither is there is any rock like our God.*

3 Talk no more so exceeding proudly, let not

28. *I have lent him to the Lord.*] Verse the 11th she says, *I will give him to the Lord*: the original word is capable of the same signification, and should be translated alike in both places.

ANNOTATIONS ON CHAP. II.

Ver. 1. *Hannah prayed, and said.*] This little hymn is an instance how far superior several parts of Scripture are to the finest compositions of the heathen writers: here we have the truest sublimity of language, the boldest and justest metaphors of poetry, and the most exalted strains of devotion.

U u g

4. Are

6. *Her adversary—provoked her sore:*] i. e. Peninnah was wont to deride her for being barren.

14. *Put away thy wine from thee.*] He seems to bid her go to bed and sleep.

16. *A daughter of Belial:*] A person of an infamous character, regarding neither God nor man.

20. *Samuel.*] It is contracted from *Saul-meel*, i. e. *asked of God*; a name she chose to give him, to put him in mind that she had obtained him from God by ardent prayers.

23. *Only the Lord establish his word;*] Or, *The Lord establish his work*; i. e. perfect what he hath begun, by making the child grow till he was fit to attend on his service.

Before CHRIST
cir. 1171.
† Heb. after the expiration of days.

Ver. 24.
b 1 Kings
11. 20.

i Exod.
21. 6.

1. Sam. 7.
1 Gen. 21.
7. Psal.

22. 9.
m Luke 2.
22.
n Lev. 16.
30. Num.
15. 9; 10.
2. 2 Tim.

3. 25.
p Math. 7.
7. Ver.
11. 13.
† Or, he whom I have obtained by petition, shall be returned.

a Phil. 4. 6.
b Luke 1.
47. Philip.

3. 2.
c Psal. 18.
2. & 39.
17. & 92.
10. & 112.
9. & 148.
14.
d Rev. 18.
20.

e Exod. 15.
2.
f Exod. 15.
11. Deut.
3. 24. &
32. 4. Psal.
86. 8. &
89. 6. 8.
g Psal. 73.
25. Deut.
32. 39. Isa.
40. 17.

Before arrogancy come out of your mouth: for the **CHRIST** **LORD** is God of knowledge, and by him actions are weighed.

4. The bows of the mighty men are broken, and they that stumbled, are girt with strength;

5. They that were full, have hired out themselves for bread, and they that were hungry, ceased; so that the barren hath born seven; and she that hath many children, is waxed feeble.

6. The **LORD** killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7. The **LORD** maketh poor, and maketh rich: he bringeth low, and lifteth up.

8. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the **LORDS**, and he hath set the world upon them.

9. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10. The adversaries of the **LORD** shall be broken to pieces: out of heaven shall he thunder upon them: the **LORD** shall judge the ends of the earth, and he shall give strength unto his king, and exalt the horn of his anointed;

11. And Elkanah went to Ramah to his house: and the child did minister unto the **LORD** before Eli the priest.

12. ¶ Now the sons of Eli were sons of Belial, they knew not the **LORD**.

13. And the priests' custom with the people was, that when any man offered sacrifice, the priests' servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand:

14. And he struck it into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up, the priest took for himself: so they did in Shiloh, unto all the Israelites that came thither.

15. And he struck it into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up, the priest took for himself: so they did in Shiloh, unto all the Israelites that came thither.

15. Also before they burnt the fat, the priests' servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16. And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth: then he would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force.

17. Wherefore the sin of the young men was very great before the **LORD**: for men abhorred the offering of the **LORD**.

18. ¶ But Samuel ministered before the **LORD**, being a child, girded with a linen ephod.

19. Moreover, his mother made him a little coat, and brought it to him from year to year, when she came up with her husband, to offer the yearly sacrifice.

20. ¶ And Eli blessed Elkanah, and his wife, and said, The **LORD** give thee seed of this woman, for the loan which is lent to the **LORD**. And they went unto their own home.

21. And the **LORD** visited Hannah, so that she conceived and bare three sons, and two daughters: and the child Samuel grew before the **LORD**.

22. ¶ Now Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the tabernacle of the congregation.

23. And he said unto them, Why do ye such things? for I hear of your evil dealings, by all this people.

24. Nay, my sons: for it is no good report that I hear; ye make the **LORDS** people to transgress.

25. If one man sin against another, the judge shall judge him: but if a man sin against the **LORD**, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the **LORD** would slay them.

26. (And the child Samuel grew on, and was in favour both with the **LORD**, and also with men.)

4. *Are girt with strength.*] Girdles were a principal part of the military habit among the ancients, and are here elegantly translated to signify strength, or warlike power: hence the apostle, among his spiritual armour, exhorts the Ephesians to be girt about with truth.

5. *The barren hath born seven.*] Hannah here foretells the great increase of the church; for the word *seven* signifies a multitude.

8. *The pillars of the earth are the Lord's, &c.*] The earth is the work of his hands, and upheld by his power.

10. *Unto his king.*] To David, who was anointed by God in the room of Saul.

Exalt the horn of his anointed.] This was literally fulfilled in David, who, by the help of his God, triumphed over all his enemies, and was the most eminent type of the great King of all, the **Lord Christ**, to whom these words in the fullest sense belong, whose dominion is an everlasting dominion, and his kingdom that which shall not be destroyed. It is remarkable that the word *Messiah*, anointed, occurs here for the first time in the sacred writ-

ings; so that, though several had before prophesied of him, Hannah was the first that mentioned him by name. *Patrick.*

12. *The sons of Eli were sons of Belial.*] Very wicked men.

21. *The child Samuel grew before the Lord;*] Not only in stature, but also in wisdom and virtue; of such unspeakable benefit is it to instil into the minds of children an early sense of God and religion, which will continue with them to the end of life, and constantly improve as they increase in years.

23, 24. *Why do ye such things? &c.*] This reproof is given in the language of an indulgent father, not that of a zealous judge; who ought to have punished them for such notorious crimes as they were guilty of in a very severe and exemplary manner.

25. *They hearkened not unto the voice of their father, because the Lord would slay them:*] Or, as the words may be better rendered, *They did not hearken to their father, wherefore it pleased the Lord to slay them;* or, *They hearkened not—though the Lord threatened to slay them for their disobedience.*

27. *There*

Before CHRIST
cir. 1165.
Chap. 9.
6. Judg.
13. 6.
1 Tim. 6.
11. 2 Pet.
1. 21.
Exod. 4.
14. 27. &
6. 23.
Num. 17.
5. 8.
2 Sam. 12.
7.
2 Lev. 2.
3. 10. & 6.
16. 17. &
7. 7. 8. 34.
10. 14.
Deut. 18.
5. Num.
5. 9. 10. &
18. 8.
Deut. 32.
15.
Psal. 132.
13.
Lev. 19.
31.
Exod. 28.
43. & 29.
9.
1 Chron.
15. 2.
1 Cor.
10. 31.
Psal. 37.
17. & 91.
14. Joh.
12. 16.
Chap. 4.
11.
Chap. 4.
11.
1 Kings
13. 13.
Chap. 4.
11.
1 Kings
2. 35. Jer.
23. 5.
1 Chron.
29. 21.
1 Kings 1.
8. Exek. 44. 15. † Heb. a faithful house, 1 Kings 2. 24. 1 Sa. 22. 13. Chap. 25.
28. Exod. 1. 21. 2 Sam. 7. 27. P Psal. 2. 2. P Psal. 110. 4. Num. 25. 13.

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaohs house?

28 And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore kick ye at my sacrifice, and at mine offering which I have commanded in my habitation, and honourest thy sons above me, to make your selves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I said indeed, that thy house, and the house of thy father should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me, I will honour, and they that despise me, shall be lightly esteemed.

31 Behold, the days come that I will cut off thine arm, and the arm of thy fathers house, that there shall not be an old man in thine house.

32 And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever.

33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.

34 And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas: in one day they shall die both of them.

35 And I will raise me up a faithful priest, that shall do according to that which is in mine heart, and in my mind: and I will build him a sure house, and he shall walk before mine Anointed for ever.

36 And it shall come to pass, that every one that is left in thine house, shall come and crouch to him for a piece of silver, and a morsel of bread, and shall say, Put me (I pray thee) into one of the priests office, that I may eat a piece of bread.

CHAP. III.

1 How the word of the Lord was first revealed to Samuel. 11 God telleth Samuel the destruction of Eli's house. 15 Samuel, though loth, telleth Eli the vision. 19 Samuel groweth in credit.

AND the child Samuel ministered unto the LORD before Eli: and the word of the LORD was precious in those days; there was no open vision.

2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep:

4 That the LORD called Samuel, and he answered, Here am I.

5 And he ran unto Eli, and said, Here am I, for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I, for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose, and went to Eli, and said, Here am I, for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD, for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood and called

27. *There came a man of God, &c.*] Who this prophet was is not known.—It is the safest way to own our ignorance of what the sacred historian has not thought proper to discover to us. *Calmet.*

31. *I will cut off thine arm.*] The Septuagint has it, *Thy seed, and the seed, &c.*

32. *Thou shalt see an enemy in my habitation:*] Rather, as in the margin, *Thou shalt see the affliction of the tabernacle;* which he did; for he saw the tabernacle deprived of its glory, the ark of the Lord, and lived to hear that it was taken by the Philistines.

There shall not be an old man in thine house for ever:] There shall not one of thy seed be promoted to any dignity.

ANNOTATIONS ON CHAP. III.

Ver. 1. *Samuel ministered unto the Lord before Eli:*] He performed such services at the tabernacle as Eli directed him.

The word of the Lord was precious in those days; there was no open vision.] Precious implies scarce. Whatever revelations God might think proper to impart to some pious persons privately, there was, at this time, none publicly acknowledged for a prophet, unto whom the people might resort to know the mind of God.

4. *Called Samuel.*] By an audible voice out of the tabernacle.

5. *He ran unto Eli, and said, Here am I, for thou calledst me.*] Persuaded that Eli had called him, he ran to know his pleasure.

6. *And the Lord called yet again, Samuel. And Samuel arose, &c.*] He knew that they only were in the tabernacle, and therefore concluded that Eli alone must call him.

7. *Samuel did not yet know the Lord, &c.*] He was ignorant of the manner in which God revealed his mind unto the prophets.

8. *The Lord called Samuel again the third time, &c.*] This repetition of the voice induced Eli to conclude that it was the Lord; by this means he was disposed to give credit to what Samuel should tell him, as an oracle of God.

Before as at other times, Samuel, Samuel. Then Samuel answered, Speak, for thy servant heareth. **CHRIST** **Cir. 1141.**

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day, I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

13 For I have told him, that I will judge his house for ever, for the iniquity which he knoweth: because his sons made themselves vile, and he restraineth them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD: and Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel my son. And he answered, Here am I.

17 And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me, of all the things that he said unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he said, It is the LORD: let him do what seemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

20 And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh, by the word of the LORD.

22. **23.** **24.** **25.** **26.** **27.** **28.** **29.** **30.** **31.** **32.** **33.** **34.** **35.** **36.** **37.** **38.** **39.** **40.** **41.** **42.** **43.** **44.** **45.** **46.** **47.** **48.** **49.** **50.** **51.** **52.** **53.** **54.** **55.** **56.** **57.** **58.** **59.** **60.** **61.** **62.** **63.** **64.** **65.** **66.** **67.** **68.** **69.** **70.** **71.** **72.** **73.** **74.** **75.** **76.** **77.** **78.** **79.** **80.** **81.** **82.** **83.** **84.** **85.** **86.** **87.** **88.** **89.** **90.** **91.** **92.** **93.** **94.** **95.** **96.** **97.** **98.** **99.** **100.**

CHAP. IV.

1 The Israelites are overcome by the Philistines at Eben-ezer: **3** They fetch the ark, to the terror of the Philistines: **10** They are smitten again, the ark taken, Hophni and Phinehas are slain. **12** Eli at the news falling backward, breaketh his neck. **19** Phinehas's wife discouraged in her travel with I-chabod, dieth.

AND the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there, with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Wo unto us; for there hath not been such a thing heretofore.

8 Wo unto us: who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

10 ¶ And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter, for there fell of Israel thirty thousand footmen.

11 ¶ And the ark of God was taken; and

When I begin, I will also make an end:] When I begin, I will not desist till all my threatnings are fulfilled. For the whole was not accomplished till Abiathar was deprived of the priesthood, when the family of Eli lost its dignity and honour. *Patrick!*

18. *It is the Lord: let him do what seemeth him good.]* The foregoing sentence pronounced by an artless child, who did not know the voice of the Lord till he instructed him, was much more terrible to Eli than the message before delivered by the prophet, and deeply affected him; for he here humbly acknowledges the justice of God, and submits to his sentence with a truly penitent heart.

ANNOTATIONS ON CHAP. IV.

Ver. 1, *The word of Samuel came to all Israel.]* The revela-

tion of God's will, which had been very scarce among them in former days, now grew more plentiful.

Pitched beside Eben-ezer.] This place is here mentioned prophetically; for it had not this name till about twenty years after, when Samuel totally defeated the Philistines here. It lay on the north borders of Judah, not far from Mizpeh.

8. *Who shall deliver us out of the hand of these mighty Gods?] The words which we render mighty Gods, are, by Theodoret, translated the strong God, which better agrees with the preceding exclamation, God is come into the camp.*

9. *That ye be not servants unto the Hebrews, as they have been to you.]* The Israelites had been kept in slavery by the Philistines all the time of Eli, and of Samson, who seems to have been in the time of Eli, Judges 13. 1. *Wall.*

11. *And the ark of God was taken:]* Which God justly and wisely

Before the two sons of Eli, Hophni and Phinehas, were slain.

12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the way-side, watching: for his heart trembled for the ark of God. And when the man came into the city and told it, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

16 And the man said unto Eli, I am he that come out of the army, and I fled to day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

19 ¶ And his daughter in law Phinehas wife was with child near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law, and her husband were dead, she bowed herself and travailed; for her pains came upon her.

20 And about the time of her death, the wo-

men that stood by her, said unto her, Fear not, for thou hast born a son. But she answered not, neither did she regard it.

21 And she named the child I-chabod, saying, The glory is departed from Israel: (because the ark of God was taken, and because of her father in law and her husband)

22 And she said, The glory is departed from Israel: for the ark of God is taken.

9. Psal. 26. 3. & 78. 61. & 106. 20. Hof. 9. 12. Jer. 2. 11. 4 Ver. 3. Psal. 137. 6. Philip. 2. 4.

Before CHRIST cir. 1141.

Gen. 35. 17, 18.

Joh. 16. 21.

Heb. she set not her heart upon it.

Psal. 77. 23.

2 Num. 14. 11. Nch. 2.

CHAP. V.

1 The Philistines having brought the ark into Ashdod, set it in the house of Dagon. 3 Dagon is smitten down and cut in pieces. and they of Ashdod smitten with emerods. 8 So God dealeth with them of Gath, when it was brought thither: 10 And so with them of Ekron, when it was brought thither.

AND the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth, before the ark of the LORD: and they took Dagon, and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground, before the ark of the LORD: and the head of Dagon, and both the palms of his hands were cut off upon the threshold, only the stump of Dagon was left to him.

Chap. 4.

Joh. 11.

Judg. 16.

Exod. 7.

Mark 3. 11.

Luke 10.

2 Cor. 6. 14, 15.

11. 41.

25, 23, 44.

wisely permitted, partly, to punish the Israelites for their profanation of it; partly, that, by taking away the pretences of their foolish and impious confidence, he might more deeply humble them, and bring them to true repentance.

13. *Eli sat upon a seat by the way-side.*] He had, probably, caused a seat to be placed for him by the side of the gate of the city, that he might hear any tidings from the army, especially any thing that concerned the ark.

16. *I am he that came out of the army:*] I speak not what I have by uncertain rumours, but what mine eyes were witnesses of.

18. *His neck brake, and he died.*] Eli, though too indulgent a father, was not so affected at the death of his sons, and the slaughter of the people, as at hearing that the ark of God was taken. This was a stroke too heavy for him to bear: he sunk under it, dropped from his seat, and expired.

19. *And when she heard that the ark of God was taken, &c. she bowed herself and travelled.*] Her pains came upon her before her time, which is oft the effect of great terror, both in women and in other creatures, Psal. 29. 9. The word translated bowed herself, signifies she fell on her knees, as the manner was in those countries. Poole and Patrick.

21. *She named the child I-chabod;*] That is, *Inglorious*; for the reason given in the text, *the glory is departed from Israel.*

ANNOTATIONS ON CHAP. V.

Ver. 1. *And the Philistines took the ark of God.*] Quest. Why

were they not immediately killed who touched the ark, as afterwards Uzzah was? 2 Sam. 6. 7. Ans. First, because the sin of the Philistines was not so great, because the law forbidding this was not given, or at least was not known, to them; whereas Uzzah's fact was a transgression, and that of a known law. Secondly, because God designed to reserve the Philistines for a more public and more shameful punishment, which would have been prevented by this.

Unto Ashdod,] Called also *Azotus*: a great and famous city, and most eminent for the worship of their great god Dagon.

2. *The Philistines brought it into the house of Dagon.*] It was a custom among the antient heathens to carry in triumph the gods of such nations as they had vanquished. Thus Isaiah prophesies, that Cyrus would treat in this manner the gods of Babylon: *Bel he boweth down; Nebo stoopeth; their idols were upon the beasts and upon the cattle—and themselves are gone into captivity.* Isa. 46. 1, 2. Patrick.

3. *Behold, Dagon was fallen, &c.*] They found him lying in the most humble posture before the ark of the Lord, acknowledging the God of Israel to be above all gods.

4. *And the head of Dagon and both the palms of his hands were cut off.*] The head is the seat of wisdom; the hands, the instruments of action: both are cut off, to shew that he had neither wisdom nor strength to defend himself nor his worshippers.

Only the stump of Dagon was left to him:] Heb. *Only Dagon*; i. e. that part of it from which it was called Dagon, to wit, the fishy part of it, for *Dag* in Hebrew signifies a fish. And hence the opinion seems most probable, that this idol of Dagon had in its upper

Before CHRIST
cir. 1141. 5 Therefore neither the priests of Dagon, nor any that came into Dagon's house, tread on the threshold of Dagon in Ashdod, unto this day.

6 But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof.

7 And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us; for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither.

9 And it was so, that after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city both small and great, and they had emerods in their secret parts.

10 Therefore they sent the ark of God to Ekron: and it came to pass as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not, were smitten with the emerods: and the cry of the city went up to heaven.

CHAP. VI.

1 After seven months the Philistines take counsel how to send back the ark: 10 They bring it on a new cart, with an offering, unto Beth-shemei. 19 The people are smitten for looking into the ark: 21 They send to them of Kirjath-jearim to fetch it.

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass-offering: then ye shall be healed, and it shall be known to you, why his hand is not removed from you.

4 Then said they, What shall be the trespass-offering, which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land, and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

7 Now therefore make a new cart, and take two milch-kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

parts an human shape, and in its lower parts the form of a fish; for such was the form of divers of the heathen gods, and particularly of a god of the Phoenicians (under which name the Philistines are comprehended) as Diodorus Siculus and Lucian both witness, though they call it by another name.

5. *Therefore neither the priests, &c. tread on the threshold of Dagon;* Out of a religious reverence, supposing this place to be sanctified by the touch of their god, who first fell here, and being broken here touched it more thoroughly than he did other parts. This superstition of theirs was noted and censured long after, Zeph. 1. 9. Herein they manifested their stupendous folly, both in making a perpetual monument of their own and idol's shame, which in all reason they should rather have buried in eternal oblivion, and in turning a plain and certain argument of contempt into an occasion of further veneration.

12. *The men that died not, were smitten with the emerods, &c.* Some were stricken with the pestilence, as soon as the ark came thither; and others lingered under intolerable pains, which made them cry out in an inexpressible manner. See Deut. 28. 27. Probably *emerods* is a contraction of *hemorrhoids*, or pyles.

ANNOTATIONS ON CHAP. VI.

Ver. 4. *Five golden emerods, and five golden mice.* All nations were formerly of opinion, that the gods, when angry, could only be appeased with honorary gifts; and it was also customary among them to consecrate such monuments of their deliverance to them as represented the evils from which they had been delivered, or the members which had been disordered. *Calmet.*

5. *Images of your mice, &c.* Their country was infested by mice, which had eaten their corn, and other fruits of the earth.

Ye shall give glory unto the God of Israel: The glory of his power in conquering you, who seemed and pretended to have conquered him; of his justice in punishing you; and of his goodness, if he shall relieve you.

7. *And take two milch-kine, on which there hath come no yoke;* Partly in respect to the ark, and partly for the better discovery, because such untamed heifers are wanton, and apt to wander, and keep no certain and constant paths, as oxen accustomed to the yoke do, and therefore were most unlikely to keep the direct road to Israel's land.

And bring their calves home from them; Which would stir up natural affection in their dams, and cause them rather to return home than to go to a strange country.

8. *And*

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8 And take the ark of the LORD, and lay it upon the cart, and put the † jewels of gold which ye return him for a trespass-offering, in a coffer by the side thereof, and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

10 ¶ And the men did so: and took two milch-kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold, and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, * and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And they of Beth-shemesh were reaping their wheat-harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua a Beth-shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt-offerings, and sacrificed sacrifices the same day unto the LORD.

16 And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

17 And these are the golden emerods which

the Philistines returned for a trespass-offering unto the LORD; for Ashdod one, for Gaza one, for Askalon one, for Gath one, for Ekron one.

18 And the golden mice, according to the number of all the cities of the Philistines, belonging to the five lords, both of fenced cities, and of country-villages, even unto † the great stone of Abel, whereon they set down the ark of the LORD: which stone remaineth unto this day, in the field of Joshua the Beth-shemite.

19 ¶ And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented because the LORD had smitten many of the people with a great slaughter.

20 And the men of Beth-shemesh said, ' Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.

CHAP. VII.

1 They of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it. 2 After twenty years, 3 the Israelites, by Samuel's means, solemnly repent at Mizpeh. 9 While Samuel prayeth and sacrificeth, the Lord discomfitteth the Philistines by thunder, at Eben-ezer. 13 The Philistines are subdued. 15 Samuel peaceably and religiously judgeth Israel.

AND the men of Kirjath-jearim came, and fetcht up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son, to keep the ark of the LORD.

19. He smote of the people fifty thousand and threescore and ten men.] The words in the Hebrew are, He smote of the people threescore and ten men, fifty thousand men; which the learned Bochart has thus very naturally explained, He smote threescore and ten men, fifty out of a thousand.

ANNOTATIONS ON CHAP. VII.

Ver. 1. The men of Kirjath-jearim came, and fetcht up the ark of the Lord.] If it be asked, why they did not carry the ark of the Lord to Shiloh, its antient seat? it may be answered, that the Philistines had destroyed that place; and the tabernacle, on the death of Eli, was removed to Nob, where it remained till the death of Samuel.

Into the house of Abinadab in the hill.] This place they chose, because it was both a strong place, where it would be most safe; and an high place, and therefore visible at some distance, and to many persons, which was convenient for them, who were at that time to direct their prayers and faces towards the Ark, 1 Kings 8. 29, 30, 35. Psal. 28. 2. and 138. 2. Dan. 6. 10. And for the same reason David afterwards placed it in the hill of Zion.

† X x

6. Drow

8. And put the jewels—in a coffer by the side thereof:] For they durst not presume to open the ark, to put them within it.

12. The kine took the straight way to the way of Beth-shemesh.] Though they had no visible director, they took the straight road to Beth-shemesh, without the least deviation, lowing all the way they went after their calves that had been taken from them, and to whom they would doubtless have returned, had not they been under the guidance of an higher Power, which conducted them forward to the land of Judah.

14. The cart came into the field of Joshua a Beth-shemite, &c.] Another miraculous particular, that the kine, as soon as they came to Beth-shemesh, which was a city of the priests, should stop, and refuse to go any farther.

19. And he smote the men of Beth-shemesh, because they had looked into the ark of the Lord.] Having now an opportunity which they never yet had, nor were ever like to have, it is not strange they had a vehement curiosity and desire to see the contents of the ark, or whether the Philistines had taken them away, and put other things in their place; and they thought they might now presume the more, because the ark had been polluted by the Philistines, and was now exposed to open view, and not yet put into that most holy place, which they were forbidden to approach.

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c Lam. 3.
40. Isaiah
59. 2.
d Joel 2.
12. 1 Kin.
18. 21.
e Job. 24.
24. 23.
f Amos 4.
12.
g Deut. 6.
13. & 10.
20. Mat.
4. 10.
Luke 4. 8.
h Judg. 2.
11. 13.
i Judg. 20.
1. 2 Kin.
25. 23.
k Judg. 2.
4. 5. Psal.
6. 6. & 43.
3. & 119.
136. Job
26. 20.
Jer. 9. 1.
Lam. 1. 11.
18.
Dan. 9. 3.
m Prov. 28.
1. 13. 14.
n Ezek. 20.
4. Judg.
3. 10.
o Chap. 12.
23. Amos
7. 10.
2. Chron.
20. 3.
p Heb. be
not silent
from us from
crying, Isa.
37. 4.
q 1 Kings
18. 33.
Judg. 21. 4.
7. Exod. 17.
11. Psal.
99. 6. Jer.
15. 1.
r Chap. 2.
10. Job.
10. 10. 11.
Judg. 4. 15.
2. 5. 20.
s Job. 10.
10. Zech.
4. 6. u Gen. 28. 18. x Chap. 4. 1.

2 And it came to pass while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do ^a return unto the LORD with all your hearts, then put away the ^b strange gods, and Ashtaroth from among you, and ^c prepare your hearts unto the LORD, and ^d serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away ^e Baalim, and Ashtaroth, and served the LORD only.

5 And Samuel said, Gather all Israel ^f to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and ^g drew water, and poured it out before the LORD, and ^h fasted on that day, and said there, We have ⁱ sinned against the LORD. And Samuel ^j judged the children of Israel in Mizpeh.

7 And when the Philistines ^k heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel: and when the children of Israel heard it, they were ^l afraid of the Philistines.

8 And the children of Israel said to Samuel, ^m Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered it for ⁿ a burnt-offering wholly unto the LORD; and Samuel cried unto the LORD for Israel, and the LORD ^o heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the LORD ^p thundred with a great thunder on that day upon the Philistines, and ^q discomfited them, and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.

12 Then Samuel took a stone, and ^r set it between Mizpeh and Shen, and called the name of it ^s Eben-ezer, saying, Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and

they came ^t no more into the coast of Israel: and the hand of the LORD was against the Philistines, all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath, and the coasts thereof did Israel deliver out of the hands of the Philistines: and there was ^u peace between Israel and the Amorites.

15 And Samuel ^v judged Israel ^w all the days of his life.

16 And he went from year to year in circuit to ^x Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return was to ^y Ramah; for there was his house: and there he judged Israel, and there he ^z built an altar unto the LORD.

CHAP. VIII.

1 By occasion of the ill government of Samuel's sons, the Israelites ask a king. 6 Samuel, praying in grief, is comforted by God: 10 He telleth the manner of a king. 19 God willet Samuel to yield to the importunity of the people.

AND it came to pass when Samuel was old, that he ^a made his sons judges over Israel.

2 Now the name of his first-born was ^b Joel, and the name of his second, Abiah: they were judges in Beer-sheba.

3 And his sons ^c walked not in his ways, but turned aside after ^d lucre, and ^e took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art ^f old, and thy sons walk not in thy ways: now ^g make us a king to judge us ^h like all the nations.

6 ¶ But the thing ⁱ displeased Samuel, when they said, Give us a king to judge us: and Samuel ^j prayed unto the LORD.

7 And the LORD said unto Samuel, ^k Hearken unto the voice of the people in all that they say unto thee: for they have ^l not rejected thee, but they have rejected ^m me, that I should ⁿ not reign over them.

m Exod. 16. 8. Job. 13. 16. Matth. 10. 24. 25. *n* Chap. 12. 19. *o* Luke 19. 14.

6. Drew water, and poured it out before the Lord.] This passage, in the most probable signification, in the eastern manner of expression, denotes the highest degree of grief and contrition: and thus the Chaldee paraphrase interprets it; *They poured out their hearts in penitence, as water before the Lord.* Grotius says, *The effusion of water signifies tears.* Shaw.

11. And the men of Israel—pursued the Philistines, and smote them.] *Quest.* Whence had they weapons wherewith to smite them? *Ans.* Divers of them probably brought them to the assembly; others borrowed them at Mizpeh, or the neighbouring places; and the rest might be the arms of the Philistines, which they threw away to hasten their flight, as is usual in such cases.

12. Eben-ezer:] *The stone of help.* This total overthrow of

the Philistines put an end to the forty years' tyranny mentioned in Judg. 13. 1.

ANNOTATIONS ON CHAP. VIII.

Ver. 3. *His sons walked not in his way, but—took bribes.*] It has been asked, why God did not punish Samuel, as he had done Eli, for the wickedness of his sons? To which it may be answered, that Samuel's sons were far less guilty than those of Eli; for there is a wide difference between the taking bribes privately, and openly profaning the tabernacle, and rendering the worship of God contemptible.

7. *That I should not reign over them.*] *Quest.* 1. Did not God

Before CHRIST 1095. 8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me and served other gods: so do they also unto thee.

9 Now therefore hearken unto their voice: howbeit, yet protest solemnly unto them, and shew them ^{the manner of the king that shall reign over them.}

10 ¶ And Samuel told all the words of the LORD unto the people, that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen, and some shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

14 And he will take your fields, and your vineyards, and your olive-yards, even the best of them, and give them to his servants.

15 And he will take the tenth of your feed, and of your vineyards, and give to his officers, and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day, because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

Before CHRIST 1095. 19 Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay, but we will have a king over us:

20 That we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Harken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAP. IX.

1 Saul despairing to find his father's asses, 6 by the counsel of his servant, 11 and direction of young maidens, 15 according to God's revelation, 18 cometh to Samuel. 19 Samuel entertaineth Saul at the feast. 25 Samuel, after secret communication, bringeth Saul on his way.

NOW there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

2 And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward, he was higher than any of the people.

3 And the asses of Kish, Saul's father, were lost; and Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and

God reign over them when they had kings? *Ans.* Yes, in a general way; but not in such a peculiar manner as he did by the judges, who were generally raised and called by God's particular appointment, endowed and sanctified by his Spirit, directed and assisted by his special providence upon all emergencies; whereas all things were for the most part contrary in their kings. *Quest.* 2. Was it simply unlawful for the people to desire a king? *Ans.* No, as appears from *Deut.* 17. 14. but herein was their sin, that they desired it upon sinful grounds, of which see on ver. 7. and in an impetuous manner, and at an unseasonable time, and without asking leave or advice from God, which, in so weighty and difficult a case, they could not neglect without great sin.

11.—19. *This will be the manner of the king, &c.* Samuel does not in this and the following verses define what are the just rights of kings, but describes only such practices as the despotic princes of the east, who looked upon their subjects as so many slaves, were generally accustomed to: and his reason for drawing a king in these black colours seems to be, because the Israelites desired such a one as their neighbours had, who were all under the absolute dominion of their princes. *Le Clerc.*

19. *Nay, but we will have a king over us.* Though Samuel had painted the arbitrary power of the eastern monarchs in the strongest colours, yet they peremptorily demanded a king, notwithstanding he had told them that this was throwing off the government of God, who had always heard their cry when they were op-

pressed by their enemies, but would now refuse to listen to their complaints, when they groaned under the oppressions of a tyrant.

20. *That we also may be like all the nations.* Hence it is plain, that their motives for demanding a king were no other than vanity and ambition: they thought themselves inferior to other nations, because they were destitute of the pomp and pageantry of state, which they vainly imagined would procure them the blessings of peace and tranquillity; whereas it was their glory and happiness that they were unlike all other nations, *Numb.* 23. 9. *Deut.* 33. 28. as in other glorious privileges, so especially in this, that the Lord was their only and immediate King and Lawgiver.

ANNOTATIONS on CHAP. IX.

Ver. 1. A mighty man of power. This seems not to be meant of his wealth, or interest in the country, but of his great strength and courage.

2. *From his shoulders and upward, he was higher than any of the people.* A tall stature was much valued in a king in ancient times, and in the eastern countries.

3. *Kish said to Saul his son, Arise, go seek the asses.* Which were there of great price and use, *Judg.* 10. 4. and 12. 14. because of the scarcity of horses, *Deut.* 17. 16. and therefore not held unworthy of Saul's seeking, at least in those ancient times, when simplicity, humility and industry were in fashion among persons of quality.

Before CHRIST 1095. f 2 Kin. 4. 42. g John 4. 23. h Chap. 1. 2. i Chap. 2. 27. Deut. 33. 1. Judg. 13. 6. i Kings 13. 1. k 1 Theff. 5. 13. l Chap. 3. 20. Zech. 1. 5. 6. m Judg. 6. 18. & 13. 37. 1 Kin. 34. 3. n Kings 4. 42. & 8. 8. o Heb. there is found in mine hand, 16. 53. 9. p Peter 2. 21. q Gen. 25. 22. r 2 Sam. 24. 11. s Kings 17. 33. Num. 32. 6. 16. 29. 10. & 30. 10. t Job 31. 13. Eccl. 4. 9. 10. u Or, feast, Gen. 31. 54. Chap. 7. 9. & 16. 21. v 1 Kings 3. 2. Lev. 26. 30. w Deut. 8. 20. Matt. 26. 26. Luke 24. 30. 1 Tim. 4. 4.

Before CHRIST 1095. f 2 Kin. 4. 42. g John 4. 23. h Chap. 1. 2. i Chap. 2. 27. Deut. 33. 1. Judg. 13. 6. i Kings 13. 1. k 1 Theff. 5. 13. l Chap. 3. 20. Zech. 1. 5. 6. m Judg. 6. 18. & 13. 37. 1 Kin. 34. 3. n Kings 4. 42. & 8. 8. o Heb. there is found in mine hand, 16. 53. 9. p Peter 2. 21. q Gen. 25. 22. r 2 Sam. 24. 11. s Kings 17. 33. Num. 32. 6. 16. 29. 10. & 30. 10. t Job 31. 13. Eccl. 4. 9. 10. u Or, feast, Gen. 31. 54. Chap. 7. 9. & 16. 21. v 1 Kings 3. 2. Lev. 26. 30. w Deut. 8. 20. Matt. 26. 26. Luke 24. 30. 1 Tim. 4. 4.

passed through the land of ^f Shalisha, but they found *them* not: then they passed through the land of ^g Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

5 And when they were come to the land of ^h Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

6 And he said unto him, Behold now, *there is* in this city ⁱ a man of God, and *he is* ^k an honourable man; all that he saith, ^l cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But behold, *if* we go, what shall we ^m bring the man? for the bread is spent in our vessels, and *there is* not a present to bring to the man of God: what have we?

8 And the servant answered Saul again, and said, Behold, ⁿ I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man went to ^o enquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now called a Prophet, was beforetime called ^p a Seer.)

10 Then said Saul to his servant, ^q Well said, come, let us go: so they went unto the city where the man of God *was*.

11 ¶ And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to day to the city; for *there is* ^r a sacrifice of the people to day ^s in the high place.

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth ^t bless the sacrifice, and afterwards they eat that he bidden. Now therefore get ye up, for about this time ye shall find him.

14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ Now the LORD had told Samuel in his ear a day before Saul came, saying,

16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD ^u said unto him, Behold, the man, whom I spake to thee of: this same shall ^v reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seers house is.

19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high place, for ye shall eat with me to day; and to morrow I will let thee go, and will tell thee all that is in thine heart.

20 And as for thine asses that were lost three days ago, set not thy mind on them; for they are found: and on whom ^w is all ^x the desire of Israel? *is it* not on thee, and on all thy fathers house?

21 And Saul answered and said, Am not I a Benjamite of the ^y smallest of the tribes of Israel? and my family the ^z least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

22 And Samuel took Saul, and his servant, and brought them into the parlour, and made them ^a sit in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, Bring the ^b portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the ^c shoulder, and *that* which *was* upon it, and set *it* before Saul: and Samuel said, Behold, that which is left, set *it* before thee, and eat; for unto this time hath it been kept for thee, *since* I said, I have invited the people: so Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, Samuel ^d communed with Saul upon the ^e top of the house.

7. And there is not a present to bring to the man of God.] Such presents were then made to the prophets, 1 Kings 14. 2, 3. 2 Kings 4. 42. and 8. 8. either as a testimony of respect to him as their superior; upon which account subjects made presents to their kings, 1 Sam. 10. 27. and the Persians never came to their king without some gift; or, as a grateful acknowledgment of his favour; or, for the support of the prophets themselves.

8. The fourth part of a shekel of silver:] About nine-pence. Josephus here observes, that it was their ignorance to think a prophet would receive any money for his predictions. Wall.

9. A prophet was beforetime called a Seer.] Because he did discern and could discover things secret and unknown to others.

12. In the high place.] This is the first instance we find of sacrifices being offered to God in high-places, and is thought to

have given rise to the synagogues and oratories, which were afterwards built in so many parts of the kingdom.

19. I will tell thee all that is in thine heart:] Either all that thou desirest to know, as concerning the asses; or rather, the secret thoughts of thy heart, or such actions as none know but God and thy own heart; that so thou mayest be assured of the truth and certainty of that which I am to acquaint thee with.

24. For unto this time hath it been kept for thee, since I said, I have invited the people.] He told the cook he had invited some other persons besides the inhabitants of the city, and for these strange guests he would have this shoulder to be reserved: hence Josephus calls this part, the royal portion.

25. Upon the top of the house.] The tops of their houses were flat, and covered with a strong plaister of terrace, which was always guarded

Before CHRIST 1095. 26 And they arose early: and it came to pass about the spring of the day that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. 27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on) but stand thou still a while, that I may shew thee the word of God.

CHAP. X.

Samuel anointeth Saul: 2 He confirmeth him by prediction of three signs. 9 Saul's heart is changed, and he prophesieth: 14 He concealeth the matter of the kingdom from his uncle. 17 Saul is chosen at Mizpeh by lot. 26 The different affections of his subjects.

THEN Samuel took a vial of oyl, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?

2 When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin, at Zelzah: and they will say unto thee, The asses which thou wentest to seek are found: and lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on-forward from thence; and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

4 And they will salute thee, and give thee two loaves of bread, which thou shalt receive of their hands.

5 After that, thou shalt come to the hill of God, where is the garison of the Philistines: and it shall come to pass when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp before them, and they shall prophesie.

6 And the spirit of the Lord will come upon thee, and thou shalt prophesie with them, and shalt be turned into another man.

7 And let it be when these signs are come unto thee, that thou do as occasion shall serve thee, for God is with thee.

8 And thou shalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him, and the spirit of God came upon him, and he prophesied among them.

11 And it came to pass when all that knew him beforetime, saw, that behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?

12 And

guarded with a parapet-wall, battlements, or balustrades. Here several offices were performed, such as drying linen and flax, preparing figs and raisins; here likewise they enjoyed the refreshing breezes of the evening, conversed with their friends, and offered up their devotions. *Shaw.*

27. *Bid the servant pass on before us, &c.* He would have none to hear but himself; because he now meant only to give him private satisfaction that God had chosen him to be the king of his people, before whom afterwards he was publicly chosen by lot.

ANNOTATIONS ON CHAP. X.

Ver. 1. *Then Samuel took a vial of oyl, and poured it upon his head.* Which was the usual rite in the designation, as of priests and prophets, so also of kings, as 1 Sam. 16. 1, 12. 1 Kings 1. 39. 2 Kings 9. 1, 3, 6. whereby was signified the pouring forth of the gifts of God's Spirit upon him, to enable him for the administration of his office. This does not seem to have been sacred oil taken from the tabernacle; but common; for Samuel was not a priest, and therefore could not touch what was reserved in the sacred place, which was now at a great distance from Ramah. *Pool and Patrick.*

And kissed him. In token of subjection and reverence to him; according to the custom of the times, Gen. 41. 40. 1 Kings 19. 18. Psal. 2. 12.

5. *The hill of God.* It seems to have been called the hill of God, because there was here a school of the prophets, who were called men of God. Here youth were instructed in the knowledge of

the law, and the precepts of religion, and thence called the sons of the prophets. And it should be observed, that, though the Philistines had a garison there, they spared those places that were set apart for the study of religion.

They shall prophesy. That is, they shall sing the praises of God, as the word prophesy often signifies. See Exod. 15. 21, &c.

6. *The spirit of the Lord will come upon thee, &c.* This sign could not fail of convincing Saul, that Samuel had done nothing of himself, but by the divine appointment of God himself, who could alone inspire him with such a remarkable gift, and endow him with such extraordinary prudence and courage.

8. *Sacrifices of peace-offerings: seven days shalt thou tarry, &c.* These words should have been pointed in the following manner: *Behold, I will come unto thee to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings, seven days. Thou shalt tarry till I come to thee, &c.* Hence we see how great a fault Saul afterwards committed in not staying for Samuel, when the prophet had so fully assured him, that he would not fail to meet him.

9. *God gave him another heart.* So great was the goodness of God towards him, that he immediately fulfilled the last and chief of these signs; for he was no sooner gone from Samuel, than he found himself filled with wisdom and fortitude, to qualify him for the government of the people.

10. *He prophesied among them.* The Chaldee paraphrase understands, by prophesying, adoring God, and singing praises to him. See v. 5.

11. *Is Saul among the prophets?* They were astonished at

Before
CHRIST
1095.

1 Psal. 8. 2.
John 3. 8.
2 Es. 4. 13.
& 10. 34.
Jam. 1. 17.

18 Chap. 9.
27. Prov.
29. 11.
19 Judg. 11.
11. & 20.

1. Chap. 7.
6. Judg. 2.
3. & 6. 8.

18 Chap. 8.
6. 7. 19. &
12. 12. &
6. 8.
19 Chap. 8.
19.

18 Josh. 7.
14. 16.
1 Num. 10.
36. Mic.
5. 2.
18 Josh. 7.
14.
18 Josh. 7.
16. Acts
1. 26.
3 Ver. 23.

18 Judg. 1.
x.

12 And one of the same place answered and said, But who is ^c their father? Therefore it became a proverb, *Is Saul also among the prophets?*

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Sauls uncle said unto him, and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

15 And Sauls uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told ^u him not.

17 ¶ And Samuel called the people together ^x unto the LORD to Mizpeh;

18 And said unto the children of Israel, Thus saith the LORD God of Israel, ² I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you.

19 And ye have this day ^a rejected your God, who himself saved you out of all your adversities and your tribulations: and ye have ^b said unto him, Nay, but set a king over us. Now therefore present your selves before the LORD by your ^c tribes, and by your ^d thousands.

20 And when Samuel had caused all the tribes of Israel ^e to come near, the tribe of Benjamin ^f was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could ^g not be found.

22 Therefore they ^h enquired of the LORD further, if the man should yet come thither:

and the LORD answered, Behold, he hath ⁱ hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was ^k higher than any of the people, from his shoulders and upward.

24 And Samuel said unto all the people, See ye him ^l whom the LORD hath chosen, that *there is none like him among all the people?* And all the people shouted, and said, God save the king.

25 Then Samuel told the people the ^m manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD: and Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to ⁿ Gibeah, and there went with him a band of men, whose hearts God had touched.

27 But the children of ^o Belial said, How shall this man save us? And they despised him, and brought him ^p no presents: but he ^q held his peace.

CHAP. XI.

1 *Nahash offereth them of Jabesh-gilead a reproachful condition. 4 They send messengers, and are delivered by Saul. 12 Saul thereby is confirmed, and his kingdom renewed.*

THEN Nahash the Ammonite ^a came up, and encamped against Jabesh-gilead: and all ^b the men of ^b Jabesh said unto Nahash, ^c Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your ^d right eyes, and lay *it* for a reproach ^e upon all Israel.

3 And the elders of Jabesh said unto him, Give us seven days respite, that we may send messen-

this sudden change in him, well knowing that his education gave them no reason to expect any such thing; for, instead of studying in the schools of the prophets, his whole attention had been engrossed by the care of his herds and flocks.

12. *Who is their father?*] The Septuagint and Vulgate read, *Who is his father?*

22. *Behold, he hath hid himself among the stuff;*] Among the carriages or baggage of the people there assembled. This he might do, because he either had, or at least would be thought to have, a modest sense of his own unworthiness, which was a likely way to commend him to the people.

27. *The children of Belial—brought—no presents.*] It was customary among the eastern nations, and is even to this day, to accompany their first salutation of a new king with presents; which were received as tokens of peace, joy, friendship, subjection, and obedience. These children of Belial were probably persons of consequence, and despised Saul, because he was of a small tribe, and obscure family: he acted therefore a very prudent part in holding his peace, being unwilling to create any disorder or tumult in the beginning of his reign. *Calmet.*

ANNOTATIONS on CHAP. XI.

Ver. 1. *Then Nahash the Ammonite.*] He was either the king

or general of the Ammonites, who had before made war against Israel, which was the reason for their desiring a king.

Came up, and encamped against Jabesh-gilead.] This town lay on the east-side of Jordan, and not far from the Ammonites who besieged it. Eusebius and St Jerom tell us, that it existed in their time, and was situated on a hill at about six miles distance from Pella. It is sometimes in scripture simply called Jabesh. Its inhabitants were remarkable for their grateful remembrance of the services done them by Saul, by the honour and respect they shewed to his dead body, chap. 31. 11, 12.

2. *On this condition will I make a covenant with you, that I—thrust out all your right eyes.*] He was desirous of effectually disabling them from serving for the future in war; for, as the manner of fighting in those days was chiefly with bow and arrow, sword and shield, the loss of the right eye rendered them incapable of either; yet he did not think proper to put out both their eyes, because they would then have been disabled from doing him any service, or paying him tribute.

3. *Give us seven days, &c.*] It may seem strange, that Nahash should be willing to allow the Jabeshites the respite of the seven days. Josephus assigns this reason for it, viz. that he had so mean an opinion of the people and of Saul, who indeed had been appointed king, but not having as yet taken upon him the government, Nahash

was

Before **CHRIST** 1095. gers unto all the coasts of Israel: and then if there be no man to save us, we will come out to thee.

4 ¶ Then came the messengers to ^f Gibeah of Saul, and told the tidings in the ears of the people: and all the people lift up their voices, and wept.

5 And behold, Saul came after the ^{*} herd out of the field, and Saul said, What ^{aileth} the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the ^{*} spirit of God came upon Saul, when he heard those tidings, and his ^{*} anger was kindled greatly.

7 And he took a yoke of oxen, and ^{*} hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, ^k so shall it be done unto his oxen: and the fear of the LORD fell on the people, and they came out [†] with one consent.

8 And when he numbered them in ^f Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow by ^{that} time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh, and they were glad.

10 Therefore the men of Jabesh said, To morrow ^m we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was ^{so} on ⁿ the morrow, that Saul put the people in three ^{*} companies, and they came into the midst of the host in the ^o morning watch, and slew the Ammonites, until the heat of the day: and it came to pass, that they which remained were scattered, so that ^p two of them were not left together.

12 ¶ And the people said unto Samuel, Who is he that said, Shall Saul ^q reign over us? bring the men, that we may put them to death.

13 And Saul said, There shall ^r not a man be put to death this day: for to-day the LORD hath wrought salvation in Israel.

14 Then said Samuel to the people, Come,

and let us go to ^f Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal, and there they made Saul ^r king before the LORD in Gilgal: and there they sacrificed sacrifices of peace-offerings before the LORD: and there Saul and all the men of Israel rejoiced greatly.

CHAP. XII.

1 Samuel testifieth his integrity. 6 He reproveth the people of ingratitude. 16 He terrifieth them with thunder in harvest-time. 20 He comforteth them in God's mercy.

AND Samuel said unto all Israel, Behold, I have hearkned unto your voice in all that ye said unto me, and have made ^a a king over you.

2 And now behold, the king ^b walketh before you: and I am ^c old, and grayheaded, and behold, my sons ^{are} with you: and I have walked before you from my child-hood unto this day.

3 Behold, ^d here I am, witness against me before the LORD, and ^e before his anointed: whose ^f ox have I taken? or whose ^{as} have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any ^g bribe to ^h blind mine eyes therewith? and I will restore it you.

4 And they said, ⁱ Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any mans hand.

5 And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found ought ^k in my hand. And they answered, He is witness.

6 ¶ And Samuel said unto the people, ^l It is the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may ^m reason with you before the LORD, of all the righteous acts of the LORD, which he did to you and to your fathers.

was persuaded he could not levy an army in so short a space, and consequently that there was no danger in granting them the respite they desired.

5. And Saul came after the herd out of the field.] By this it appears, that, some men, not only refusing to submit to him, but despising him, he went and lived a retired rustic life, leaving all to the management of Samuel.

7. Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen.] Hence it appears that the kings of Israel assumed such a power as Samuel had described, chap. 3. one part of which consisted in making war, and raising soldiers, by their sole authority, and punishing those who refused to join the army on their summons.

13. And Saul said, There shall not a man be put to death this day:] I will not destroy any of those whom God hath so graciously preserved, nor fully the mirth of this glorious and comfortable

day with the slaughter of any of my subjects; and therefore I freely forgive them. Wherein Saul shewed his policy as well as his clemency, this being the most likely way to gain his enemies, and secure his friends, and stablish his throne in the hearts of his people.

14. Renew the kingdom:] i. e. Confirm our former choice, to prevent all such seditious expressions and actions as we had experience of at the former election.

15. And there they made Saul king:] i. e. They recognized him, or owned and accepted him for their king by consent; for, to speak properly, Saul was not made or constituted king by the people, but by the Lord's immediate act. See chap. 8. 9. and 10. 1.

ANNOTATIONS ON CHAP. XII.

Ver. 5. That ye have not found ought in my hand:] i. e. Any thing which I have gotten by bribery or oppression.

Before
CHRIST
1095.
Gen. 46.
5, 6.
Exod. 2.
23. & 3. 7.
Exod. 3.
10. & 4.
26, 28, 29.
Judg. 3.
7. Deut.
32. 15.
Psal. 10. 4.
Judg. 2.
24.
Judg. 4.
2, 3.
Judg. 10.
7. & 13. 1.
Judg. 3.
42.
Chap. 7. 4.
Judg. 6.
14, 32.
Chap. 8.
5. 27. Hof.
23. 11.
Num. 23.
Hof.
23. 10.
Chap. 10.
20. & 13.
25.
Hof. 23.
21.
Deut. 10.
23. Joth.
24. 14.
Lev. 26.
25. 16.
Psal. 81.
11, 12.
Ver. 18.
1 Cor. 1.
23.
Prov. 26.
3.
Jer. 15.
3. Jam. 5.
27. 18.
Chap. 8.
7.
Ezra 10.
9. 10.
Ezra 10.
9. Exod.
34. 31.

8 When ^a Jacob was come into Egypt, and your fathers ^c cried unto the LORD, then the LORD sent ^p Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they ^q forgot the LORD their God, ^r he sold them into the hand of ^s Siserā, captain of the host of Hazor, and into the hand of the ^t Philistines, and into the hand of the king of ^u Moab, and they fought against them.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served ^v Baalim and Ahitharoth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent ^w Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay, but ^x a king shall reign over us; when the LORD your God ^y was your king.

13 Now therefore, behold the king whom ^z ye have chosen, and whom ye have desired: and behold; ^a the LORD hath set a king over you.

14 If ye will ^b fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye, and also the king that reigneth over you, continue following the LORD your God.

15 But if ye will ^c not obey the voice of the LORD, then shall the hand of the LORD be against you, as ^d it was against your fathers.

16 ¶ Now therefore stand and see ^e this great thing which the LORD will do before your eyes.

17 Is it not ^f wheat-harvest to day? I will ^g call unto the LORD, and he shall send thunder and rain: that ye may perceive and see that your wickedness ^h is ⁱ great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD, and the LORD ^j sent thunder and rain that day: and all the people greatly ^k feared the LORD and Samuel.

19 And all the people said unto Samuel, Pray

for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins, ^l this evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: (ye have done all this wickedness: ^m yet turn not aside from following the LORD, but serve the LORD ⁿ with all your heart;

21 And turn ye not aside: for then ^o should ye go after ^p vain things, which cannot profit nor deliver, for they ^q are vain)

22 For the LORD will not forsake his people, ^r for his great names sake: because it hath ^s pleased the LORD to make you his people.

23 Moreover, as for me, God forbid that I should ^t sin against the LORD, in ceasing to pray for you: but I will teach you the ^u good and the right way.

24 Only fear the LORD, and serve him in truth with all your heart: for ^v consider how great things he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ^w ye and your king.

CHAP. XIII.

1 *Saul's selected band.* 3 *He calleth the Hebrews to Gilgal against the Philistines, whose garison Jonathan had smitten.* 5 *The Philistines great host.* 6 *The distress of the Israelites.* 8 *Saul, weary of staying for Samuel, sacrificeth.* 11 *Samuel reproveth him.* 17 *The three spoiling bands of the Philistines.* 19 *The policy of the Philistines, to suffer no smith in Israel.*

SAUL [†] reigned one year, and when he had reigned ^a two years over Israel,

2 Saul chose him ^b three thousand men of Israel; ^c whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in ^d Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan smote ^e the garison of the Philistines that was in ^f Geba, and the Philistines heard of it: and Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

11. *Jerubbaal, and Bedan, and Jephthah, and Samuel.*] This is certainly wrong; there is no such name as *Bedan*. The Septuagint reads *Barak*: the Syriac and Arabic versions have also *Barak*; and they both read *Samson* as the last deliverer mentioned, where the Hebrew has *Samuel*. *Samson* was more likely to be celebrated by Samuel: he is also mentioned by St Paul; *Gideon, Barak, Samson, Jephthah*. Kennicott.

17. *Is it not wheat-harvest to-day?*] St Jerom observes, that the wheat-harvest began in Judea about the end of June, in which season thunder and rain were never known, but only in the spring and autumn, the one called the *former*, and the other the *latter rain*: therefore Samuel intended to signify the greatness of the miracle God was going to work; who could in an instant, when they least expected it, deprive them of all the comforts of life for rejecting him and his prophet.

21. *Then should ye go after vain things.*] So idols are called,

Deut. 32. 21. Jer. 2. 5. and so they are, being mere nothing, 1 Cor. 8. 4. having no divinity nor power in them; no influence upon us, nor use or benefit to us.

ANNOTATIONS ON CHAP. XIII.

Ver. 1. *Saul reigned one year.*] This verse, taking the Hebrew in its present state, is an inextricable difficulty. The Septuagint entirely omits it; and there is no want of a proper connection of the history, when it is left out. The meaning seems to be, That in the *first year* of his reign he performed those things mentioned in the two preceding chapters; and, when he had reigned *two years*, these things fell out which we read in this chapter. Patrick.

3. *And Saul blew the trumpet throughout all the land:*] i. e. He sent messengers to tell them all what Jonathan had done, and how

Before
CHRIST
1093.
Ver. 2.
4 And all Israel heard say, *that* Saul had smitten a garison of the Philistines, and *that* Israel also was had in abomination with the Philistines: and the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together, to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude: and they came up, and pitched in Michmash, east-ward from Beth-aven.

6 When the men of Israel saw that they were in a strait, (for the people were distressed) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And some of the Hebrews went over Jordan to the land of Gad and Gilead: as for Saul, he was yet in Gilgal, and all the people followed him trembling.

8 ¶ And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal, and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came, and Saul went out to meet him, that he might salute him.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the

Philistines gathered themselves together to Michmash:

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced my self therefore, and offered a burnt-offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal, unto Gibeah of Benjamin: and Saul numbered the people that were present with him, about six hundred men.

16 And Saul and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines, in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual.

18 And another company turned the way to Beth-horon: and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness.

19 ¶ Now there was no smith found throughout all the land of Israel: (for the Philistines said,

Before
CHRIST
1093.

1 Kings
12. 26.
9 James 2.
14.

Prov. 19.
3. Deut.
4. 6.
2 Sam. 12.
7. 9.

1 Kings 18.
28. 2 Chr.
16. 9. &
19. 3.
Mat. 14.
4. 1 Cor.
10. 22.

Chap. 16.
6. Psal.
89. 20.
Psal. 4. 3.
78. 70.
Acts 13.
22.

Ver. 6.
7. 8. Chap.
14. 2.
Judg. 7. 7.

Josh. 18.
23.
Chap. 9.
4.

Josh. 16.
3. & 18.
13.
Neh. 11.
34.

Jer. 24.
1. & 29. 2.
2 Kings 24.
14. Judg.
5. 8.

how the Philistines were enraged at it, and made great preparations for war; and therefore what necessity there was of gathering themselves together, and coming to him, for his and their own defence.

5. *Thirty thousand chariots.*] It must not be supposed, that all these chariots were chariots of war; for none, even of the most powerful nations, ever had so prodigious a number. The Syriac and Arabic versions make them three thousand, which is far the more probable: for, in the accounts of all armies, the cavalry is always far more numerous than the war-chariots, which is not the case here.

6. *The people did hide themselves in caves;*] Whereof there were divers in those parts for this very use, as we read in Josephus, and in the holy scripture.

8. *And he tarried seven days*] Not seven compleat days; for that the last day was not finished plainly appears from Samuel's reproof, which had then been groundless and absurd, and he had falsely charged Saul with breaking God's command therein, ver. 13. And as Samuel came on the seventh day, and that with intent to sacrifice; so doubtless he came in due time for that work which was to be done before sun-setting, *Exod. 29. 38, 39.* So Saul waited only six compleat days, and part of the seventh, which is here called seven days: for the word *day* is oft used for a part of the day, as among lawyers, so also in sacred scripture, as *Matth. 12. 40.* where Christ is said to be *in the heart of the earth three days and three nights*; i. e. one whole day, and part of the other two days.

13. *Thou hast done foolishly;*] i. e. Wickedly; because his impatience prompted him, not only to distrust God's providence, but to usurp the priest's office.

Have established thy kingdom—for ever.] How could this be true, when the kingdom was promised to Judah? *Gen. 49. 10.* It is answered, that the phrase *for ever*, in scripture, often signifies no more than a long time, as *Gen. 43. 9. Exod. 21. 6. 1 Sam. 28. 2.* and so the meaning is, that he would have enjoyed the kingdom as long as his posterity lasted.

14. *The Lord hath sought him a man after his own heart.*] This must be understood of David's public, and not of his private character. He was a man after God's own heart, because he ruled his people Israel according to the Divine will: he did not suffer idolatry. *Benson.*

17. *The spoilers came out of the camp, &c.*] The Philistines, finding no army to oppose them, detached three parties to ravage the country.

19. *Now there was no smith found throughout all the land of Israel.*] This was a politic course of the Philistines, which also other nations have used. So the Chaldeans took away their smiths, *2 Kings 24. 14. Jer. 24. 1. and 29. 2.* And Porfenna obliged the Romans by covenant, that they should use no iron but in the tillage of their lands. It may however seem strange, that, after the total overthrow of the Philistines at Eben-ezer, the Israelites should neglect to restore those artificers, to furnish themselves with proper weapons against the next occasion. But it should be remembered, that an art, once lost, is not easily recovered; especially among a people extremely addicted to sloth and negligence, destitute of iron mines, and wholly intent upon the feeding of cattle.

Before said, * Lest the Hebrews make *them* swords or spears)

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c Zech. 4.
6. Judg.
15. 15.

20. But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulters, and his ax, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

22 So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 And the garison of the Philistines went out to the passage of Michmash.

2. Judg. 5.
8. Chap.
17. 47.
3. Cor. 1.
27.

CHAP. XIV.

1. Jonathan, unwitting to his father, the priest, or the people, goeth and miraculously smiteth the Philistines garison. 15. A divine terror maketh them beat themselves. 17. Saul not slaying the priest's answers, setteth on them: 21. The captivated Hebrews, and the hidden Israelites, joynt against them. 24. Saul's unadvised adjuration hindreth the victory: 32. He restraineth the people from eating blood: 35. He buildeth an altar. 36. Jonathan taken by lot, is saved by the people. 47. Saul's strength and family.

NOW it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, * Come, and let us go over to the Philistines garison, that is on the other side: but he told not his father.

2. And Saul tarried in the uttermost part of Gibeah, under a pomegranate-tree, which is in Migron: and the people that were with him were about six hundred men;

3. And Abiah the son of Ahitub, * I-chabods brother, the son of Phinehas, the son of Eli, the LORDS priest in Shiloh, * wearing an ephod: and the people knew not that Jonathan was gone.

a. Chap. 9.
6. Judg.
13. 25.
b. Psal. 112.
5. 1. Thef.
5. 19.
Judg. 14. 9.
c. Ver. 11.
Isa. 10. 28.
d. Chap. 22.
9. 11.
e. Chap. 4.
27.
f. Exod. 28.
30.

4 ¶ And between the passages, by which Jonathan sought to go over unto the Philistines garison, there was a sharp-rock on the one side, and † a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.

5 The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garison of these * uncircumcised; † it may be that the LORD will work for us: for there is no restraint to the LORD; to save by many † or by few.

7 And his armour-bearer said unto him, Do all that is in thine heart: turn thee, behold, I am with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them.

9 * If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand; and † this shall be a sign unto us.

11 And both of them discovered themselves unto the garison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes, where they had hid themselves.

12 And the men of the * garison answered Jonathan and his armour-bearer, and said, Come up to us, and we * will shew you a thing. And Jonathan said unto his armour-bearer, Come up after me; for the LORD hath delivered them into the hand of Israel.

13 And Jonathan * climbed up upon his hands, and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer * slew after him.

14 And

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† Heb. end
of a rock

g. Chap. 17.
36. Ephes.
2. 12.
h. Deut. 31.
30. Joth.
14. 12.
Judg. 7. 7.
i. 2 Chron.
14. 11.
Psal. 115.
3. Match.
19. 26.

k. Judg. 6.
37. & 7.
11.

l. Gen. 24.
14.

m. Ver. 4.

n. Judg. 8.
16. Chap.
17. 43.

o. Psal. 118.
29. Heb.
11. 34.
p. Chap. 19.
23. & 17.
31.

ANNOTATIONS ON CHAP. XIV.

Ver. 1. Now it came to pass upon a day, that Jonathan the son of Saul, &c.] This action of Jonathan's, considered in itself, was rash, and contrary to the rules of war; which prohibit all under command from entering upon any enterprize, without the general's order: but Jonathan seemed to be divinely impelled by seeing the Philistines appearing as if they intended to assault Gibeah, and on the information received of the great spoil the three parties had taken from the poor inhabitants of the villages.

2. Under a pomegranate-tree.] As the pomegranate-tree is but low of growth, and very unfit to pitch a tent under, Sir Thomas Brown supposes the original word to stand for the name of a place, or the rock Rimmon, or Pomegranate; so named from pomegranates growing there, and which many think to have been the same place mentioned Judges 20. 45.

12. Come up—and we will shew you a thing. They mocked at them, thinking that they durst not attempt to climb up.

14. About

20. The Israelites went down to the Philistines.] Not to the country of the Philistines, for that was too far off, but to their garisons which they held among them.

22. There was neither sword nor spear, &c.] *Quest.* How could the Israelites smite either the garison of the Philistines above, ver. 3. or the host of the Ammonites, chap. 1. 1. without arms? and, when they had conquered them, Why did they not take away their arms, and reserve them to their own use? *Ans.* This want of swords and spears is not affirmed concerning all Israel, but is restrained unto those 600 who were with Saul and Jonathan, whom God by his providence might suffer to be without those arms, that the glory of the following victory might be wholly ascribed to God; as for the very same reason God would have but 300 men left with Gideon, and those armed only with trumpets, and pitchers, and lamps, Judg. 7. So also, in the famous victory which the Israelites gained over Sisera, there was not a shield or spear seen among forty thousand in Israel, Judges 5. 8: but they had bows and arrows and slings, which the men of Gibeah could manage with surprising advantage; Judges 20. 16.

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14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, † within as it were an half-acre of land, which a yoke of oxen might plow.

† Heb. within about half an acre, king a yoke of oxen of land.

15 And there was ^a trembling in the host, in the field, and among all the people: the garison, and the spoilers, they also trembled, and the earth quaked: so it was ^a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away, and they went on beating down one another.

17 Then said Saul unto the people that were with him, Number now, and see who is gone from us. And when they had numbred, behold, Jonathan and his armour-bearer were not there.

18 And Saul said unto Ahiah, † Bring hither the ark of God: (for the ark of God was at that time with the children of Israel.)

19 ¶ And it came to pass while Saul talked unto the priest, that the noise that was in the host of the Philistines went on, and increased: and Saul said unto the priest, † Withdraw thine hand.

20 And Saul, and all the people that were with him, assembled themselves, and they came to the battle: and behold, ^a every mans sword was against his fellow, and there was a very great discomfiture.

21 Moreover, the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites, that were with Saul and Jonathan.

22 Likewise all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the LORD ^a saved Israel that day: and the battle passed over unto Beth-aven.

24 ¶ And the men of Israel were distressed

that day: for Saul had ^a adjured the people, saying, Cursed be the man that eateth any food until the evening; that I may be ^a avenged on mine enemies: so none of the people tasted any food.

25 And ^b all they of the land came to a wood, and there was ^c hony upon the ground.

26 And when the people were come into the wood, behold, the hony dropped, but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipt it in an ^a hony-comb, and put his hand to his mouth; and his ^a eyes were enlightened.

28 Then answered one of the people, and said, Thy father † straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this hony:

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? ^a for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

32 And the people slew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the people ^a did eat them with the ^a blood.

33 ¶ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have ^a transgressed: ^b roll a great stone unto me this day.

34 And Saul said, Disperse your selves among

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† Heb. bread, Mat. 6. 11.

^a Rom. 3. 8. & 10. 3. ^b Ver. 29. ^c Exod. 34. 8. Num. 13. 27.

^a Or, words hony, Mat. 3. 4. ^b Chap. 30. 12. ^c Heb. adj. juring, affix. red.

^a Heb. but now that defeat of the Philistines is not great. ^b Ver. 24. Gen. 9. 4. Lev. 3. 17. & 17. 10. 14. ^c Lev. 7. 27. & 19. 26. Deut. 12. 16. ^d Ver. 24. ^e Mat. 7. 5. Rom. 2. 1. ^f Ver. 34. 35.

14. About twenty men, within as it were an half acre of land, which a yoke of oxen might plow.] This passage is very much confused: the Septuagint reads it thus; That first slaughter was about twenty men with darts, and stones, and flints of the field. This in all probability is the genuine reading: it is adopted by the learned Mr Hallet in his notes on sacred scripture, vol. III. and Mr Kennicott.

15. There was trembling in the host, &c.] How two men could put a whole army into such consternation, may seem somewhat extraordinary: but our wonder will cease when we consider, that they climbed up a way never before attempted;—that they surprized the enemy unawares,—perhaps when the greatest part were asleep;—that God might infuse a panic fear into the host of the Philistines, which will make the stoutest tremble, and the most heroic spirits betake themselves to flight. The Hebrew is, There was a trembling of God; i. e. which God sent among them; namely, a panic.

17. Number now, and see who is gone from us.] For he probably supposed, that not only Jonathan, but also some considerable number of his army was gone, and that by them that slaughter was made.

19. Withdraw thine hand:] Trouble not thyself in putting on the breast-plate, with the ephod, to enquire of God; for I now plain-

ly discern the matter; the business calls not for prayer, but for action.

21. The Hebrews that were with the Philistines.] The Septuagint properly reads, The slaves that, &c. meaning such Hebrews as the Philistines had taken captive.

26. Behold, the hony dropped.] It hath been observed by many travellers and writers, that bees do oft-times settle themselves and make their hives and hony in the trunks of trees, or clefts of rocks, or holes of the earth; and this in divers countries, but eminently in this of Canaan, as may be gathered from Deut. 32. 13. Psa. 81. 16. whence it was called, a land flowing with milk and hony.

27. His eyes were enlightened:] i. e. His spirits and strength, which were quite spent with long abstinence from food, were restored, and he was enabled to proceed with fresh vigour in the pursuit of the enemy.

32. Eat them with the blood.] They did eat it raw, or but half-roasted; their hunger being so very sharp, that they forgot their duty.

33. Roll a great stone unto me:] That the cattle might be all killed in one place, under the inspection of Saul, or some other appointed by him for that work; and upon the stone, that the blood may sooner and better flow out.

Before the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew them there.

35 And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD.

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.

38 And Saul said, Draw ye near hither all the chief of the people: and know and see wherein this sin hath been this day.

39 For as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, * Give a perfect lot: And Saul and Jonathan were taken: but the people escaped.

42 And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and lo, I must die.

44 And Saul answered, * God do so, and more also: for thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the

Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them.

48 And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 Now the sons of Saul were Jonathan, and Ishui, and Melchishua; and the names of his two daughters were these; the name of the first-born Merab, and the name of the younger Michal.

50 And the name of Sauls wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner the son of Ner, Sauls uncle.

51 And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.

52 And there was fore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

CHAP. XV.

1 Samuel sendeth Saul to destroy Amalek. 6 Saul favoureth the Kenites: 8 He spareth Agag and the best of the spoil. 10 Samuel denounceth unto Saul, commending and excusing himself, God's rejection of him for his disobedience. 24 Saul's humiliation. 32 Samuel killeth Agag. 34 Samuel and Saul part.

SAMUEL also said unto Saul, The LORD sent me to anoint thee to be king over his people, over Israel: Now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

3 Now go, and smite Amalek, and utterly destroy all that they have, and spare them not; but

39. But there was not a man—answered him.] Though many knew that Jonathan had transgressed his father's charge, ver. 28. yet he was so beloved, that none would discover him, especially as they were satisfied that his ignorance excused him.

44. Thou shalt surely die, Jonathan.] The temper of Saul here is very extraordinary, who would not spare his virtuous son, though in the next chapter he scrupled not to pardon a wicked king.

45. The people said unto Saul, Shall Jonathan die? &c.] The people were so highly pleased with the heroic actions of Jonathan, that they would not suffer his father to put him to death, in consequence of his rash oath; though they did not rescue him by force, but by their unanimous petitions.

47. Saul took the kingdom over Israel:] He ruled with greater authority over his people.

49. Now the sons of Saul, &c.] Ishbosheth, Saul's other son, is here omitted, because he intended to mention only those of his sons who went with him into the battles here mentioned, and who were afterwards slain with him.

ANNOTATIONS ON CHAP. XV.

Ver. 3. Smite Amalek, &c.] This sentence was long before pronounced, Exod. 17: 14. renewed at the Israelites entrance into Canaan, Deut. 25: 19. and now ordered to be put in execution.

Before but slay both man and woman, * infant and suck-
CHRIST ling, * ox and sheep, camel and ass.

4 And Saul gathered the people together, and
cir. 1079. numbed them in Telaim, two hundred thou-
sand footmen, and * ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid
wait in the * valley.

6 ¶ And Saul said unto the * Kenites, " Go,
depart, * get you down from among the Amalek-
ites, lest I destroy you with them: for ye * shewed
kindness to all the children of Israel when they
came up out of Egypt. So the Kenites departed
from among the Amalekites.

7 And Saul * smote the Amalekites from * Ha-
vilah, until thou comest to * Shur, that is over
against Egypt.

8 And he took Agag the king of the Amalek-
ites alive, and utterly destroyed all the people
with the edge of the sword.

9 But Saul and the people * spared Agag, and
the * best of the sheep, and of the oxen, and of
the fatlings, and the lambs, and all that was good,
and would not utterly destroy them; but every-
thing that was vile and refuse, that they destroy-
ed utterly.

10 ¶ Then came the word of the LORD unto
Samuel, saying,

11 It * repenteth me that I have set up Saul to
be king: for he is * turned back from following
me, and hath * not performed my commandments.
And it grieved Samuel; and he * cried unto the
LORD all night.

12 And when Samuel rose early to meet Saul
in the morning, it was told Samuel, saying, Saul
came to * Carmel, and behold, he set him up a
place, and is gone about, and passed on, and
gone down to Gilgal.

13 And Samuel came to Saul; and Saul said
unto him, Blessed be thou of the LORD: * I have
performed the commandment of the LORD.

14 And Samuel said, What meaneth then this
bleating of the sheep in mine ears, and the
lowing of the oxen which I hear?

15 And Saul said, They have brought them
from the Amalekites: for the * people spared the

best of the sheep and of the oxen, to * sacrifice
unto the LORD thy God, and the rest we have
utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I
will tell thee what the LORD hath said to me this
night. And he said unto him, Say on.

17 And Samuel said, When thou wast * little
in thine own sight, wast thou not made the head
of the tribes of Israel, and the LORD anointed
thee king over Israel?

18 And the LORD sent thee on a journey, and
said, Go, and utterly destroy the * sinners the
Amalekites, and fight against them until they be
consumed.

19 Wherefore then didst thou not obey the
voice of the LORD, but didst * fly upon the spoil,
and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have
obeyed the voice of the LORD, and have gone
the way which the LORD sent me, and have
brought * Agag the king of Amalek, and have
utterly destroyed the Amalekites.

21 But the * people took of the spoil, sheep
and oxen, the chief of the things which should
have been utterly destroyed, to sacrifice unto the
LORD thy God in Gilgal.

22 And Samuel said, Hath the LORD as great
* delight in burnt-offerings and sacrifices, as in
obeying the voice of the LORD? Behold, I to
obey is better than sacrifice; and to hearken,
than the fat of rams.

23 For * rebellion is as the sin of witchcraft,
and stubbornness is as iniquity and idolatry: be-
cause thou hast rejected the word of the LORD,
he hath also rejected thee from being king.

24 ¶ And Saul said unto Samuel, * I have sin-
ned: for I have transgressed the commandment
of the LORD, and thy words; because * I fear-
ed the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my
sin, and turn again with me, that I may worship
the LORD.

26 And Samuel said unto Saul, * I will not
return with thee: for * thou hast rejected the
word of the LORD, and the LORD hath rejected
thee from being king over Israel.

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* Eccles. 1.
1. Psal.

12. 2.
Mat. 2. 8.

* Chap. 9.
21. & 10.

22.
f Ver. 2.

Gen. 13.
13. Psal.

1. 1. Mat.
10. 10.

John 9. 24,
31.

* Jude 17.
Pro. 15. 27.

* Prov. 15.
6. Luke

19. 22.
i Ver. 9.

11. 24.
k Psal. 50.

8. 9. 16.
1. 11. Jer.

7. 22. 23.
Prov. 21. 3.

1 Psal. 50.
8. 13. Eccl.

5. 1. 16.
1. 13. &

66. 3.
Mat. 5. 24.

& 9. 13. &
12. 7.

Prov. 15. 8.
Hof. 6. 6.

m Joh. 22.
19.

n Exod. 9.
27. Num.

23. 34.
Mat. 27. 4.

Prov. 28.
13. 2 Sam.

12. 13.
Ver. 30.

Chap. 16.
21.

o Ver. 9.
Jer. 13. 23.

Exod. 31.
22.

p Ver. 37.
Psal. 15. 4.

q Chap. 1.
3.

4. And ten thousand men of Judah;] Who are particularly
noted here, as also chap. 11. 8: either as select persons of extraor-
dinary strength and courage; or, to commend that tribe, which, tho'
the kingdom had been promised to their own tribe, yet were for-
ward in serving and obeying a king of another, and that a far mean-
er tribe.

6. Saul said unto the Kenites.] They were of the posterity of
Jethro; and dwelt among the Amalekites, in the rocky part of the
country, Numb. 24. 21.

7. Saul smote the Amalekites from Havilah, until thou comest
to Shur;] That is, the whole country of Amalek, Havilah lying
at one extremity, and Shur at the other.

9. Saul spared Agag.] Josephus seems to hint that Saul sav-
ed this king alive, because he was taken with the comeliness and
majesty of his person; but others rather think, that he intended him
to decorate his triumph. Calmet.

But every thing that was vile, &c.] Thus they obey God
only so far as they could without inconvenience to themselves; they
destroyed only what was not worth keeping, nor fit for their use.

12. Behold, he set him up a place;] Or, he erected a triumphal
arch, having brought Agag with him to make his triumph the great-
er; which arch, probably, was in the form of an hand, as the He-
brew word, here translated place, signifies. Patrick.

19. Wherefore then didst thou not obey the voice of the Lord?]
Who cannot be deceived by thy fair professions of religion, but
knows very well that thou didst not seek sacrifices for God, but
prey for thyself.

22. To obey is better than sacrifice:] Because obedience to
God is a moral duty, constantly and indispensably necessary; but
sacrifice is but a ceremonial institution, sometimes unnecessary, as it
was in the wilderness; and sometimes sinful, when it is offered by
a polluted hand, or in an irregular manner.

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cir. 1079. rent.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

29 And also the strength of Israel will not lie, nor repent: for he is not a man that he should repent.

30 Then he said, I have sinned; yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul, and Saul worshiped the LORD.

32 ¶ Then said Samuel, Bring you hither to me Agag the king of the Amalekites: and Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah, and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless, Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

CHAP. XVI.

1 Samuel sent by God, under pretence of a sacrifice, someth to Beth-lehem. 6 His human judgment is reprov'd. 11 He anointeth David. 19 Saul sendeth for David to quiet his evil spirit.

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oyl, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul

hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem: and the elders of the town trembled at his coming, and said, Comest thou peaceably?

5 And he said, Peaceably; I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass when they were come, that he looked on Eliab, and said, Surely the LORDs anointed is before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel: and he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to pass by: and he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel: and Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12 And he sent, and brought him in: Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

13 ¶ Then Samuel took the horn of oyl, and anointed him in the midst of his brethren: and

g Chap. 17. 12. r 1 Kings 19. 19. Psal. 78. 70. Amos 1. 1. f Song 3. 14. Lam. 4. 7. f 2 Sam. 5. 7. Psal. 89. 20. r Psal. 89. 20. Dent. 18. 5.

29. The strength of Israel.] The word in the original, which we translate strength, imports victory; and therefore the words should have been rendered, he that giveth victory, or, the triumphant king of Israel.

32. And Agag came unto him delicately;] Or walking in an affected and delicate manner.

Surely the bitterness of death is past:] I, who have escaped death from the hands of a warlike prince in the fury of battle, shall certainly never suffer death from an old prophet in time of peace.

33. Samuel hewed Agag in pieces.] It has been matter of wonder to many how Samuel could thus slay a captive prince, even in the presence of Saul, who out of his clemency had spared him. But it must be remembered, that the death of this prince had been predicted above four hundred years ago; that he had been a very bloody tyrant, and therefore was cut off for his own merciless cruelties; and that it does not follow, that Samuel slew Agag himself, because what he commanded might be called his own act, though it were done by the public executioner.

35. Nevertheless, Samuel mourned for Saul.] He had a sincere value for his country, and therefore could not help lamenting the sad condition of its king.

ANNOTATIONS ON CHAP. XVI.

Ver. 1. The Lord said unto Samuel, How long wilt thou mourn for Saul? &c.] Since God had so positively told him that the sentence against Saul was irreversible, it was in vain to mourn for him.

13. Then Samuel took the horn of oyl, and anointed him in the midst of his brethren.] It should have been, from the midst of his brethren; that is, he singled him out from the rest, and privately anointed him. It is not to be supposed that Samuel did then explain the whole mystery of his anointing David; which might have had some fatal consequence, had it come to Saul's ears: but, as it was usual to anoint men to the office of prophet, as well as to the regal dignity, it is most likely, that he left them to suppose the former;

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the * spirit of the LORD came upon David, from that day forward: so Samuel rose up and went to Ramah.

14 ¶ But the spirit of the LORD departed from Saul, and an * evil spirit from the LORD troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit * from God troubleth thee.

16 Let our lord now command thy servants which are ^b before thee, to seek out a man who is a cunning player on an harp: and it shall come to pass when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be ^c well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, *that is* cunning in playing, and ^a a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is ^c with him.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.

20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

21 And David came to Saul, and stood before him; and he ^a loved him greatly, and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me: for he hath found favour in my sight.

23 And it came to pass, when the evil spirit ^a from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

former; as David was not much above fifteen years of age, therefore too young to be taken for a warrior. Had his brethren suspected that he had been anointed to the regal dignity, it is not credible they would have used him with such roughness as they did, when their father sent him to them to Saul's camp. *Universal History.*

The Spirit of the Lord came upon David.] Here we see the power of the Almighty, who, by the wonderful efficacy of his spirit, raised an obscure youth, uneducated, and without the advantages either of instruction or example, into the greatest musician, the noblest poet, and the most consummate hero of antiquity. *Life of David.*

14. *An evil spirit from the Lord troubled him.*] He was melancholy, timorous, and suspicious; he started where there was no danger, as the Hebrew seems to import; he became unfit for business, being sometimes furious and distracted, always full of anxiety and solititude.

23. *David took an harp, and played with his hand, &c.*] Several authors have mentioned the power of music, both in stirring up and allaying the passions, in reviving the spirits, or dissipating rage or melancholy, according to the different species of it; but the cure of Saul must doubtless be attributed to God, who blessed the means which were used to effect it.

CHAP. XVII.

1 The armies of the Israelites and Philistines being ready to battle, 4 Goliath cometh proudly forth to challenge a combat. 12 David, sent by his father to visit his brethren, taketh the challenge. 28 Ehab chideth him. 30 He is brought to Saul. 32 He sheweth the reason of his confidence. 38 Without armour, armed by faith, he slayeth the giant. 55 Saul taketh notice of David.

NOW † the Philistines gathered together their armies to battle, and were gathered together at * Shochoh, which belongeth to Judah, and pitched between Shochoh and ^b Azekah, in ^c Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side; and there was a valley between them.

4 ¶ And there went out * a champion out of the camp of the Philistines, named ^a Goliath of Gath, whose height was six cubits and a span.

5 And he had an helmet of brass upon his head, and he was armed with a coat of mail: and the weight of the coat was five thousand shekels of brass.

6 And he had greaves of brass upon his legs, and a target of brass between his shoulders.

7 And the staff of his spear was like a weavers beam, and his spears head weighed six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and you servants to Saul? choose you a man for you, and let him come down to me.

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† It is thought this whole chapter relates things done before David's going to the court, and follows Chap. 10. Chap. 16. 18. a Josh. 17. 35. 2 Chr. 28. 18. b Josh. 15. 35. c 1 Chron. 11. 13. Heb. a man between two, or, a treader down. Josh. 11. 21. Ver. 8. 10. d 1 Chron. 20. 5. Josh. 17. 22. Jer. 9. 23. Zach. 4. 6.

ANNOTATIONS ON CHAP. XVII.

Ver. 4. *There went a champion, &c.*] When Joshua drove the Anakims out of Canaan, they retired to Gath, and there propagated a race of giants, of which Goliath was one.

Whose height was six cubits and a span.] According to the English standard, the height of this champion will be twelve feet eight inches. *Universal History*, vol. II. p. 242.

5. *The weight of the coat was five thousand shekels of brass;*] Or upwards of one hundred and eighty-nine of our pounds troy: though some are of opinion, that it must not be understood that his coat weighed so much, as that would have been insupportable; even to this enormous giant; but that it cost, or was valued at, five thousand shekels of brass.

8. *Am not I Philistine, and ye servants to Saul?*] I, *e.* Though I am a chief ruler in Gath, and therefore subject to none, I will condescend to fight with any of Saul's servants.

Choose you a man for you, &c.] This challenge of Goliath seems to have been a mere bravado, proceeding entirely from the high opinion he had of his own matchless strength. It is evident, from the sequel, that he had no authority from the Philistine army.

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Num. 23.
7, 8. 1 Chr.
20. 7.
2 Sam. 21.
21. Neh.
2. 19.

f Chap.
26. 1.

2 Chron.
2. 13, 14.
25.

3 Chap.
26. 6.

3 Chap. 26.
21.

That is,
To and fro,
from the
camp, where
his brethren
were with
Saul, Ver.
27.
Exod. 16.
36.

Or, wag-
gon-fort,
place of car-
riage, Chap.
26. 5.

Ecclos. 3.
Psal.

Heb. asked
his brethren
of peace.
Gen. 37
24. & 41.
26. Luke
19. 42.

Heb. fled
from before
his face.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David was the son of that Ephrathite of Beth-lehem-judah whose name was Jesse, and he had eight sons: and the man went among men for an old man in the days of Saul.

13 And the three eldest sons of Jesse went, and followed Saul to the battle: and the names of his three sons that went to the battle, were Eliab the first-born, and next unto him, Abinadab, and the third, Shammah.

14 And David was the youngest: and the three eldest followed Saul.

15 But David went, and returned from Saul, to feed his fathers sheep at Beth-lehem.

16 And the Philistine drew near, morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren.

18 And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

23 And as he talked with them, behold, there came up the champion (the Philistine of Gath, Goliath by name) out of the armies of the Philistines, and spake according to the same words: and David heard them.

24 And all the men of Israel, when they saw the man, fled from him, and were fore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel

is he come up: and it shall be that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his fathers house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down, that thou mightst see the battle.

29 And David said, What have I now done? is there not a cause?

30 ¶ And he turned from him towards another, and spake after the same manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

32 ¶ And David said to Saul, Let no mans heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine, to fight with him: for thou art but a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his fathers sheep, and there came a lion, and a bear, and took a lamb out of the flock:

35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

38 ¶ And Saul armed David with his armour, and

to offer such proposals, since, after he was slain, they did not submit to be servants to the Israelites, as he had declared they would, in case he was vanquished.

12. Now David, &c.] This verse, and all the rest to the 31st inclusive, viz. twenty in the whole, and several others in this 17th and 18th chapters, are supposed, on good authority, to be interpolated, or put in where they have no business (as shall be shown at

the conclusion of the 18th chapter;) therefore they will require no notes.

37. The Lord—will deliver me out of the hand of this Philistine.] To silence all objections, he declares he was possessed with a full persuasion, that God would deliver Goliath into his hand, as he had done the lion and the bear; for he felt himself animated by that spirit which then assisted him.

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and he put an helmet of brags upon his head, also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he essayed to go, for he had not proved it: and David said unto Saul, I cannot go with these: for I have not proved them. And David put them off him.

40 And he took his ^b staff in his hand, and chose him ^c five smooth stones out of the brook, and put them in a shepherds bag which he had, even in a scrip, and his sling ^d was in his hand, and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David, and the man that bare the ^d shield went before him.

42 And when the Philistine looked about and saw David, ^e he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, Am I a dog, that thou comest to me with ^f staves? and the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and ^g I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee ^h in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 ⁱ This day will the LORD deliver thee into mine hand, and I will smite thee, and take thine head from thee, and I will give the carcases of the Philistines this day unto ^k the fowls of the air, and to the wild beasts of the earth; that ^l all the earth may know that there is a God ^m in Israel.

47 And all this assembly shall know that the LORD ⁿ saveth not with sword and spear: for the battle ^o is the LORDS, and he will give you into our hands.

48 And it came to pass when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone ^p sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him; but ^q there was no sword in the hand of David.

51 Therefore David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to ^r Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their ^s tents.

54 And David took the head of the Philistine, and brought it to ^t Jerusalem; but he put his armour ^u in his tent.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner the captain of the host, Abner, ^v whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

56 And the king said, ^w Enquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him and brought him before Saul, ^x with the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

C H A P. XVIII.

1 Jonathan loveth David. 5 Saul envieth his praise, 10 seeketh to kill him in his fury, 12 feareth him for his good success, 17 offereth him his daughter for a snare. 22 David persuaded to be the king's son in law, giveth two hundred foreskins of the Philistines for Michal's dowry. 28 Saul's hatred, and David's glory increaseth.

AND it came to pass when he had made an end of speaking unto Saul, that the soul of Jonathan was ^y knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him ^z that day, and would let him go no more home to his fathers house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And

40. His sling, &c.] A weapon, in the management of which some, in these early years, were remarkably dextrous.

42. He disdained him, &c.] He contemned him, because he was but a youth unaccustomed to war.

49. David—smote the Philistine in his forehead.] Probably this arrogant champion, in disdain, might advance forward with his helmet turned back, and his forehead bare; or, if his face was covered, David might level the stone so right as to hit the very place

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in the helmet left open for his adversary's eyes; for we must acknowledge that the stone was directed by the unerring hand of the God of Israel. The Septuagint reads, *The stone broke through his helmet into his forehead.*

54. Brought it to Jerusalem.] Jerusalem seems, from hence, to have been a famous city at this time, because David brought the head of Goliath hither; though, in all probability, it was not left there, but only shown as a spectacle.

† Z z

ANNO-

Before
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cir. 1063. **4** And Jonathan stript himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.

7 And the women answered one another as they played, and said, *†* Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying *†* displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall with it: and David avoided out his presence twice.

12 ¶ And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David behaved himself wisely in all his ways; and the LORD was with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold, my elder daughter Merab, her will I give thee to

to wife: only be thou valiant for me, and fight the LORD's battles: for Saul said, *†* Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, *†* Who am I? and what is my life, or my father's family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto *†* Adriel the *†* Meholathite to wife.

20 And Michal Saul's daughter loved David, and they told Saul, and the thing pleased him.

21 And Saul said, I will give him her, that she may be *†* a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law, in the one of the twain.

22 ¶ And Saul commanded his servants, saying, commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

23 And Saul's servants spake those words in the ears of David: and David said, Seemeth it to you a light thing to be a king's son in law, seeing that I am *†* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, *†* On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry; but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, *†* it pleased David well to be the king's son in law: and the days were not expired.

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law: and Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the LORD was with David, and that Michal Saul's daughter loved him.

ANNOTATIONS ON CHAP. XVIII.

Ver. 4. *Jonathan stripped himself of the robe that was upon him, and gave it to David.*] This was the highest mark of favour he could shew him, and it is still esteemed such in the oriental courts. *Tavernier's travels.*

7. *Saul hath slain his thousands, and David his ten thousands.*] This is a triumphal song, or at least the chorus or burden of one, similar to that in *Exod. 15. 21.* which Miriam and the women sung; which see.

8. *Saul was very wroth.*] He began to be jealous that they would soon place David on the throne of Israel; as they now so highly magnified him above their king.

13. *Saul removed him from him, &c.*] Saul, being disappointed in his intent to kill David, determined to remove him from the

court; and, instead of commanding in the guards, as he had done before, made him a captain of another troop, where he hoped he might be slain in some expedition, or he himself have an opportunity of taking away his life.

25. *The king desireth not any dowry; but an hundred foreskins of the Philistines.*] The reason of this desire was to prevent all cheat and collusion, and that he might be sure they were only Philistines whom he killed. Had he demanded the heads only of many men, David might, he thought, cut off those of his own subjects, and bring them instead of the Philistines. Besides, this would be a gross insult upon the Philistines in general, to whom Saul was desirous of rendering David as odious as possible, in hopes that one time or other he might fall into their hands.

27. *David slew two hundred men.*] The Septuagint reads 100, which is most probable: Saul covenanted for no more.

29. *Saul*

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29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.
30 Then the princes of the Philistines went forth: and it came to pass after they went forth, that David behaved himself more wisely than all the servants of Saul, so that his name was much set by.

C H A P. XIX.

1 Jonathan discovereth his father's purpose to kill David: 4 He persuadeth his father to reconciliation. 8 By reason of David's good success in a new war, Saul's malicious rage breaketh out against him. 12 Michal deceiveth her father with an image in David's bed. 18 David cometh to Samuel in Naioth. 20 Saul's messengers sent to take David, 22 and Saul himself, prophesy.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thy self until the morning, and abide in a secret place, and hide thy self.

3 And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David:

because he hath not sinned against thee, and because his works have been to thee-ward very good.

5 For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things: and Jonathan brought David to Saul, and he was in his presence as in times past.

8 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

12 ¶ So Michal let David down through a window: and he went and fled, and escaped.

29. *Saul became David's enemy continually.*] Notwithstanding David had done every thing that Saul requested, yet, instead of being reconciled to him, his hatred increased continually, and every day strengthened the resolution he had taken to destroy him; though he must, at the same time, be sensible that he had God for his friend.

There is an antient version of these two foregoing chapters, viz. the Vatican, which appears to have been made from an Hebrew copy which had none of the many verses which are here supposed to be interpolated, and not genuine; which whoever considers, will find the accounts there given regular, consistent, and probable.—As the nature of this work requires brevity, suffice it just to enumerate some of the verses that are supposed to have been inserted by some transcriber.—Those that chuse to examine these chapters further, may peruse Mr. Pilkington's excellent Remarks on Passages of Sacred Scripture, p. 62, &c.—Mr. Kennicott's Dissertation, see Index to Texts; and Dr. Wall's Critical Notes.—The first passage, which is not translated in the Vatican copy, is no less than twenty verses, viz. from the 11th to the 32d verse of the 17th chapter, which contains an account, which, if seriously examined, will not carry much probability along with it. Without these verses, the connection stands thus: ver. 11. *When Saul and all Israel heard these words of the Philistine, they were dismayed, and greatly afraid.* Ver. 32. *Then David said unto Saul, Let no man's heart fail because of him, &c.*—No connection can be more proper.—The next passage omitted in the Vatican copy is the 11st verse, tho' not specified by Mr. Pilkington; and then the 50th, which seems to

be a needless recapitulation.—The next interpolation is nine verses, viz. the four last of the 17th chapter, and the five first of the 18th. Leave these out, and the connection is entire, and the whole account consistent.—Chap. 17. 54. *David took the head of the Philistine, and brought it to Jerusalem; and he put his armour in his tent.* Chap. 18. 6. *And as they came, when David was returned from the slaughter of the Philistines, the women came out, &c.*—The other verses of the 18th chapter, which are supposed not to be genuine, are the 9th, 10th, 11th, 17th, 18th, 19th, and the 30th. On the whole, the Vatican copy is looked upon as the genuine translation of this part of David's history. However, whether this be universally allowed or not, it is very remarkable, that the omissions and alterations therein are such as fully clear the whole passage from all manner of inconsistencies, improbabilities, difficulties and obscurities.

ANNOTATIONS ON CHAP. XIX.

Ver. 5. *He did put his life in his hand;*] i. e. He exposed his life to very great danger.

6. *Saul sware, As the Lord liveth, he shall not be slain, &c.*] Probably he spake the real intentions of his mind at this time; tho' it does not appear that this alteration proceeded from any affection he bare to David, but from a sense of his own ingratitude in endeavouring to destroy a person that had done him so many services: but he soon forgot his promise, and relapsed into his former hatred.

Before
CHRIST
cir. 1062.

† Heb. 14.
raphim.
Gen. 35. 4.
Judg. 17.
7. Ver. 16.

Exod. 1.
171 Chap.
22. 17.
Mat. 2. 16.
Act. 4. 19.
Eph. 6. 1.
2 Sam. 2.
22.
Psal. 116.
21. Mal.
2. 7. Jam.
3. 16.
Chap. 27.
1.
Prov. 29.
12.
Ver. 22.
24.
Chap. 10.
5.
Chap. 10.
4. & 19.
20. John
7. 45, 46.
Prov. 27.
22. Jer.
23. 23.
Prov. 21.
2.
Chap. 17.
1.

13 And Michal took an [†] image, and laid it in the bed, and put a pillow of goats hair for his bolster, and covered it with a cloth.

14 And when Saul sent messengers to take David, the said, He is sick.

15 And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats hair for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go: why should I kill thee?

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David is at Naioth in Ramah.

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise: and Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one

said, Behold, they be at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and the spirit of God was upon him also, and he went on and prophesied, until he came to Naioth in Ramah:

24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day, and all that night. Wherefore they say, Is Saul also among the prophets?

CHAP. XX.

1 David consulteth with Jonathan for his safety.

17 Jonathan and David renew their covenant by oath. 18 Jonathan's token to David. 24 Saul missing David, seeketh to kill Jonathan. 35 Jonathan lovingly taketh his leave of David.

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid: thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved; but truly as the LORD

13. And Michal took an image.] It could not be intended for a superstitious use, for David would not have suffered such in his house. It is thought that women were wont, in those days, to make such figures in the likeness of their husbands, that, when they were absent, they might have them in their image, to look upon them as still present with them. Patrick.

Put a pillow of goats hair for his bolster:] Or, put great goats hair upon his bolster; i. e. upon the head and face of the image which lay upon his bolster, that it might have some kind of resemblance of David's head and hair, at least in a sick-man's bed, where there useth to be but a glimmering light. It is acknowledged by learned writers, that, in those eastern countries, goats had much longer hair than ours have, and were shorn like sheep; and that their hair was not unlike to a man's or woman's hair; as may also be gathered from Cant. 4. 1. Thy hair is as a flock of goats; i. e. as the hair of a flock of goats. As there was goats hair of several colours, so it is most probable she took that colour which was likest the colour of David's hair.

And covered it with a cloth:] Upon pretence of his being sick, and needing some such covering, but really in design to prevent the discovery of her deceit.

17. Why should I kill thee?] If thou dost not permit me to escape without discovery, I shall be forced for my own defence to kill thee. Though it is most likely this was a lie, and a fiction of her own.

19. Naioth in Ramah.] Ramah seems to be the place of Samuel's birth, called, chap. 1. 1. Ramathaim zophim; and Naioth a school or college of the prophets in that city.

20. Saul sent messengers to take David.] His implacable hatred had obliterated all respect and reverence for Samuel, under whose protection David now was, and for the college of the prophets, which was considered as a kind of asylum for those who fled to it.

They also prophesied;] i. e. They praised God in hymns, which the prophets composed and sang to them.

23. And the spirit of God was upon him also.] It came upon him in the way; whereas it came not upon his messengers till they came to the place. Whereby God would convince Saul of the vanity of all his designs against David; and that in them he fought against God himself.

24. And he stripped off his clothes:] To wit, his military or royal garments: which he did, either that he might suit himself and his habit to the rest of the company; or, because his mind being altogether taken up with Divine things, he did not understand nor heed what he did.

And lay down naked:] i. e. Stript of his upper-garments, as was said before, and as the word naked is oft used, as Isa. 20. 2. Mic. 1. 8, &c.

Is Saul also among the prophets?] The same proverb which was taken up upon a like occasion, 1 Sam. 10. 12. is here remembered and revived.

ANNOTATIONS ON CHAP. XX.

Ver. 1. David fled from Naioth in Ramah, &c.] While Saul was in his ecstasy, David had an opportunity of escaping, and immediately went to his friend Jonathan.

Before LORD liveth, and as thy soul liveth, *there is but a step between me and death.*

CHRIST 1062. 4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

5 And David said unto Jonathan, Behold, to-morrow is the new-moon, and I should not fail to sit with the king at meat: but let me go, that I may hide my self in the field unto the third day at even.

6 If thy father at all miss me, then say, David earnestly asked leave of me, that he might run to Beth-lehem his city: for *there is a yearly sacrifice there for all the family.*

7 If he say thus, *It is well;* thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thy father? for why shouldst thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly, that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have founded my father, about to-morrow anytime, or the third day, and behold, if there be good toward David, and I then send not unto thee, and shew it thee;

13 The LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayst go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only, while yet I live, shew me the kindness of the LORD, that I die not:

15 But also thou shalt not cut off thy kindness from my house for ever: no not when the LORD hath cut off the enemies of David, every one from the face of the earth.

16 So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of Davids enemies.

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

18 Then Jonathan said to David, To-morrow is the new moon: and thou shalt be missed, because thy seat will be empty.

19 And when thou hast stayed three days, then thou shalt go down quickly and come to the place where thou didst hide thy self, when the business was in hand, and shalt remain by the stone Ezel.

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

21 And behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt: as the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows are beyond thee: go thy way, for the LORD hath sent thee away.

23 And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new-moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times; even upon a seat by the wall: and Jonathan arose, and Abner sat by Sauls side, and Davids place was empty.

26 Nevertheless, Saul spake not any thing that day: for he thought, Some thing hath befallen him, he is not clean; surely he is not clean.

27 And it came to pass on the morrow, which was the second day of the month, that Davids place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday nor to day?

28 And Jonathan answered Saul, David earnestly asked leave of me, to go to Beth-lehem:

29 And he said, Let me go, I pray thee, for our family hath a sacrifice in the city, and my brother, he hath commanded me to be there; and now if I have found favour in thine eyes; let me get away, I pray thee, and see my brethren.

Before CHRIST 1062.

† Heb. cut,

Gen. 25.

18. 2 Sam.

18. 3.

† Gen. 9.

5. Chap.

25. 12. &

31. 2.

2 Sam. 4.

7. & 31. 8.

9 Ver. 13.

† Heb. with

the end of his

soul, Chap.

18. 1.

2 Sam. 1.

21. Prov.

17. 17.

Rom. 5. 7.

† Heb. to

the day of

this business,

Chap. 19. 2.

* Or, that

sheweth the

way.

† Ver. 4.

† Heb. as

time is time,

Num. 24.

1. Prov.

4. 17. &

23. 6.

Psal. 14. 4.

† Lev. 11.

24. & 15.

16, 17, 19,

21.

† Chap. 19.

9, 15, 20,

23. Prov.

30. 20.

† Chap. 22.

9. & 25. 7.

—10.

† Heb.

bread, Ver.

24. Mat.

61. 17.

† Chap. 9.

12.

5. To-morrow is the new-moon, and I should not fail to sit with the king at meat.] The Israelites performed solemn sacrifices every new-moon, and after the sacrifices feasted together: and David, being one of the king's family, by marrying his daughter, used to eat with him on these occasions; and he thought that Saul, by being inspired by the Spirit of God at Naioth, might possibly have forgot his anger, and make a favourable enquiry after him. From this passage it is plain, that sitting at table was a more ancient custom than either lying or leaning at meat. The Egyptians and the Hebrews sat at table at Joseph's entertainment, Gen. 43. 33.

12. Jonathan said—O Lord God of Israel, &c.] The first words of this verse seem to be an exclamation: after which

he declares his sincerity in the most affectionate manner.

27. Wherefore cometh not the son of Jesse to meat, neither yesterday nor to day? The Jewish months were lunar, and never began before the moon appeared above the horizon; for which purpose there were certain persons placed on the mountains, to give notice by the sound of a horn when the new-moon first appeared, that the news thereof might immediately be carried to all places of the kingdom. But, lest there should be any mistake in this method of making their observations, they celebrated this festival for two days together: so that they who were not clean the first day might observe the second; for that uncleanness which came by chance usually lasted but for one day.

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cir. 1062. Therefore he cometh not unto the kings table.
30 Then Sauls anger was kindled against Jonathan, and he said unto him, * Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mothers nakedness?

* Heb. son of the perverse in rebellion, Mat. 5. 21. Acts 4. 19. Eph. 6. 4.
31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom: wherefore now send and fetch him unto me, for he shall surely die.

32 And Jonathan answered Saul his father, and said unto him, * Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field, * at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow † beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathans lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

* Heb. vessel.
40 And Jonathan gave his * artillery unto his lad, and said unto him, Go, carry them to the city.

41 ¶ And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David † exceeded.

† Heb. made it great.
42 And Jonathan said unto David, Go in

* peace, * forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went † into the city.

† Heb. into the city.
11. 6. Hof. 2. 18. Luke 2. 10. Acts 4. 32. Rom. 5. 1. Phil. 4. 7. * Or, and Lord be witness of that we have sworn both of us. b Chap. 23. 18, 19.

CHAP. XXI.

1 David at Nob obtaineth of Ahimelech hallowed bread. 7 Doeg was present. 8 David taketh Goliath's sword. 10 David at Gath feigneth himself mad.

THEN came David to Nob, to * Ahimelech the priest: and Ahimelech was † afraid at the meeting of David, and said unto him, Why art thou † alone, and no man with thee?

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.

3 Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present.

4 And the priest answered David, and said, There is no common bread under mine hand, but there is * hallowed bread; if the young men have kept themselves at least † from women.

5 And David answered the priest, and said unto him, Of a truth, women have been kept from us about these three days, since I came out, and the * vessels of the young men are holy, and the bread is in a † manner common, yea, though it were sanctified this day in the vessel.

6 So the priest † gave him hallowed bread; for there was no bread there, but the shew-bread that was taken from before the LORD, to put † hot bread in the day when it was taken away.

7 Now a certain man of the † servants of Saul was there that † day, detained before the LORD;

30. Unto the confusion of thy mother's nakedness.] Men will conclude, that thy mother was a whore, and thou a bastard; and that thou hadst no royal blood in thy veins, that canst so tamely give up thy crown to so contemptible a person.

33. Saul cast a javelin at him to smite him.] Saul's fury was so great, that he regarded not what he did. If it be asked, how it happened that Saul had always a javelin or spear at hand to execute his evil purposes? it may be answered, That spears were the sceptres of those ages, which kings always carried in their hands.

ANNOTATIONS on CHAP. XXI.

Ver. 1. Then came David to Nob.] It is evident, from chap. 22. 19. that this was a sacerdotal city: it is generally thought to have stood not far from Gibeah.

To Ahimelech the priest;] To wit, the chief priest, brother to that Ahiah, chap. 14. 3. and, he being now dead, his successor in

the priesthood. for they were both sons of Ahitub, 1 Sam. 14. 3. and 22. 11. Doubtless his intention for coming hither was to recommend both himself and cause to God, and to beg his advice and protection.

And Ahimelech was afraid at the meeting of David;] Suspecting some extraordinary cause of his coming in such a manner, and fearing the worst, as men usually do in such cases.

2. The king hath commanded me a business.] This seems to be a plain lie, extorted from him by fear and necessity. Whence David afterwards declares his repentance for this sin of lying, Psal. 119. 29.

5. The vessels of the young men are holy.] The Septuagint reads, The young men are sanctified.

6. So the priest gave him hallowed bread, &c.] Neither Ahimelech nor David committed any sin; for invincible necessity dispensed with all the ritual laws, as the Jews themselves confess.

7. Detained before the Lord;] Not by force from others; but by

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cir. 1062. and his name was Doeg an ^a Edomite, the ^{*} chief-
est of the herdmen that *belonged* to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword, nor my weapons with me, because the kings business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the ^o valley of Elah, behold, it is *here* wrapt in a cloth behind the ephod: if thou wilt take that, take it: for *there* is no other save that, here. And David said, *There* is none like that, give it me.

10 ¶ And David arose, and ^p fled that day for fear of Saul, and went to ^q Achish the king of Gath.

11 And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

12 And David ^r laid up these words in his heart, and was ^t fore afraid of Achish the king of Gath.

13 And he changed his behaviour before them; and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, you see the man is [†] mad: wherefore *then* have ye brought him to me?

15 Have I need of mad-men, that ye have brought this *fellow* to play the mad-man in my presence? shall this *fellow* come into my house?

by his own choice. He fixed his abode there for that day, either because it was the sabbath-day, on which he might not proceed in his journey, or other business; or for the discharge of some vow.

8. *I have neither brought my sword nor my weapons with me, because the king's business required haste.*] It must be owned, that David did not absolutely speak the truth: but we are not to consider this as a precedent for uttering falsehood; for it should be remembered that David, though a good man, was still human, and consequently subject to failings. One thing may indeed be said in his excuse, that as he saw Doeg there, who he well-knew would inform Saul of all that passed, he pretended business; purposely to furnish the priest with an apology for his kind reception of David, since he really thought he had come express from the king.

9. *The sword of Goliath—is here wrapt in a cloth behind the ephod;* i. e. Behind the place where the priests garments were laid up, of which the ephod was the chief. It was customary, in ancient times, to hang up the arms taken from enemies in their temples, as trophies of victory: and it was also no unusual thing to take them down, and use them again, when any pressing occasion required it.

10. *And went to Achish the king of Gath.*] It may be asked, Why did he go to the Philistines, who were the inveterate enemies of the Israelites, and not to some other neighbouring nation? It is answered, That all these nations were at peace with Saul, and therefore would have delivered him up upon Saul's demanding him;

CHAP. XXII.

1 Companies resort unto David at Adullam. 3 At Mizpeh he commendeth his parents unto the king of Moab. 5 Admonished by God, he cometh to Hareth. 10 Saul going to pursue him, complaineth of his servants unfaithfulness. 9 Doeg accuseth Ahimelech. 11 Saul commandeth to kill the priests. 17 The footmen refusing, Doeg executeth it. 20 Abiathar escaping, bringeth David the news.

DAVID therefore departed thence, and ^a escaped to the cave ^b Adullam: and when his brethren, and all his fathers house heard it, ^c they went down thither to him.

2 And every one that was ^d in distress, and every one that was ^e in debt, and every one that was discontented, gathered themselves unto him, and he became a ^f captain over them: and there were with him about four hundred men.

3 ¶ And David went thence ^g to Mizpeh of Moab: and he ^h said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him: all the while that David was in the hold.

5 ¶ And the prophet ^k Gad said unto David, Abide not in the hold, depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was ⁱ discovered, and the men that were with him, (now

whereas it was natural for the Philistines to protect one who was at variance with Saul, their common enemy.

11. *Is not this David, the king?*] Perhaps they heard of his being designed to be king instead of Saul.

13. *He changed his behaviour.*] Self-preservation is the first law of nature; therefore David cannot be justly censured for using any lawful means to preserve his life.

ANNOTATIONS ON CHAP. XXII.

Ver. 1. *David therefore departed thence, and escaped to the cave Adullam.*] Adullam was a town in the tribe of Judah, of considerable note; and near it was a rock of the same name, in which was a cave naturally strong and well fortified, and here David retreated. Most of the mountains of Palestine were full of caverns, whither the inhabitants of the villages generally retired for safety in time of war.

4. *All the while that David was in the hold.*] Rather, *All the while that David was in exile.*

5. *Get thee into the land of Judah.*] Go and shew thyself in the land of Judah, that thou mayst publicly put in thy claim to the kingdom after Saul's death; and that thy friends may be invited and encouraged to appear on thy behalf.

5. *David—came into the forest of Hareth.*] Both St Jerom and Eusebius mention a place of this name in the tribe of Judah, at some distance westward from Jerusalem.

Before CHRIST having his ^m spear in his hand, and all his servants were standing about him)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites, will the ⁿ son of Jesse ^o give every one of you fields, and vineyards, and make you all captains of thousands, and captains of hundreds:

8 That all of you have conspired against me, and there is none that sheweth me that my son hath made ^p a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath ^q stirred up my servant against me, to lie in wait, as at this day?

9 ¶ Then answered ^r Doeg the Edomite, (which was set over the servants of Saul) and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of ^s Ahitub.

10 And he ^t enquired of the LORD for him: and gave him victuals, and gave him the sword of Goliath the Philistine.

11 ^u Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his fathers house, the priests that were in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub: And he answered, Here I am, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that ^v he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who is ^w so faithful among all thy servants, as David, which is the kings son in law, and ^x goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more.

16 And the king said, Thou shalt ^y surely die, Ahimelech, thou, and ^z all thy fathers house.

17 ¶ And the king said unto the ^a footmen that stood about him, Turn and slay the priests

of the LORD; ^b because their hand also is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king ^c would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day ^d fourscore and five persons that did wear ^e a linen ephod.

19 And Nob, the city of the priests, smote he with the edge of the sword, ^f both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named Abiathar, ^g escaped and fled after David.

21 And Abiathar shewed David, that Saul had slain the LORDS priests.

22 And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: ^h I have occasioned the death of all the persons of thy fathers house.

23 Abide thou with me, fear not: for he that seeketh my life, seeketh ⁱ thy life: but with me thou shalt be in safeguard.

CHAP. XXIII.

1 David, enquiring of the Lord by Abiathar, rescueth Keilah: 7 God shewing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah. 13 In Ziph Jonathan cometh and comforteth him: 19 The Ziphites discover him to Saul. 15 At Maon he is rescued from Saul by the invasion of the Philistines: 29 He dwelleth at Engedi.

THEN ^a they told David, saying, Behold, the Philistines fight against ^b Keilah, and they rob the threshing-floors.

2 Therefore David ^c enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

3 And Davids men said unto him, Behold, we be afraid here in Judah: ^d how much more then if we come to Keilah against the armies of the Philistines?

6. Saul abode—under a tree in Ramah, having his spear in his hand:] Or, Under a grove in a high place, having his sceptre in his hand.

16. Thou shalt surely die, Ahimelech.] Ahimelech could not be considered as guilty, since he did not know that David was flying from the king, but imagined he was sent on some business of public concern.

18. Slew—four-score and five persons.] This act of abominable cruelty in Saul did yet fulfil a purpose of God against Eli's house; and so Josephus applies it. The Septuagint makes the number slain 305, and Josephus 385. Wall.

19. Nob, the city of the priests.] His fury transported him to

deal worse with his own people than he had done with the Amalekites, merely to deter them from giving any assistance to David.

ANNOTATIONS on CHAP. XXIII.

Ver. 1. Then they told David, saying, Behold, the Philistines fight against Keilah.] It is natural to suppose, that David undertook this expedition purely to shew the value he had for his country, and convince the Israelites how serviceable he could be to them, provided he was again restored to his dignity. Le Clerc.

They rob the threshing-floors:] Which usually were without the cities, in places open to the wind.

Before CHRIST
cir. 1062.
Judg. 6.
39. Chap.
36. 6.

4 Then David enquired of the LORD * yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter: so David saved the inhabitants of Keilah.

6 And it came to pass when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand.

7 And it was told Saul that David was come to Keilah: and Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city * for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up.

13 Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go: and it was told Saul that David was escaped from Keilah, and he forbore to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph: And Saul sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come to to seek his life: and David was in the wilderness of Ziph in a wood.

16 And Jonathan Sauls son arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not; for the hand of Saul my father shall not find thee, and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

19 Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down, and our part shall be to deliver him into the kings hand.

21 And Saul said, Blessed be ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly.

23 See therefore and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek him; and they told David: wherefore he came down into a rock, and abode in the wilderness of Maon: and when Saul heard that, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore

6. He came down with an ephod in his hand;] Or, with the ephod, to wit, the high-priest's ephod, in which were the Urim and the Thummim, which, when Ahimelech and the rest of the priests went to Saul, were probably left in his hand, and to his care; which gave him the opportunity both of escaping, whilst Doeg the butcher was killing his brethren, and of bringing away the ephod, which Saul had oft grossly neglected, and now was justly deprived of it.

12. They will deliver thee up;] To wit, if thou abidest there. For God saw their hearts, their purposes and passions, their aversion from David, and their affections to Saul, and knew better than themselves what they would do in that case.

16. Strengthened his hand in God.] He encouraged him by

the renewal of his promise to him, and of the solemn covenant they had formerly made.

19. Then came up the Ziphites,] Who were of David's own tribe, though, for this their unnatural and strange carriage to him, he calls them strangers, Psal. 54. 3.

24. David and his men were in the wilderness of Maon, &c.] Having heard what the Ziphites intended against him, he disappointed their design by retiring into another place.

27. There came a messenger unto Saul, &c.] A very remarkable interposition of the providence of God, who stirred up the Philistines at this time to make an irruption into the territories of Israel, for the preservation of David.

Before therefore they called that place Sela-hammah-lekoth.

29 ¶ And David went up from thence, and dwelt in strong holds at ^aEn-gedi.

¶ Chap. 24.
2. 2 Chr.
29. 2.

CHAP. XXIV.

1 David in a cave at Engedi, having cut off Saul's skirt; spareth his life: 8 He sheweth thereby his innocency. 16 Saul, acknowledging his fault, taketh an oath of David, and departeth.

AND it came to pass when Saul was returned ^afrom following the Philistines, that it was ^btold him, saying, Behold; David is in the wilderness of ^cEn-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and went ^dto seek David and his men upon the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where ^ewas a cave, and Saul went in to ^fcover his feet: and David and his men remained in the sides of the cave.

4 And the men of David said unto him, Behold, ^gthe day of which LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayst do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's ^hrobe privily.

5 And it came to pass afterward, that David's heart ⁱsmote him, because he had cut off Saul's skirt.

6 And he said unto his men, The LORD forbid, that I should do this thing unto ^jmy master the LORDS anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.

7 So David stayed his servants with these words, and suffered them not to rise against Saul: but Saul rose up out of the cave, and went on his way.

8 David also arose afterward; and went out of the cave, and cried after Saul, saying, My

lord the king. And when Saul looked behind him, Saul stooped with his face to the earth, and bowed himself.

9 ¶ And David said to Saul; Wherefore ^khearest thou mens words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen, how that the LORD had delivered thee to day into mine hand in the cave: and ^lsome bade me kill thee, but mine eye spared thee, and I said, I will not put forth mine hand against my lord; for he is the LORDS anointed.

11 Moreover, ^mmy father, see, yea, see the skirt of thy robe in mine hand: for in that I cut off the skirt of thy robe, and killed thee not; know thou and see, that ⁿthere is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou ^ohuntest my soul to take it.

12 The ^pLORD judge between me and thee, and the LORD ^qavenge me of thee: but mine hand shall not be ^rupon thee.

13 As saith the proverb of the ancients, ^sWickedness proceedeth from the wicked: but ^tmine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after ^ua dead dog, after ^va flea.

15 The LORD therefore be judge, and judge between me and thee, and ^wsee, and ^xplead my cause, and deliver me out of thine hand.

16 ¶ And it came to pass when David had made an end of speaking these words unto Saul, that Saul said, ^yIs this thy voice, my son David? and Saul lift up his voice and ^zwept.

17 And he said to David, Thou art more righteous than I: for thou hast ^{aa}rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day, how that thou hast dealt well with me: forasmuch as ^{ab}when

^aDeut. 8. 15. Phil. 1. 4. 5. 6. Mat. 5. 44.

28. Sela-hammah-lekoth;] i. e. The rock of divisions; because there Saul was separated, and in a manner pulled asunder from David, who was now almost within his reach.

ANNOTATIONS ON CHAP. XXIV.

Ver. 3. He came to the sheep-cotes by the way, where was a cave;] In which the sheep rested in the heat of the day.

And Saul went in to cover his feet;] i. e. To sleep. The eastern and some other nations of old wore no breeches; in place of which they had loose short coats (such as are used in the Highlands of Scotland to this day) their feet and legs being in a great part uncovered: when therefore they were to sleep in their garments, it was necessary to cover their feet, not only to prevent the inconveniences of cold, but likewise for the sake of decency, see Gen. 9. 21. Thus we read that Boaz's feet was covered when he lay down to sleep in the threshing-floor, Ruth 3. 4. 7. Hence it became a common phrase, when a person was going to sleep, that he went to cover his feet.

David and his men remained in the sides of the cave.] David and his men could easily see every action of Saul, by the light which

entered at the mouth of the cave; but Saul could not see them, as it was dark in the remoter parts of it. Some of these caves are exceeding large: and Dr Pocock tells us, that he visited one in which David and his men might with great ease be hid there, and not be seen by Saul; hence he conjectures that this is one of the strong holds of En-gedi, and possibly the same mentioned by the sacred writers. See Description of the east, vol. II.

4. David—cut off the skirt of Saul's robe privily.] This he might easily do, when Saul was asleep.

5. David's heart smote him, because he had cut off Saul's skirt.] This example of David, under all the provocations he received, shews, that the persons of kings are sacred and inviolable.

8. David—cried after Saul, saying, My Lord the king.] A bold attempt, to venture into the presence of an enraged enemy: but his innocence and confidence in God animated him, especially as he had now in his hand so strong an evidence of his integrity.

14. Dost thou pursue a dead dog, or a flea? He represents himself as contemptible as possible, that he might convince Saul it was not for his honour to kill him. Shall a king triumph over a dog, or a lion hunt a flea?

22. David

Before when the LORD had delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good, for that thou hast done unto me this day.

20 And now behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my fathers house.

22 And David sware unto Saul: and Saul went home: but David and his men gat them up unto the hold.

CHAP. XXV.

1 Samuel dieth. 2 David in Paran sendeth to Nabal: 10 Provoked by Nabal's churlishness, he mindeth to destroy him. 14 Abigail understanding thereof, 18 taketh a present, 23 and by her wisdom, 32 pacifieth David. 36 Nabal hearing thereof, dieth. 39 David taketh Abigail and Abinoam to be his wives. 44 Michal is given to Phalti.

AND Samuel died, and all the Israelites were gathered together and lamented him and buried him in his house at Ramah. And David arose and went down to the wilderness of Paran.

2 And there was a man in Maon, whose possessions were in Carmel, and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man was Nabal, and the name of his wife, Abigail: and she was a woman of good understanding, and of a beautiful countenance; but the man was churlish and evil in his doings, and he was of the house of Caleb.

4 And David heard in the wilderness, that Nabal did shear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name.

6 And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will shew thee: wherefore let the young men find favour in thine eyes: (for we come in a good day) give, I pray thee, whatsoever cometh to thine hand, unto thy servants, and to thy son David.

9 And when Davids young men came, they spake to Nabal according to all those words in the name of David, and ceased.

10 And Nabal answered Davids servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master.

11 Shall I then take my bread and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?

12 So Davids young men turned their way and went again, and came, and told him all those sayings.

13 And David said unto his men, Gird you on every man his sword. And they girded on every man his sword, and David also girded on his sword: and there went up after David about four hundred men, and two hundred abode by the stuff.

14 But one of the young men told Abigail Nabals wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.

22. David sware unto Saul.] It has been asked how David, after this solemn promise, could slay so many of his sons, as mention is made 2 Sam. 21. 8. To this it may be answered, that the promise or oath made by David to Saul could only be conditional; for, if any of Saul's family had joined in rebellion, they would, notwithstanding this oath, have become obnoxious to the sword of justice. Besides, this execution was done at the desire of the Gibeonites, to whom God himself had promised that satisfaction should be made for Saul's bloody endeavours to destroy them.

ANNOTATIONS ON CHAP. XXV.

Ver. 1. Buried him in his house at Ramah.] In the place where he was born, and had spent many years of his life: but in the time of the emperor Acadius his body was transported from Palestine to Constantinople, and, as St Jerom informs us, was received both by the clergy and laity with the greatest demonstrations of joy,

and honoured in the most remarkable manner. Stackhouse.

The wilderness of Paran.] This wilderness lay on the south side of Judea, and bordered on Arabia. Now it was that David dwelt in the tents of Kedar, which was another name for Paran.

2. There was a man in Maon, whose possessions were in Carmel.] There were two Carmels; one on the confines of Ashur and Zebulun, and the other near Hebron in the tribe of Judah; but the latter is here meant. See Josh. 15. 55.

3. The name of the man was Nabal, and he was of the house of Caleb.] The word Caleb signifies a dog; and hence some interpreters think, that the sacred writer intended to insinuate that he resembled a dog in his disposition and manners.

8. For we come in a good day.] i. e. In a day of feasting and rejoicing; when men are most cheerful and liberal; when thou mayst relieve us out of thy abundance without damage to thyself; when thou art receiving the mercies of God, and therefore obliged to pity and relieve distressed and indigent persons.

Before
CHRIST
cir. 1060.

1. Vel. 7.
21. Mat.
6. 16.
Phil. 2. 15.
Col. 4. 5.
Job 1. 20.

Deut. 13.
Judg.

Job 31.

Mat. 5.

Prov. 18.
16. & 21.
24.

Prov. 14.
26. & 18.
3. 6.

Job 30. 8.

Psal. 109.

Prov. 13.

Ruth 1.

Ver. 34.

1 Kings 14.

20. & 16.

21. & 21.

21. 2 Kip.

9. 8. Eccl.

5. 2.

2 Kings

4. 27. 37.

Job. 15.

28. Elth.

8. 3. Mat.

18. 29.

That is,

A fool.

2 Kings

2. 2. Chap.

20. 3.

Heb. with

blood, Gen.

4. 10. Ver.

33.

15. But the men were very good unto us, and we were not hurt, neither missed we any thing as long as we were conversant with them, when we were in the fields.

16. They were a wall unto us both by night and day, all the while we were with them, keeping the sheep.

17. Now therefore know and consider what thou wilt do: for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him.

18. ¶ Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn; and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.

19. And she said unto her servants, Go on before me, behold, I come after you: but she told not her husband Nabal.

20. And it was so, as she rode on the ass, that she came down by the covert of the hill, and behold, David and his men came down against her, and she met them.

21. (Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good.)

22. So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light, any that pisseth against the wall.)

23. And when Abigail saw David, she hastened, and lighted off the ass, and fell before David on her face, and bowed her self to the ground.

24. And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be, and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

25. Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; * Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26. Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood,

and from avenging thy self with thine own hand: now let thine enemies, and they that seek evil to my lord, be as Nabal.

27. And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

28. I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house: because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days.

29. Yet a man is wiser to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God: and the souls of thine enemies, them shall he sling out, as out of the middle of a sling.

30. And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31. That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

32. ¶ And David said to Abigail, Blessed be the LORD God of Israel, which sent thee this day to meet me:

33. And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

34. For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal, by the morning light, any that pisseth against the wall.

35. So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

36. ¶ And Abigail came to Nabal; and behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him

Before
CHRIST
cir. 1060.

i Rom. 11.

19.

k Ver. 25.

Psal. 81.

13. & 132.

8.

1 Gen. 31.

11, 13.

2 Kings 5.

15.

* Heb. 9.

at my lord's

Jer. Judg.

4. 10.

m Chap.

15. 18.

2 Sam. 7.

16.

n Chap. 28.

17.

o Chap. 24.

6, 7, 17.

p Chap. 2.

9. Psal.

116. 15.

Matth. 10.

30.

q Jer. 10.

18.

† Heb. 18.

stumbling,

Prov. 5.

12. Mat.

27. 4.

Rom. 14.

21. 2 Cor.

1. 12.

r 2 Sam.

12. 13. &

24. 13.

Psal. 141.

7.

s 2 Sam.

13. 23.

Luke 16.

19.

t Rom. 13.

13.

18. Then Abigail took—two hundred loaves, and two bottles of wine.] It has been before observed, that in those eastern countries they used to carry and keep their wine in goat-skins, or leather bags, made on purpose, and these vessels we translate bottles.

26. Let thine enemies—be as Nabal:] Let them be as contemptible and hateful as Nabal is and will be for this odious action; let them be as unable to do thee any hurt as he is; let them be forced to yield to thee, and implore thy pardon and favour, as Nabal now doth by my mouth.

29. But the soul of my lord shall be bound in the bundle of life:] Or, in the bundle, i. e. in the society or congregation, of the living; out of which men are taken, and cut off by death. The

phrase is taken from the common usage of men, who bind those things in bundles which they are afraid to lose, because things that are solitary and unbound are soon lost.

The souls of thine enemies, them shall he sling out, &c.] As we bind up things in order to preserve them from being thrown about and lost, so we put things into a sling that they may be cast out of sight or a great way from us.

33. Which hast kept me this day from coming to shed blood.] Which I had sworn to do. Hereby it plainly appears, that oaths whereby men bind themselves to any sin are null and void; and as it was a sin to make them, so it is adding sin to sin to perform them.

Before him ^a nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told ^a him these things, that his heart ^a died within him, and he became as a stone.

38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, Blessed be the LORD that hath ^a pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal ^a upon his own head. And David sent and communed with Abigail, ^b to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant ^c to wash the feet of the servants of my lord.

42 And Abigail hastened, and arose, and rode upon an ass, with five damsels of hers that went [†] after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam of ^d Jezreel, and they were also both of them his wives.

44 ¶ But Saul had given Michal his Daughter, Davids wife, to ^e Phalti the son of Laish, which was of ^f Gallim.

C H A P. XXVI.

1 Saul by the discovery of the Ziphites cometh to Hachilah against David. 4 David, coming into the trench, slayeth Abishai from killing Saul, but

taketh his spear and cruse. 13 David reproveth Abner, 18 and exhorteth Saul. 21 Saul acknowledgeth his sin.

AND the ^a Ziphites ^b came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah *which is before* Jeshimon?

2 Then ^c Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, ^d to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon by the way: but David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out ^e spies, and understood that Saul was come in very deed.

5 And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and ^f Abner the son of Ner, the captain of his host: and Saul lay in the ^g trench, and the people pitched round about him.

6 Then ^a answered David and said to Ahimelech the ^b Hittite, and to Abishai the son of Zeruiah brother of Joab, saying, ^k Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people [†] by night, and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath [†] delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear: even to the earth at once, and I will not *smite* him the second time.

37. His heart died within him, and he became as a stone.] He was so astonished at the danger he had escaped, that he was seized with a numbness or palsy, and in the space of ten days after expired.

44. But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish.] The particle which we render *but*, at the beginning of the verse, should have been translated *for*; this being the cause why David took another wife. The reason why Saul put this indignity upon David, was to extinguish, as far as in his power, all relation and kindred, and to cut off his hopes and pretensions to the crown upon that account.

A N N O T A T I O N S on CHAP. XXVI.

Ver. 1. The Ziphites came to Saul, &c.] After David's kindness to Saul, and the declaration that prince had made in his favour, one should think that the Ziphites would not have done any more to the prejudice of David: but the contrary happened. Probably they were afraid, that, if he came to the kingdom, he would remember and revenge the attempt they had made to deliver him into the hand of Saul.

2. Then Saul—went—to seek David in the wilderness of Ziph.] The inconstancy, falseness and implacable rage of this prince

is inconceivable. It was not long since he was obliged to David for his life, had acknowledged his error, and made David swear he would be kind to his posterity; yet he now again openly declared himself his enemy, and sought to kill him.

5. Saul lay in the trench.] The Septuagint translates it, *in his chariot*, inclosed probably in the midst of his carriages, as the original translation reads.

7. So David and Abishai came to the people by night.] It may seem a bold attempt for two persons to go into the midst of an army of three thousand chosen men: but it should be remembered, that, according to many credible historians, several gallant men have attempted things of equal danger and difficulty with this; that David had all along assurances that God would preserve him in all dangers, and at last place him on the throne of Israel.

Saul lay sleeping within the trench, and his spear stuck in the ground.] It was customary for warriors, when they lay down to rest, to have their arms placed in order by them. Thus, in the 10th book of the Illiad, Diomed is represented, and thus Rhesus:

Their arms in order on the ground reclin'd,
Thro' the brown shade the fulgid weapons shin'd;
Amidst lay Rhesus, stretch'd in sleep profound. Pope.

Before CHRIST
cir. 1060.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORDS anointed, and be guiltless?

10 David said furthermore, As the LORD liveth, the LORD shall smite him, or his day shall come to die, or he shall descend into battle, and perish.

11 The LORD forbid that I should stretch forth mine hand against the LORDS anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Sauls bolster, and they gat them away, and no man saw it, nor knew it, neither awakened: for they were all asleep, because a deep sleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off, (a great space being between them)

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

15 And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? † for there came one of the people in to destroy the king thy lord.

16 This thing is not good that thou hast done: as the LORD liveth, ye are worthy to die, because ye have not kept your master the LORDS anointed: and now see where the kings spear is, and the cruse of water, that was at his bolster.

17 And Saul knew Davids voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of thy servant: If the LORD have stirred thee up against me, let him † accept an offering: but if they be the children of

men, † cursed be they before the LORD; for they have driven me out this day from † abiding in the inheritance of the LORD, saying, Go serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, I have sinned: return, my son David, for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the kings spear, and let one of the young men come over and fetch it.

23 The LORD render to every man his righteousness, and his faithfulness: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORDS anointed.

24 And behold, as thy life was much set by this day in mine eyes; so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

CHAP. XXVII.

1 Saul hearing David to be in Gath, seeketh no more for him. 5 David beggett Ziklag of Achish: 8 He, invading other countries, persuadeth Achish he fought against Judah.

AND David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me, than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand,

o. Destroy him not.] It seems as if God put these opportunities in the power of David, on purpose to exhibit a noble specimen of his virtue and clemency.

19. If the Lord have stirred thee up against me, let him accept an offering:] Offer to God some sacrifice, that he may be appeased, and free thee from this pertinacious melancholy.

Go serve other gods.] They had banished him from their religious assemblies, and forced him to fly for refuge to another nation, where gods of wood and stone were worshipped.

20. A partridge in the mountains.] Bochart, Lamy, and Pool, say, the word, which we translate partridge, should have been rendered, a woodcock: the word occurs only here and in Jer. 17. 11.

21. I have sinned: return, my son David, &c.] He now invites him to return to his country and relations, which he had not before done. He condemns himself as a great offender against God and David. Doubtless he was, at present, both ashamed of his actions, and very sorry for having committed them.

25. Blessed be thou, my son David.] He perceived it was in vain to contend any longer against David, whom he was convinced, from his gallant and generous actions, God designed for great achievements. Probably he considered the taking away his spear, which was the sceptre in those days, as an omen that the royal authority should be translated to David.

ANNOTATIONS ON CHAP. XXVII.

Ver. 1. David said in his heart, I shall now perish one day by the hand of Saul.] These words were doubtless spoken by David under some great depression of spirit: for though he might naturally conclude that Saul would not cease his persecution, yet he had the promise of God himself, that he should never be able to compass his design; and, consequently, he had not the least reason for thinking he should ever perish by the hand of Saul.

6. Achish

Before
CHRIST
cir. 1058.
1 Chap. 21.
2 Chap. 6.
3 Chap.
4 Chap.
5 Chap. 26.
6 Num. 25.
7 Phil.
8 Cor. 6.
9 Joth. 15.
10 & 19.
11 1 Chr.
12 20.
13 Heb. war
14 Lev.
15 29.
16 Sam. 1.
17 2.
18 Joth. 12.
19 5.
20 Joth. 16.
21 3.
22 Chap.
23 15.
24 Exod. 17.
25 Deut.
26 7. 1. Chap.
27 15.
28 7.
29 Chap.
30 26.
31 15.
32 Phil. cor. 1.
33 Adis 13.
34 6.
35 1 Chron.
36 29.
37 25.

2 And David arose, and he ^b passed over with the six hundred men that ^{were} with him, unto Achish the son of Maach king of ^a Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, ^{even} David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, ^a Nabals wife.

4 And it was told Saul that David was fled to Gath: and he sought ^a no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the ^c country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him ^a Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time that David dwelt in the country of the Philistines, was [†] a full year and four months.

8 ¶ And David and his men went up and invaded the ^b Geshurites, and the ^c Gezrites, and the ^d Amalekites: for those nations ^{were} of old the ^e inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and ^{ne} left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, Whither have ye made a rode to day? And David said, Against the ^a south of Judah, and against the south of the ^b Jerahmeelites, and against the south of the Kenites.

11 And David saved neither man nor woman alive, to bring ^{tidings} to Gath, saying, Left they should tell on us, saying, So did David, and so will be his manner, all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel ^a utterly to abhor him; therefore he shall be my servant for ever.

CHAP. XXVIII.

1 Achish putteth confidence in David. 3 Saul, having destroyed the witches, 4 and now in his fear forsaken of God, 7 seeketh to a witch. 9 The witch, encouraged by Saul, raiseth up Samuel. 15 Saul, bearing his ruin, fainteth. 21 The woman with his servants refresh him with meat.

AND it came to pass in those days that the Philistines ^a gathered their armies together for warfare, to fight with Israel: And Achish said unto David, [†] Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely ^b thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now Samuel was ^a dead, and all Israel had lamented him, and buried him in Ramah, even in his own city: and Saul had put away those that had ^a familiar spirits, and the wizards, out of the land.

4 ¶ And the Philistines gathered themselves together, and came and pitched ^a in Shunem: and Saul gathered all Israel together, and they pitched in ^a Gilboa.

5 And when Saul saw the host of the Philistines, he was ^a afraid, and his heart greatly trembled.

6 And when Saul ^b enquired of the Lord, the Lord [†] answered him not, neither by ^a dreams, nor by ^b Urim, nor by ^c prophets.

7 ¶ Then

Before
CHRIST
cir. 1056.

^a Heb. man
king striking
made striking

^a Deut. 20.

[†] Heb.

Knowing
thou shalt
know.

^b Chap. 27.

^c Chap. 25.

^d Lev. 19.

^e 31. & 26.

^a Deut.

^b 18. 11.

^c Joth. 19.

^d 18. 2 Kin.

^e 4. 8.

^f Chap. 31.

¹ 2 Sam.

² 21.

³ Job 15.

⁴ 21. 18.

⁵ 27. 20.

⁶ Chap. 25.

⁷ 1 Chr.

⁸ 10. 14.

⁹ Judg. 1. 1.

¹⁰ Lam. 1.

¹¹ 9. Chap.

¹² 14. 37.

¹³ Prov. 1. 20.

¹⁴ Numb.

¹⁵ 12. 6.

¹⁶ Exod. 22.

¹⁷ 29. Numb.

¹⁸ 27. 21.

¹⁹ Numb.

²⁰ 12. 5.

²¹ Lam. 2. 9.

ANNOTATIONS ON CHAP. XXVIII.

VER. 3. Now Samuel was dead.] This is mentioned here as the reason why Saul did not inquire of Samuel; which, if he had now been alive, he would have done.

6. The Lord answered him not.] Because he had killed his priests and the Urim was with Abiathar who attended on David among the Philistines. In this verse there are three ways of enquiring of God, viz. by dreams, Urim, and prophets. The heathens had nearly the same methods of consulting their gods. Thus Achilles says in the council of the Greeks, Iliad 1.

But let some prophet, or some sacred sage,
Explore the cause of great Apollo's rage;
Or learn the wasteful vengeance to remove
By mystic dreams, for dreams descend from Jove. Pope.

6. Achish gave him Ziklag.] This place was situated in the extreme parts of the tribe of Judah, near Hormah, where the Israelites were defeated when they sojourned in the wilderness. David doubtless desired leave to retire to this place, that he might secure his people from being tainted with idolatry, enjoy the free exercise of his own religion, and have an opportunity of undertaking something against the enemies of God, without the knowledge or observation of the Philistines. Calmet.

Ziklag pertaineth unto the kings of Judah unto this day.] This and some such clauses seem to have been added by some sacred writers, after the main substance of the several books was written.

10. Against the south of Judah.] David here meant the Geshurites and the Gezrites; both relics of the Canaanites, whom God ordered to be extirpated; and who did indeed live to the south of Judah: but Achish understood him in a quite contrary sense, namely, that he had fallen on his own countrymen. David's answer, therefore, though not an absolute falsehood, was certainly an equivocation with intent to deceive, and therefore badly agreed with that honesty and simplicity which became David, both as a prince and professor of the true religion; in which, as he cannot be excused, we should be very careful not to imitate. From these passages of scripture we see the impartiality of the sacred writings; for they set forth the frailties and infirmities of the holy men of old, and are manifestly written for our advantage, viz. that we should guard against those errors, which the best of men are liable to, and which we cannot escape without great care and circumspection.

Before
CHRIST
cir. 1056.
Deut. 18.
1. 2. 3.
Acts 16. 16
Joh. 17
Psal. 81. 10.
Ezek. 13.
21.
2 Kings
24. 2. &
22. 30.
Chr. 10.
33.
Isa. 8. 19.
20.
Exod. 20.
7. & 21.
18.
2 Cor. 11.
14.
Luke
23. 43.
Isa
57. 2.
Rev.
14. 11. &
19. 10. &
22. 8. 9.
Chr. 10.
13.

7 ¶ Then said Saul unto his servants, " Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is a woman that hath a familiar spirit* at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying; As the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

14 And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayst make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

18 Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon A-

wrath. 1 Kings 2. 42.

7. *A woman that hath a familiar spirit:*] One that converseth with the devil and dead mens ghosts, and by them can discover future things. Strange infatuation of Saul! He had banished all wizards and forcerers out of his kingdom, as a dangerous sort of people, who made profession of a wicked and unwarrantable art; and yet he here inquires after one, and puts his whole confidence in what he had so wisely exploded before; as if a witch, with her incantations, and other diabolical arts, was capable of allaying the uneasiness of his mind, or securing him from the apprehensions of danger.

Endor:] A place in the tribe of Manasseh within Jordan, not very far from the place where the armies were encamped.

8. *And Saul disguised himself;*] Both because he was ashamed to be known, or thought guilty of this practice; and because he suspected that the woman, had she known him, would not practice her art before him.

11. *Bring me up Samuel;*] Whose kindness and compassion to him as he had formerly experienced, so now he expected it in his deep distress. This practice of divination by the dead, or by the ghosts or souls of dead persons, called up by magical art, was very usual among all nations, and from them Saul learned it.

12. *She cried with a loud voice;*] For fear of her life, Saul himself being witness of her crime.

For thou art Saul.] This she knew, either by some gesture of reverence, which this supposed Samuel might shew to Saul, as to the king; or, by information from this ghost; or, from the spirit by whose help she had raised him.

13. *I saw gods.*] She useth the plural number, *gods*, either after the manner of the Hebrew language, which commonly useth that word of one person, or after the language and custom of the heathens. But the whole coherence shews that it was but one: for Saul desired but one, ver. 11. and he enquires, and the woman answers, only of one, ver. 14. as if it came from the place of the dead.

14. *He is covered with a mantle;*] The usual habit of prophets, 2 Kings 2. 8, 13. Zech. 13. 4. and particularly of Samuel, 1 Sam. 15. 27.

And Saul perceived that it was Samuel.] The woman pretended, and Saul upon her suggestion believed, that it was Samuel

indeed; and so many popish and some other writers conceived. But that it was not Samuel, but the devil representing Samuel, is more probable. For, 1. It is most incredible, that God, who had just now refused to answer Saul by the means which himself appointed and used in that case, would answer him, or suffer Samuel to answer him in that way, and upon the use of those means which God detested and contemned; which would have given great countenance and encouragement to Saul and the witch, and all professors and consulters of those devilish arts. 2. There are divers passages in this relation which plainly discover that this was no good, but an evil spirit: as, 1st, That he receives that worship from Saul, ver. 14. which good spirits would not suffer, Rev. 19. 10. and 22. 8, 9. 2dly, That amongst his other sins for which he condemneth him, he omitteth this of *asking counsel of one that had a familiar spirit, to enquire of it*; for which transgression, with others, he is expressly said to have died, 1 Chron. 10. 13. which the true Samuel, who was so zealous for God's honour, and so faithful a reprove, would never have neglected, especially now when he takes Saul in the very fact. 3dly, That he pretends himself to be disquieted, and brought up, ver. 15. by Saul's affliction, and the witch's art; which is most false, and impious, and absurd to imagine concerning those blessed souls who are returned to their God, Eccles. 12. 7. and entered into peace and rest, Isa. 57. 2. and lodged in Abraham's bosom, Luke 16. 22. and rest from their labours, Rev. 14. 13. The only argument of any colour to the contrary, is only this, That the devil could not so particularly and punctually discover Saul's future events, as this Samuel doth, ver. 19. But this also hath little weight in it; it being confessed and notoriously known, that evil spirits, both in the oracles of the heathen, and otherways, have oft-times foretold future contingencies, God being pleased to reveal such things to them, and to permit them to be the instruments of revealing them to men, for the trial of some, and for the terror and punishment of others. Besides, the devil might foresee this by strong conjectures, as by the numberous strength, courage and resoluteness of the Philistine host, and the quite contrary condition of the Israelites, and by divers other symptoms far above the reach of mortal men, but such as he by his great sagacity could easily discern.

Before malek, therefore hath the LORD done this thing unto thee this day.

19 Moreover, the LORD will also deliver Israel with thee, into the hand of the Philistines: and * to morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul * fell straightway all along on the earth, and was sore afraid, because of the words of Samuel, and there was no strength in him: for he had eaten no * bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have * put my life in my hand, and have hearkned unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayst have strength, when thou goest on thy way.

23 But he refused, and said, I will not eat: but his servants, together with the woman, compelled him, and he hearkned unto their voice: so he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house, and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof.

25 And she brought it before Saul, and before his servants, and they did eat: then they rose up, and went away that * night.

C H A P. XXIX.

1 David marching with the Philistines, 3 is disallowed by their princes. 6 Achish dismisseth him, with commendations of his fidelity.

NOW the Philistines gathered together all their armies to * Aphek: and the Israelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the re-re-ward * with Achish.

3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this

David the servant of Saul the king of Israel, which hath been with me * these days or these years, and I have found * no fault in him since he fell unto me, unto this day?

4 And the princes of the Philistines were wroth with him, and the princes of the Philistines said unto him, Make * this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be * an adversary to us: for wherewith should he reconcile himself unto his master? Should it not be with the heads of these men?

5 Is not this David, of whom they sang one to another in dances, saying, * Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, as † the LORD liveth, thou hast been upright, and thy * going out and thy coming in with me in the host, is good in my sight: for I have not found evil in thee, since the day of thy coming unto me unto this day: nevertheless, the lords favour thee not.

7 Wherefore now return, and go in peace, that thou * displease not the lords of the Philistines.

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant, so long as I have been † with thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou art good in my sight, as an angel of God: notwithstanding, the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning, with thy masters servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early † to depart in the morning, to return into the land of the Philistines; and the Philistines went up to Jezreel.

C H A P. XXX.

1 The Amalekites spoil Ziklag. 7 David asking counsel is encouraged by God to pursue them: 11 By the means of a revived Egyptian, he is

ANNOTATIONS ON CHAP. XXIX.

Ver. 2. The lords of the Philistines passed on by hundreds, and by thousands: Some at the head of a hundred, some of a thousand men. On the re-re-ward with Achish; i. e. As the life-guard of Achish, as he had promised, chap. 28. 2. Achish being, as it seems, the general of the army.

8. But what have I done?—that I may not go fight against the enemies of my lord the king. This was deep dissimulation and flattery; but he apprehended it necessary, lest he should tacitly confess himself guilty of that whereof they accused him, and thereby expose himself to the utmost hazards.

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brought to the enemies, and recovereth all the spoil. 22 David's law to divide the spoil equally between them that fight, and them that keep the stuff. 26 He sendeth presents to his friends.

a 2 Sam.
2. 2.
b Chap. 15
7. & 27. 8.
Ezek. 25.
15.
c Ezek. 33.
21.
d Isa. 10.
5. & 17.
e Hab.
3. 2.
f Psal. 34.
29. & 42.
7.

f Chap
27. 3.

g Exod. 17.
4. Chap.
27. 1. Psal.
39. 9. &
62. 8. Joh.
8. 59.
h 2 Chr.
29. 17.
Psal. 56. 3.
Hab. 2. 27.
28. Rom.
4. 20.
i Chap. 23.
6. 9.
k Chap. 23.
2. 10. Psal.
30. 15.
l Psal. 22.
4. 5.

m Psalm
51. 1.

AND it came to pass when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south and Ziklag, and smitten Ziklag, and burnt it with fire: And had taken the women captives that were therein: they slew not any, either great or small, but carried them away and went on their way.

3 ¶ So David and his men came to the city, and behold, it was burnt with fire, and their wives, and their sons, and their daughters were taken captives.

4 Then David and the people that were with him, lift up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed: for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons, and for his daughters: but David encouraged himself in the LORD his God.

7 And David said to Abiathar the priest Ahimelech's son, I pray thee, bring me hither the ephod: and Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue; for thou shalt surely overtake them, and without fail recover all.

9 So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: (for two hundred abode behind, which were so faint, that they could not go over the brook Besor.)

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him

bread, and he did eat, and they made him drink water.

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.

13 And David said unto him, To whom belongeth thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite, and my master left me, because three days ago I fell sick.

14 We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb, and we burnt Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight, even unto the evening of the next day: and there escaped not a man of them, save four hundred young men which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all.

20 And David took all the flocks, and the herds: which they drave before those other cattle, and said, This is David's spoil.

21 ¶ And David came to the two hundred men, which were so faint, that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with

Before
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1056.

Judg. 15.
15. Chap.
24. 17. Isa.
40. 29.

11th. 15.
is the third
day.

Ver. 16.
2 k. 15.
15. 16.

Zeph. 2. 5.
P. Job. 14.
15. & 16.
13.

g Luke 12.
19. 20. &
21. 34. 35.
1 Thel. 5.

3.
Job 20.
5. Daniel
5. 6. Ada
22. 22. 23.

f Ver. 20.
16. 53. 17.
Rev. 19.
17. 18.

1 Ver. 29.
10.

ANNOTATIONS ON CHAP. XXX.

Ver. 1. *The Amalekites had smitten Ziklag, and burnt it with fire.* This was doubtless done in revenge for the incursion David had lately made into their country, chap. 27. 8.

2. *They slew not any, &c.* It may seem strange, that David having killed all he could meet with, and spared none, they should not serve his people in the same kind: but though they sought revenge, yet they wanted booty much more; for probably they intended to sell them for slaves, and make money of them.

6. *The people spake of stoning him.* As the cause of this calamity, in leaving the city unguarded, or in provoking the Amalekites so grievously as he had done in the slaughter of all that he could find.

11. *And they found an Egyptian, &c.* Whom by his habit they guessed to be a soldier that had been engaged in that expedition.

17. *David smote them from the twilight, even unto the evening of the next day.* He came upon them in the evening, when they were refreshing themselves, and shewing the greatest marks of joy for their late success; little dreaming that David was so near, and vengeance ready to burst upon their heads. Probably he let them fall asleep, when they had eaten and drunken liberally, and at break of day fell upon them, and pursued them till the evening.

20. *And said, This is David's spoil;* i. e. Acquired by his valour and conduct. Some think they sung a triumphal song, and that this was the burden of it, which they repeated at the end of every verse.

Before him; and when David came near to the people, he saluted them.

22 Then answered * all the wicked men, and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart.

23 Then said David, Ye shall not do so, * my brethren, with that which * the LORD hath given us, who hath preserved us, and delivered the company that came against us, into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, * so *shall* his part *be* that tarrieth by the stuff; they shall part alike.

25 And it was *so* from that day forward, that he made it a statute and an ordinance for Israel, unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his * friends, (saying, Behold a † present for you, of the spoil of the enemies of the LORD.)

27 To *them* which *were* in * Beth-el, and to *them* which *were* in South-Ramoth, and to *them* which *were* in *b* Jattir,

28 And to *them* which *were* in *c* Aroer, and to *them* which *were* in *d* Siphmoth, and to *them* which *were* in *e* Ekhtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the *f* Jerahmeelites, and to *them* which *were* in the cities of the * Kenites,

30 And to *them* which *were* in *h* Hormah, and to *them* which *were* in Chorashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in *i* Hebron, and to all the places where David himself and his men *were* wont to haunt.

CHAP. XXXI.

1 Saul having lost his army, and his sons slain, he and his armour-bearer kill themselves. 7 The Philistines possess the forsaken towns of the Israelites: 8 They triumph over the dead carcases. 11 They

of Jabesh-gilead, recovering the bodies by night, burn them at Jabesh, and mournfully bury their bones.

NOW the * Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down † slain in mount Gilboa.

2 And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew *b* Jonathan, and *c* Abinadab, and Malchishua, Sauls sons.

3 And the battle went fore against Saul, and the archers *d* hit him, and he was fore wounded of the archers.

4 Then said Saul unto his armour-bearer, Draw thy sword and *e* thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armour-bearer would not; for he was fore afraid: therefore Saul took a sword, and *f* fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and *g* his three sons, and his armour-bearer, and *h* all his men that same day together.

7 ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came *i* and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they * cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it* in the house of their idols, and among the people.

10 And they put his armour in the house of *j* Ashtaroth: and they fastened his body to the wall of *k* Beth-lhan.

11 ¶ And when the inhabitants of *l* Jabesh-gilead heard of that which the Philistines had done to Saul:

12 All the valiant men arose, and went all

22. We will not give them *ought* of the spoil.] A very unjust resolution; since it was not the choice of their brethren to stay behind, but mere necessity, and inability to travel further.

27. South-Ramoth:] A town in the tribe of Simeon; so called to distinguish it from Ramoth-gilead, which lay to the northward of it, *Joab*. 19. 8.

ANNOTATIONS on CHAP. XXXI.

Ver. 2. The Philistines slew Jonathan, and Abinadab, and Malchishua, Saul's sons.] As Samuel had foretold Jonathan seems to have deserved a better fate; but the providence of God suffered him to be slain, that David might more easily ascend the throne.

3. The archers hit him.] This is the first time we find any

mention of archers in the Philistine armies. The assault by this kind of weapon was new and surprising, and therefore successful; the arrows, destroying the Israelites at a distance, naturally threw them into terror and confusion. It may not here be improper to observe, that the root of the Hebrew word, which we translate *forely wounded*, more properly signifies *to be in dread*, alluding to the travail of a woman: so that it does not appear that Saul was at all wounded, but only in the extremity of fear, when he saw himself beset with enemies, that there was no way to escape. *Universal History*. And agreeable to this, the Septuagint reads, *He was wounded in the hypochondria*; i. e. he was depressed with melancholly.

2. All the valiant men arose, &c.] The inhabitants of Jabesh had been delivered by Saul, at the beginning of his reign, from the cruelty

Before night, and took the body of Saul, and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there.

Amos 6. 10. 2 Chr. 16. 14. Jer. 34. 5.

13 And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

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2 Sam. 2. 4, 5, & 21. 12, 13. Gen. 35. 8.

cruelty of the Ammonites; and now, in gratitude to their deliverer, they took his body, with those of his sons, from the wall where the Philistines had hanged them, that they might not want the honour of burial.

Came to Jabesh, and burnt them there.] The custom of burning the dead was never in use among the Jews; and therefore what is here said of burning the bodies of Saul and his sons, must be understood of the perfumes which were burnt at their funerals before their interment. *Lamy.*

13. *And fasted seven days;*] To testify their sorrow for the public loss of Saul, and of the people of God; and to intreat God's favour to prevent the utter extinction of his people. But we must not understand this word of *fasting* strictly, as if they eat nothing for seven whole days; but, in a more large and general sense, as it is used both in sacred and prophane writers, that they did eat but little, and that feldom; and that but mean food, and drank only water for that time.

The Second BOOK of

S A M U E L,

OTHERWAYS CALLED,

The Second Book of the KINGS.

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CHAP. I.

2 The Amalekite, who brought tidings of the overthrow, and accused himself of Saul's death, is slain. 17 David lamenteth Saul and Jonathan with a song.

NOW it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag:

2 It came even to pass on the third-day, that behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence

comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead, and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him, said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear: and lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me: and I answered, Here am I.

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2 Prov. 14. 15. & 25. 31.

† Heb. meeting.

met. Ruth 2. 3.

f. 1 Sam. 31. 1.

* Heb. alone, or, for a cut to him. Psal. 50. 12.

ANNOTATIONS ON CHAP. I.

THIS book contains the history of David's reign, viz. about forty years, from the year of the Julian period 3659 to 1699. Here we have an impartial account of the failings and miscarriages of this

great prince, and the many distresses and judgments he suffered in consequence thereof.

Ver. 4. *And Saul and Jonathan his son are dead also.*] He mentions only these two, as those who seemed most to obstruct David's coming to the crown.

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8 And he said unto me, Who art thou? And I answered him, I am an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted until even, for Saul and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.

14 And David said unto him, How wast thou not afraid to stretch forth thine hand, to destroy the LORDS anointed?

15 And David called one of the young men, and said, Go near, and fall upon him. And he

smote him that he died.

16 And David said unto him, Thy blood be upon thy head: for thy mouth hath testified against thee, saying, I have slain the LORDS anointed.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his son,

18 (Also he bade them teach the children of Judah the use of the bow: behold it is written in the book of Jasher)

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 Tell it not in Gath, publish it not in the streets of Askelon: lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oyl.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan were lovely and pleasant in their lives, and in their death they were

23. Job 3. 3, 4. Jer. 20. 14. y lsa 21. 3. z 1 Sam. 9. 3.

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9 Psal. 9.
16. 19.
Prov. 12.
18.

2 Lev. 20.
9. Judg. 9.
24.

9 Gen. 50.
11. Ver.
19.

7 Gen. 49.
8.

4 1 Sam.
31. 3.
4 1 Sam.

31. 8.
Lam. 5.
16. Ver.

21. 27.
Micah 1.
17. Judg.

24. 19. &
16. 23.
2. 1 Sam.

18. 6.
1. 10. 11. 12.
of bearing,
or, lifting

up. Job 12. 5.

9. For anguish is come upon me;]. Or, my coat of mail, or, embroidered coat, hath hindered me, that the spear could not pierce into me. Thus divers both Hebrew and other learned expositors understand it.

10. So I stood upon him, and slew him, &c.] By the account we have of Saul's death in the conclusion of the foregoing book, it seems evident, that the whole story of this Amalekite was a fiction of his own inventing, on purpose to ingratiate himself with David, the presumptive successor to the throne. But then it may be asked, how he came by Saul's crown and bracelet? It is incongruous to think that he would wear them in the time of action, since that would have exposed him to the archers of the Philistines. In answer to this it may be said, that they were carried to the battle by some of his servants, probably for him to have put them on, in case he had obtained the victory, and returned in triumph; but the Israelites being defeated, and Saul himself being slain, they fell by some accident into the hands of this Amalekite.

14. How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?]. Why didst not thou refuse to kill him, as his armour-bearer had done? for, notwithstanding his great danger, something might have fallen out, through God's all-disposing providence, whereby his life might have been preserved.

18. He bade them teach the children of Judah the use of the bow.] Having mentioned David's lamentation in general, before he comes to the particular description of it, he interposeth this verse by way of parenthesis; to signify, that David did not so give up himself to lamentation as to neglect his great business, the care of the commonwealth; which now lay upon him, but took particular care to fortify them against such further losses and calamities as he bewails in the following song; and by his example, and this counsel, to instruct the people, that they should not give up themselves to sorrow and despondency for their great and general loss, but should raise up their spirits, and betake themselves to action.

Behold it is written in the book of Jasher:]. i. e. This order for teaching the children of Judah the use of the bow was more largely recorded there. The word Jasher signifies, right, and hence it is thought to have been a book concerning the right art of making

war. There is no mention of this book but here and Josh. 10. 13. It seems to have been a collection from the many prophetic books, but not being accounted sacred, was not preserved with such care as this and the other canonical books. Patrick.

19. The beauty of Israel is slain upon thy high places:]. The flower of the nation, their choice young men, together with Saul and his sons. This lamentation has ever been admired as a picture of distress the most tender and the most striking, unequally divided by grief into longer and shorter breaks; as nature could pour them forth from a mind much interrupted, and filled with the most lively images of love and greatness. Kennicott.

20. Tell it not in Gath:]. This is not a precept, but a poetical wish; whereby he doth not so much desire that this might not be done, which he knew to be vain and impossible, as to express his great sorrow because it was and would be done, to the great dishonour of God and of his people.

Lest the daughters of the Philistines rejoice.]. He mentions these, because it was the custom of women in those times and places to celebrate those victories which their men obtained with triumphant songs and dances; as Exod. 15. Judg. 11. 34. 1 Sam. 18. 6.

21. Ye mountains of Gilboa; let there be no dew, neither rain, nor fields of offerings:]. Let not heaven with fertilizing dews and rains nourish thy pastures, from whence offerings are brought to the house of God.

There the shield of the mighty is vilely cast away.]. It was a great disgrace to a warrior to lose his shield; but in this total defeat they were obliged to throw them away, that they might fly with greater swiftness from the victors.

The shield of Saul, as though he had not been anointed with oyl:]. i. e. The Lord's anointed fell like a common soldier.

22. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back.]. i. e. Without effect. Their arrows shot from their bows, and their swords did seldom miss, and commonly pierced fat, and flesh, and blood, and reached even to the heart and bowels.

23. Saul and Jonathan were lovely and pleasant in their lives;]. Courteous and kind to their people, which is a great virtue

Before CHRIST 1056. Before they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

CHAP. II.

1 David, by God's direction, with his company, goeth up to Hebron, where he is made king of Judah: 5 He commendeth them of Jabesh-gilead for their kindness to Saul. 8 Abner maketh Ish-bosheth king of Israel. 12 A mortal skirmish between twelve of Abner's and twelve of Joab's men. 18 Abner is slain. 25 At Abner's motion Joab foundeth a retreat. 32 Asahel's burial.

AND it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabals wife the Carmelite.

3 And his men that were with him, did David bring up, every man with his household; and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they

anointed David king over the house of Judah: and they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

6 And now the LORD shew his kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But Abner the son of Ner, captain of Sauls host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim.

9 And he made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Sauls son was forty years old when he began to reign over Israel, and reigned two years: but the house of Judah followed David.

11 (And the time that David was king in Hebron over the house of Judah, was seven years and six months.)

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim, to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

9. 9. r Chap. 6. 21. & 10. 12.

in princes. This testimony in favour of Saul greatly advances the glory of David, whose generous spirit could celebrate the virtues of an enemy.

They were swifter than eagles, they were stronger than lions. A noble hyperbole! *They were swifter than eagles* to pursue, *stronger than lions* to conquer.

27. *How are the mighty fallen!* This is repeated three times, being an interlocutory verse.

ANNOTATIONS ON CHAP. II.

Ver. 1. *David enquired of the Lord.* Though David, after the death of Saul, had a right to the kingdom, by virtue of God's own appointment, yet, as God had nowhere declared at what time he was to make use of this right, he would not take upon him the administration of public affairs, without first consulting him.

He said, Unto Hebron. This city stood in the midst of the tribe of Judah; and, being the metropolis of the whole tribe, it was very commodious for David's residence at this juncture; for he could not be ignorant that the determination of the metropolis in his favour would be of the greatest weight to influence the whole tribe.

Life of David.

8. *Mahanaim.* This was a place in the tribe of Gad, and had

its name from the appearance of an host of angels to Jacob, as he came with his family from Padan-aram, Gen. 32. 1. The reasons why Abner retreated thither in the beginning of Ish-bosheth's reign were, that he might secure the people on that side Jordan, especially the gallant inhabitants of Jabesh-gilead, who were firmly attached to the house of Saul; and, chiefly, that he might be at a greater distance from David, have the new king more absolutely under his command, and a better opportunity of recruiting his army among a people, not only very courageous, but well affected to the cause he had espoused.

Calmet.
10. *Ish-bosheth—reigned two years;* i. e. He reigned two years before there was any war between him and David. But being an inactive prince, Abner, when the war broke out with Judah, took the government upon himself; so that the other five years, which passed before David ascended the throne of Israel, are not reckoned as part of Ish-bosheth's reign, because he was only a nominal king, without the least authority.

14. *Let the young men now arise, and play before us.* Abner does not here seem to mean, that they should destroy one another, but only that they should practise their military exercises, as the gladiators at Rome were afterwards wont to do, to divert the spectators.

16. And

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15 Then there arose and went over by number twelve of Benjamin, which pertained to Ish-boseth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and thrust his sword in his fellows side; so they fell down together: wherefore that place was called Helkath-hazzurim, which is in Gibeon.

17 And there was a very sore battle that day: and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild roe.

19 And Ishahel pursued after Abner, and in going he turned not to the right hand nor to the left, from following Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother.

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died, stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then ere thou bid the people return from following their brethren?

27 And Joab said, As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of Davids servants nineteen men, and Asahel.

31 But the servants of David had smitten of Benjamin and of Abners men, so that three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Joab and his men went all night, and they came to Hebron at break of day.

CHAP. III.

1 During the war David still waxed stronger.

2 Six sons were born to him in Hebron. 6 Abner, displeased with Ish-boseth, 12 revolteth to David.

13 David requireth a condition to bring him his wife Michal. 17 Abner, having communed with the Israelites, is feasted by David, and dismissed.

22 Joab, returning from battle, is displeased with the king, and killeth Abner. 28 David curseth Joab, 31 and mourneth for Abner.

NOW there was long war between the house of Saul, and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David were sons born in Hebron: and his first-born was Amnon, of Ahinoam the Jezreelitess:

3 And his second, Chileab, of Abigail the wife of Nabal the Carmelite: and the third, Abshalom the son of Maacah, the daughter of Talmai king of Geshur:

4 And the fourth, Adonijah the son of Haggith: and the fifth, Shephatiah the son of Abital:

5 And the sixth, Ithrean, by Eglah Davids wife: these were born to David in Hebron.

6 ¶ And it came to pass while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul;

desist from me who am an old and experienced captain, and go to some young and raw soldier; try thy skill upon him, and take away his arms from him.

26. Knowest thou not that it will be bitterness in the latter end? It will produce dreadful effects, and many bloody slaughters, if by a further prosecution thou makest them desperate; which is against all the rules of policy.

27. Joab said, &c.] He wishes he had thought the same in the morning; for, if he had not desired the young men to play before them, all the blood spilt that day had been saved.

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Chap. 3.

Or, the land partitioned, or, divided part of the land, Song 2. 17.

Chap. 3.

1. 1 Kin. 20. 11. Psal. 29. 5. Prov. 16. 1. 22. & 26. 11.

1 Sam.

18. 14.

2 Chr. 15.

3. Psal. 92.

11. & 112.

5. Ezekiel

34. 16.

Eph. 5. 15.

Chap. 3.

Gen. 2.

15. Gab.

5. 17. Eph.

6. 12.

Job 8. 7.

Prov. 4. 10.

Dan. 2. 34.

Eth. 6.

11. 3. The.

2. 8.

1 Chron.

3. 1.

Gen. 49.

3.

Chap. 1.

2.

That is,

The peace of

the father,

Chap. 15.

1. 14.

Deut. 34.

14.

1 Kings.

1. 5.

1 Ver. 8.

Phil. 2. 25.

Chap. 3.

27. & 4. 6.

10. 10.

¶ Heb. from after their brethren, for Ver. 19. Acts 7. 26. 2 Ver. 14. Prov. 17. 14.

16. And they caught every one his fellow:] i. e. The servants of David last mentioned caught each of them every one of the Benjamites that was his opposite.

Helkath-hazzurim:] Or, The field of rocks; i. e. of men who stood, like rocks, unmovable, each one dying upon the spot where he fought.

18. Light of foot as a wild roe.] Dr Shaw says it should be rendered, as the antelope; which few creatures exceed in swiftness.

21. Lay thee hold on one of the young men, and take thee his armour.] It thou art ambitious to get a trophy or mark of thy valour,

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10. Num. 14.
10. Eth.
6. 7. Prov.
16. 17.
b 1 Sam.
10. 20. 21.
1 Chr. 12.
29.
c Chap. 3.
1.

10. Ruth 1.
17. 1 Kin.
19. 2.
p Ver. 18.

g r Kings
4. 25.
Judg. 20. 7.

f Gen. 43.
3.
1. 1 Sam.
18. 25. 28.
24. 19. 11.
23.
u 1 Sam.
18. 25. 27.

a 1 Samuel
23. 44.

† Heb. going
and crying.
Prov. 9. 17.
Eccl. 20. 25.
g Chap. 19.
26.
z Num. 13.
29.

7 And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and Ish-boseth said to Abner, Wherefore hast thou gone in unto my fathers concubine?

8 Then was Abner very wroth for the words of Ish-boseth, and said, Am I a dogs head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?

9 So do God to Abner, and more also, except as the LORD hath sworn to David, even so I do to him:

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel, and over Judah, from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and behold, my hand shall be with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well, I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal Sauls daughter, when thou comest to see my face.

14 And David sent messengers to Ish-boseth Sauls son, saying, Deliver me my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.

15 And Ish-boseth sent, and took her from her husband, even from Phaltiel the son of Laish.

16 And her husband went with her along weeping behind her to Bahurim: then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye fought for David in times past to be king over you.

18 Now then do it; for the LORD hath

spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron, all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him: and David made Abner, and the men that were with him, a feast.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayst reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them; (but Abner was not with David in Hebron, for he had sent him away, and he was gone in peace)

23 When Joab and all the host that was with him, were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee, why is it that thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out, and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah; but David knew it not.

27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him, quietly: and smote him there under the fifth rib, that he died, for the blood of Asahel his brother.

28 ¶ And

ANNOTATIONS ON CHAP. III.

Ver. 7. *Wherefore hast thou gone in unto my father's concubine?*] It was a general rule, not only among the Jews, but among other nations also, that no private person should presume to marry the widow of a king; as this action made him appear as a rival, and a competitor for the crown. *Calmet.*

8. *Am I a dogs head?*] This might better have been rendered, *Am I keeper of dogs?* As if he had said, "I am a leader of all Israel, and yet I am treated like a person set over a pack of dogs."

9. *So do God to Abner, &c.*] We have here an instance, in Abner, what a strange alteration the study of revenge will produce in the human breast; and therefore we should be remarkably careful to watch the first workings of that destructive passion. Abner, before he was instigated by revenge, was indefatigable to support the crown he had placed on the head of Ish-boseth; and, in order to

that, visited every part of the country, to confirm the attachment of the Israelites to the house of Saul: but now he threatens to desert himself, and at the same time to carry over all the troops his interest could procure to the opposite party.

12. *Whose is the land?*] To whom doth this whole land belong, but to thee? Is it not thine by Divine right? Saul's son is but an usurper, thou only art the rightful owner.

15. *And Ish-boseth sent and took her from her husband:*] For, being forsaken by Abner, he durst not deny David, into whose power he saw he must unavoidably come, and besides, he supposed that she might be an effectual instrument to make his peace with David.

18. *By the hand of my servant David I will save my people Israel, &c.*] It is very probable God spake these words; but undoubtedly he spake the same sense by Samuel, though it be not expressed before.

27. *Smote him there under the fifth rib, that he died.*] This was a very treacherous action of Joab, and for which Providence would

Before
CHRIST
1048.
1 Job 31.
2. 4.
+ Heb.
Alah. Gen.
4. 9. 10.
1 Judge 9.
14. Rev.
15. 6.
m Lev. 15.
1. Orispindle.
Prov. 31.
19.
e Chap. 2.
23.
1 Gen. 9.
6. Exod.
11. 12.
2 Ch. 19.
6. Prov.
17. 5.
Rom. 13. 4.
1 Joth. 7.
4. Gen.
37. 34.
Luke 7. 14.
1 Job 31.
19. Prov.
14. 17. &c.
51. 21.
+ Heb. men
of iniquity.
r Chap. 12.
17. Jer.
15. 7.
r Chap. 1.
21.

28 ¶ And afterward when David heard it, he said, I and my kingdom are * guiltless before the Lord for ever, from the † blood of Abner the son of Ner :

29 Let it rest on the head of Joab, and on all his fathers house, and let there not fail from the house of Joab one that hath * an issue, or that is a leper, or that leaneth on * a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abihai his brother slew Abner, because he had * slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said * to Joab, and to all the people that were with him, Rent your clothes, and gird you with sackcloth, and mourn * before Abner. And king David himself followed the bier.

32 And they buried Abner in Hebron : and the king lift up his voice, and wept at the grave of Abner ; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth ?

34 Thy hands were not bound, nor thy feet put into fetters : as a man falleth before wicked men, so fellest thou. And all the people wept again over him.

35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread or ought else, till the sun be down.

36 And all the people took notice of it, and it pleased them : as whatsoever the king did, pleased all the people.

37 For all the people, and all Israel understood that day, that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know

ye not that there is a prince and a great man fallen this day in Israel ?

39 And I am this day weak, though anointed king ; and these men the sons of Zeruiah be too hard for me : the Lord shall reward the doer of evil according to his wickedness.

CHAP. IV.

1 The Israelites being troubled at the death of Abner, 2 Baanah and Rechab slay Ish-boseth, and bring his head to Hebron. 9 David causeth them to be slain, and Ish-boseth's head to be buried.

AND when Sauls son heard that Abner was dead in Hebron, his hands were * feeble, and all the Israelites were troubled.

2 And Sauls son had two men that were captains of bands : the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon : a Beerothite of the children of Benjamin : (for * Beeroth also was reckoned to Benjamin ;

3 And the Beerothites fled to d Gittaim, and were sojourners there until this day)

4 And Jonathan, Sauls son, had a son that was † lame of his feet, and was five years old when the tidings came of Saul and Jonathan out of * Jezreel, and his nurse took him up, and fled : and it came to pass as he made haste to flee, that he fell, and became lame ; and his name was Mephiboseth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, † went, and came about the heat of the day to the house of Ish-boseth, who lay on a bed at noon.

6 And

would not suffer him to go down to the grave in peace. The true reason for striking this treacherous blow was jealousy. he was persuaded, that, if Abner was once taken into favour, his great experience, both in war and the nature of government, would soon gain him the ascendant over him, and therefore took this wicked method to prevent it.

29. Let it rest on the head of Joab, and on all his father's house.] This speech may be considered rather as a prophetic prediction, than a private imprecation. David had, indeed, the greatest reason for expressing his indignation in the most passionate manner for so foul a fact. Abner was a man of great power and authority, and at that time the head of the opposite party, and therefore rendered it suspicious that David had some concern in the murder, as it was perpetrated by his first minister, and the general of his forces. Besides, as Abner had been reconciled to David, the breach of faith and hospitality was added to the crime of murder, which was sufficient to alienate the minds of the Israelites from him for ever.

31. And king David himself followed the bier ;] Which was against the usage of kings, and might seem below David's dignity ; but it was now expedient, to vindicate himself from all suspicion and contrivance or concurrence in this action.

33. And the king lamented over Abner, and said, &c.] Josephus looks upon what follows as a kind of epitaph upon Abner. Died Abner as a fool dieth ?] i. e. As a wicked man ; for such

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are oft called fools in scripture. Was he cut off by the hands of justice for his crimes ? Nothing less ; but by Joab's malice and treachery. Or, did he die by his own folly, because he had not wisdom or courage to defend himself ? Ah ! no. But the words may be thus rendered : Shall, or, should, Abner die like a fool, or, a vile contemptible person ? i. e. unregarded, unpitied, unrevenged ; as fools or vile persons die, for whose death none are concerned.

34. As a man falleth before wicked men ;] i. e. In the presence, or by the hands of froward, or perverse, or crooked men, by hypocrisy and perfidiousness, whereby the vilest coward may kill the most valiant person.

35. And when all the people came to cause David to eat meat.] This was a custom among the Hebrews, whose friends were wont to come home, after the funeral was over, to comfort those who had buried their dead, and send in provisions to make a feast ; it being supposed, that they themselves were so sorrowful, as not to be able to think of their ordinary food, Jer. 16. 5, 7, 8. Ezek. 24. 17.

ANNOTATIONS on CHAP. IV.

Ver. 4. He fell, and became lame.] This seems to be related to show, what it was that emboldened these captains to do what follows : because he, who was the next avenger of blood, was very young, lame and unable to pursue them.

+ 3 C

6. They

Before
CHRIST
1048.

2. 1 Sam.
27. 1.
Chap. 10. 7.
1 Kings
2. 5, 6, 33.
34. Chap.
19. 13.

1. Chap. 19.
2. Ezra 4.
16. 13. 7.
Zeph. 3. 16.
b Chap. 3.
22.
c Joth. 18.
25.

d Neh. 11.
33.

† Heb. fifteen on both feet, Chap. 9. 3.
e 1 Sam.
29. 2, 11.

f Mt. 16.
15. 1 Tim.
6. 10. Jude

Before
CHRIST
1048.

6 And they came thither into the midst of the house, as though they would have fetched wheat; and they smote him under the fifth rib; and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul, thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the LORD liveth, who hath redeemed my soul out of all adversity,

10 When one told me saying, Behold, Saul is dead, (thinking to have brought good tidings) I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person, in his own house, upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron: but they took the head of Ish-bosheth, and buried it in the sepulchre of Abner, in Hebron.

CHAP. V.

1 The tribes come to Hebron to anoint David over Is-

rael. 4 David's age: 6 He taking Zion, from the Jebusites, dwelleth in it: 11 Hiram sendeth to David. 13 Eleven sons are born to him in Jerusalem. 17 David, directed by God, smiteth the Philistines at Baal-perazim, 22 and again at the mulberry-trees.

THEN came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

2 Also in time past when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron, and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

4 ¶ David was thirty years old when he began to reign, and he reigned forty years.

5 In Hebron he reigned over Judah seven years, and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither; thinking, David cannot come in hither.

7 Nevertheless, David took the strong hold of Zion: the same is the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame, and the blind, that are hated

Judg. 1. 8. Jer. 37. 10. 1 Kin. 2. 10. Ver. 9. p 1 Chron. 11. 6.

6. They came thither—as though they would have fetched wheat.] The variation in the Septuagint is remarkable: *She that kept the door had been cleaning wheat, and was drowsy and slept, and the brothers Rechab and Baanah came privily into the house, and Ish-bosheth was asleep on his bed,—and they smote him, and killed him, and took off his head.*

9. David answered, &c.] Josephus introduces David as speaking to them in the following manner: “Wicked wretches, prepare yourselves immediately to receive the just reward of your villany. You cannot be ignorant that I requited the murder of Saul; and am not I still the same person? Do you think that I can countenance the most profligate actions; or that I consider myself under the least obligation to you for embruing your hands in the blood of your master? for basely assassinating a person so just, that he never did any man wrong; and so generous a benefactor to your ungrateful selves, that every thing you enjoyed in this world was owing to his bounty? You shall therefore now severely pay, both for the breach of faith to your lord, and the scandal you have thrown on me; for how can any one give a greater wound to my reputation, than by exposing me as a person who can take pleasure in the tidings, or countenance the perpetrators, of so barbarous an assassination?”

ANNOTATIONS ON CHAP. V.

Ver. 1. Then came all the tribes of Israel to David unto Hebron:] i. e. Ambassadors were sent from every tribe.

2. Thou shalt feed my people Israel.] This is the first time we find these words recorded in the sacred writings; though it is natural to suppose, that Samuel frequently represented his office by the name of the *pastor of the people*. Hence the prophets used it frequently to express a king or ruler; and our great Redeemer himself is called the *good Shepherd*, and the *great Shepherd*, i. e. the ruler of his people. And surely such rulers as take care of their people, like a shepherd of his flock, are divine blessings, and thence called by Isaiah, *nursing fathers*, Isa. 49. 23.

6. Except thou take away the blind and the lame; thou shalt not come in hither.] As they imagined their fortress impregnable, by way of contempt, they told David, the blind and the lame were able to defend it against all his forces.

8. Whosoever getteth up to the gutter.] By the gutter is here meant the subterraneous passage, or hollow way, through which men could pass and repass for water. As the ingenious and learned Mr Kennicott, in a long dissertation on part of this chapter, compared with the 11th chapter of 1 Chron. has given a very rational

Before hated of Davids soul, *he shall be a chief and captain*: wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and call it The city of David; and David built round about from ^c Millo and inward.

10 And David went on, and grew great, and the LORD God of hosts *was* ^f with him.

11 ¶ And ^c Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and masons: and they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom ^a for his people Israels sake.

13 ¶ And David took *him* ^a more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And these *be* the names of those that were born unto him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon,

15 Ithar also, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ But when the Philistines ^a heard that they had anointed David king over Israel, all the Philistines came up ^a to seek David; and David heard of it, and ^a went down to the hold.

18 The Philistines also came and spread themselves in the valley of ^b Rephaim.

19 And David ^c enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to ^a Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, ^c as the breach of waters. Therefore he called the name of that place, Baal-perazim.

21 And there they left their images, and David and his men ^f burnt them.

22 ¶ And the Philistines came up yet ^a again, and spread themselves in the valley of Rephaim.

23 And when David enquired of the LORD,

he said, Thou shalt not go up: *but* fetch a compass behind them, and come upon them over against the mulberry-trees.

24 And let it be when thou hearest the sound of ^a a going in the tops of the mulberry-trees, that then thou shalt bestir thy self: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the Philistines from ^a Geba, until thou come to ^b Gazer.

C H A P. VI.

1 David fetcheth the ark from Kirjath-jearim on a new cart. 6 Uzzah is smitten at Perez-uzzah. 11 God blesteth Obed-edom for the ark. 12 David bringing the ark into Zion with sacrifices, danceth before it, for which Michal despiseth him. 17 He placeth it in a tabernacle with great joy and feasting. 20 Michal, reproving David for his religious joy, is childless to her death.

A G A I N, David ^a gathered together all the chosen men of Israel, ^b thirty thousand.

2 And David arose, and went with all the people that *were* with him, from ^c Baale of Judah, to bring up from thence the ark of God, ^a whose name is called by the name of the LORD of hosts, that ^c dwelleth between the cherubims.

3 And they set the ark of God upon ^a a new cart, and brought it out of the house of Abinadab that *was* in ^a Gibeah: and Uzzah and Ahio the sons of Abinadab drave the new cart.

4 And they brought it out of the ^a house of Abinadab which *was* at Gibeah, accompanying the ark of God; and Ahio went before the ark.

5 And David, and all the house of Israel ^a played ^b before the LORD on all manner of instruments made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to ^a Nachons threshing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it, for the oxen shook it.

A N N O T A T I O N S O N C H A P. VI.

Ver. 1. *Again David gathered together all the chosen men of Israel, &c.*] Having defeated the Philistines, he thought it a proper time to fetch up the ark, and give it a more honourable place.

2. *From Baale of Judah.*] This is the same place which was before called Kirjath-jearim, and in *Josh.* 15. 9. Baalah.

Before
CHRIST.
1047.

2 Kings
7. 6.
1 Chr. 14.
15.

1 Chron.
14. 16.
2 John. 16.
10.

Chap. 5.

1. 2.

1 Chron.

13. 1.

c Josh. 15.

9. 10.

1 Chron.

13. 6.

d Lev. 24.

11. 1 Kin.

8. 15.

c Psal. 80. 1.

f Num. 4.

14. & 7. 9.

Deut. 12.

8. Matth.

28. 20.

g 1 Sam.

7. 1.

h 1 Sam.

7. 1.

i 2 Kings

3. 15.

k Ver. 3.

l 1 Chron.

13. 9.

tional and authentic version of this passage, it will not be improper to select the most material part of it.—“6. And they spake unto David, saying, Thou shalt not come hither; for the blind and the lame shall keep thee off, by saying, David shall not come hither.” 7. But David took the strong-hold of Sion, which is the city of David. 8. And David said on that day, whosoever (first) smiteth the Jebusites, and through the subterraneous passage reacheth the blind and the lame, which are hated of David's soul, because the blind and the lame continued to say, He shall not come into this house,—shall be head and captain: so Joab the son of Zerui-ah went up first, and was chief captain. 9. And David dwelt in the strong-hold:—And he built a circuit from Millo, and round to the house of Millo. 10. So David waxed greater and greater, &c.”

11. *Hiram king of Tyre sent messengers to David,*] To congratulate him on his succession to the throne. Hiram was the gene-

ral name for the king's of Tyre, and signifies, *Let him live who is exalted*; i. e. Let the king live for ever.

21. *They left their images;*] Which they had brought into the field with them, as a token of the presence of their gods.

24. *When thou hearest the sound of a going in the tops of the mulberry-trees.*] This passage should not have been translated *in the tops*, but *in the beginnings*; i. e. in the very entrance of the place where the mulberry-trees were planted.

Before
CHRIST
1042.

7 And the anger of the LORD was kindled against Uzzah, and God smote him there for his error, and there he died by the ark of God.

8 And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place, Perez-uzzah to this day.

9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite, three months: and the LORD blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom, into the city of David, with gladness.

13 And it was so, that when they that bare the ark of the LORD, had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the LORD with all his might, and David was girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

17 ¶ And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt-offerings, and peace-offerings before the LORD.

18 And as soon as David had made an end of offering burnt-offerings, and peace-offerings, he blessed the people in the name of the LORD of hosts.

19 And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine: so all the people departed every one to his house.

20 ¶ Then David returned to bless his household: and Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

21 And David said unto Michal, It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maid-servants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child until the day of her death.

CHAP. VII.

1 Nathan first approving the purpose of David to build God an house, 4 after by the word of God forbiddeth him: 12 He promiseth him benefits and blessings in his seed. 18 David's prayer and thanksgiving.

AND it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that is in thine heart: for the LORD is with thee.

7. *The anger of the Lord was kindled against Uzzah.*] There was a very great irregularity in placing the ark upon a cart; which, according to the law of Moses, ought to have been carried by the priests upon their shoulders: and this accident made David so sensible of his error, that he acknowledged it to the priests at the next removal of the ark, and caused them to bear it upon their shoulders to his house. *Universal History.*

13. *When they that bare the ark had gone six paces, he sacrificed, &c.*] The most rational construction is, that when those who carried the ark had advanced six paces without any such token of divine wrath as Uzzah had suffered, they offered sacrifices of thanksgiving to God: *Calmet.*

14. *David danced before the Lord, &c.*] He had laid aside his royal ornaments, and was girded with a simple ephod; which was used by those who were not priests. His moving in certain solemn measures, suited to music of the same character and tendency, was highly conducive to the purposes of piety; and his mixing with the

public festivities of the people was a condescension not unbecoming the greatest monarch. Policy taught Augustus to put himself upon a level with his subjects in their public rejoicings; piety taught David, that all men are upon a level in the solemnities of religion. *Life of David.*

ANNOTATIONS ON CHAP. VII.

Ver. 2. *The king said unto Nathan, &c.*] This is the first time Nathan is mentioned: he was a man well qualified to deliver the Divine will to a prince, being master of great temper, prudence, and fine address, and knew how to mitigate the rigour of his reproaches with great sweetness and wisdom. *Calmet.*

3. *Nathan said to the king, &c.*] He spake this as a prudent man; not as a prophet; for the prophets did not see all things, but those only which the Divine Grace revealed unto them: Thus Samuel was ignorant which of Jesse's sons was to be anointed, till

Before
CHRIST
1042.
W

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell my servant David, Thus saith the LORD, ' Shalt thou build me an house for me to dwell in ?

6 Whereas I have not dwelt in any house, since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all the places wherein I have walked with all the children of Israel, spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar ?

8 Now therefore, so shalt thou say unto my servant David, Thus saith the LORD of hosts, ' I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel.

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

10 (Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more : neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies) Also the LORD telleth thee, that he will make thee an house.

12 ¶ And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name, and

I will establish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son : if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men :

15 But my mercy shall not depart away from him, as I took it from Saul, who I put away before thee.

16 And thine house, and thy kingdom shall be established for ever before thee : thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, ' Who am I, O LORD GOD ? and what is my house, that thou hast brought me hitherto ?

19 And this was yet a small thing in thy sight, O LORD GOD ; but thou hast spoken also of thy servants house for a great while to come ; and is this the manner of man, O LORD GOD ?

20 And what can David say more unto thee ? for thou, LORD GOD, knowest thy servant.

21 For thy words sake ; and according to thine own heart hast thou done all these great things, to make thy servant know them.

22 Wherefore thou art great, O LORD GOD : for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

23 And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things, and

18. Psa. 139. 1. Mat. 6. 8. b. 1 Chron. 17. 19. i. Hof. 14. 4. Mat. 11. 26. Luke 12. 32. b. Deut. 3. 24. & 4. 35. & 32. 39. 1 Sam. 1. 2. Psa. 89. 8. & 89. 6. 8. 118. 65. 5. 118. 11. 118. 44. 6. 8. & 45. 5. m. Num. 23. 9. Amos 3. 2. Deut. 4. 7. & 33. 29. Rom. 3. 1. 5. & 9. 3. n. Exod. 30. 7. 8. Tit. 2. 14. Num. 14. 21. Isaiah 63. 14. 1 Chr. 17. 21.

God informed him. But Nathan had great reason for what he said ; because he knew that the LORD had an extraordinary kindness for David, and prospered him in all his undertakings. And David being also himself a prophet, he might presume his intention was suggested to him from God.

5. *Shalt thou build me an house for me to dwell in ?* That is, Thou shalt not build me an house to dwell in. Probably, upon Nathan's approving his intention, David made that vow, mentioned Psa. 132. 3, 4, 5. Surely I will not go up to my bed, nor give sleep to mine eyes, &c. till I have found out a place for the LORD, an habitation for the mighty God of Jacob.

12. *I will establish the throne of his kingdom for ever.* These words, in their primitive sense, relate to the terrestrial kingdom of David's family, and the long duration of it ; but, in a more sublime and absolute sense, they can belong to none but the son of David, to whom God the Father gave an eternal kingdom, and of whose dominion there shall be no end.

14. *I will be his father, and he shall be my son :* I will carry myself toward him as becomes a father, with all affection and tenderness, and I will own him as my son. This is intended both of Solomon, as a type of Christ, and of Christ himself, as is evident from Heb. 1. 5.

I will chasten him with the rod of men.] The original text is, *old men* ; i. e. with the gentleness of men to the children of their old age.

16. *Thy throne shall be established for ever.]* This passage can properly relate to none but Christ ; for David's kingdom had an end, but Christ's will continue to all eternity.

19. *For a great while to come.]* The royal prophet magnifies the goodness of the LORD, who had not only made him a powerful king, but promised that his seed for a long series of years ; and at last the great Messiah should sit upon his throne. So Ababibul himself expounds these words, *a great while to come.*

23. *To make him a name, and to do, &c.]* There is a passage parallel to this, 1 Chron. 17. 21, 22. but as there are mistakes in both copies, Mr Kennicott has given us what seems to be the true text, and this is the version of it ; *To make himself a name, and to do for them things great and terrible, to drive out from before thy people (whom thou redeemest to thee out of Egypt) the nations and their gods ; and thou hast confirmed to thyself thy people Israel, to be a people unto thee for ever ; for thou, Jehovah, hast been their God.*

Before terrible, for thy land, before thy people which thou redeemedst to thee from Egypt, from the nations and their gods?

24 For thou hast confirmed to thy self thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, established it for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant.

29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it, and with thy blessing let the house of thy servant be blessed for ever.

CHAP. VIII.

1 David subdueth the Philistines and the Moabites.

3 He smiteth Hadadezer and the Syrians. 9 Toi sendeth Joram with presents to bless him. 11 The presents and the spoil David dedicateth to God. 14 He putteth garisons in Edom. 16 David's officers.

AND after this it came to pass, that David smote the Philistines, and subdued them: and David took Metheg-ammah out of the hand of the Philistines.

2 And he smote Moab, and measured them with a line, casting them down to the ground:

even with two lines measured he, to put to death; and with one full line, to keep alive: and so the Moabites became Davids servants, and brought gifts.

3 David smote also Hadadezer the son of Rehob, king of Zopah, as he went to recover his border at the river Euphrates.

4 And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot-horses, but reserved of them for an hundred chariots.

5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts: and the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from Bethah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

9 When Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: (for Hadadezer had wars with Toi) and Joram brought with him vessels of silver, and vessels of gold, and vessels of brass;

11 Which also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued:

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer son of Rehob, king of Zobah.

13 And David gat him a name when he returned from smiting of the Syrians in the valley of salt, being eighteen thousand men.

ANNOTATIONS ON CHAP. VIII.

Ver. 1. *David smote the Philistines, and subdued them.*] The Philistines, at the beginning of David's reign, had twice invaded the territories of Israel; but now David invaded their country, and made a conquest of it.

David took Metheg-ammah;] i. e. Gath and her towns, as it is expressed in the parallel place, 1 Chron. 18. 1. which are called *Metheg-Ammah*, or *the bridle of Ammah*, because Gath was situate in the mountain of Ammah; and because this, being the chief city of the Philistines, and having a king, which none of the rest had, was the bridle which had hitherto kept the Israelites in subjection, but now was taken out of their mouths.

2. *He smote Moab, and measured them with a line, &c.*] This passage seems to allude to a custom among the monarchs of the east, when they were thoroughly incensed against any nation, namely, to make all the captives assemble in one place, and prostrate themselves upon the ground; that, being divided into two parts, as it were

with a line, their conqueror might appoint which part he pleased either for death or life. *Fawkes.*

4. *Seven hundred horsemen.*] In the Septuagint, and in the similar chapter of Chronicles, it is seven thousand horsemen; which is probably the true account.

6. *David put garisons in Syria of Damascus;*] In that part of Syria which lay near Libanus, whose chief city was Damascus. It was watered by five rivers; the two principal of which, Abana and Parphar, descended from mount Hermon; the former ran through it, dividing the city into two parts; and the latter washed its walls.

8. *Bethah and—Barothai.*] These cities, in 1 Chron. 18. 18. are called *Tibbath* and *Chun*.

9. *When Toi king of Hamath, &c.*] This city was also in Syria, and called afterwards Epiphania, according to St Jerom, and lay north of Judea.

13. *David gat him a name:*] Erected a trophy as a monument of the victory. *Pilkington's Remarks.*

In the valley of Salt.] The valley of Salt lay near the Dead

Before
CHRIST
cir. 1040;

Num. 24.
17. Judg.
3. 14.

1 Sam. 14.
47.

1 Chron.
18. 3, 4.

2 Chron.
18. 4.

Chap. 19.
18.

Josh. 11.
6.

Job 9. 23.
11a. 31. 3.

Ver. 3.
Psal. 18. 44.

1 Ver. 14.
Chap. 21.

51. & 23.
10. 12.

Psal. 20. 5.
Prov. 21.

1 Chron.
19. 8.

Num. 13.
21.

Heb. was
a man of
wars of Tol.

1 Chron.
18. 11. &

29. 2.

Chap. 7.
9. & 17. 2.

2 Kings
24. 7.

Psal. 68.
tit. 1 Chr.

18. 12.

Before
CHRIST
cir. 1040.
14 ¶ And he put garisons in Edom; through-
out all Edom put he garisons, and all they of
Edom became Davids * servants; and the LORD
preserved David whithersoever he went.

15 And David reigned over all Israel, and Da-
vid executed judgment and justice unto all his
people.

16 And Joab the son of Zeruiah was * over
the host; and Jehoshaphat the son of Ahilud
was recorder;

17 And * Zadok the son of * Ahitub, and
Ahimelech the son of Abiathar, were the * priests;
and Seraiah was the scribe;

18 And * Benaiah the son of Jehoiada was
over both the * Cherethites and the Pelethites;
and Davids sons were * chief rulers.

CHAP. IX.

1 David by Ziba sendeth for Mephibosheth: 7 For
Jonathan's sake he entertaineth him at his table,
and restoreth him all that was Saul's. 9 He maketh
Ziba his farmer.

AND David said, Is there yet any that is left
of the house of Saul, that I may shew him
kindness * for Jonathans sake?

2 And † there was of the house of Saul, a ser-
vant whose name was Ziba: and when they had
called him unto David, the king said unto him,
Art thou Ziba? And he said, Thy servant is he.

3 And the king said, Is there not yet any of
the house of Saul, that I may shew the * kind-
ness of God unto him? And Ziba said unto the
king, Jonathan hath yet a son, which * is lame
on his feet.

4 And the king said unto him, Where is he?
And Ziba said unto the king, Behold, he is in
the house of Machir, the son of Ammiel, in
Lo-debar.

5 ¶ Then king David sent, and set him out

of the house of Machir, the son of Ammiel, from
Lo-debar.

6 Now when * Mephibosheth, the son of Jona-
than the son of Saul, was come unto David, he
fell on his face, and did reverence. And David
said, Mephibosheth. And he answered, Behold
thy servant.

7 ¶ And David said unto him, * Fear not;
for I will surely shew thee kindness, for Jona-
than thy * fathers sake, and will restore thee all
the land of Saul thy father, and thou shalt eat
* bread at my table continually.

8 And he bowed himself, and said, What is
thy servant, that thou shouldst look upon such
* a dead dog as I am?

9 ¶ Then the king called to Ziba Sauls ser-
vant, and said unto him, I have given unto thy
* masters son all that pertained to Saul, and to
all his house.

10 Thou therefore and thy sons and thy ser-
vants shall till the land for him, and thou shalt
bring in the fruits, that thy masters son may
have food to eat: but Mephibosheth thy masters
son shall eat bread alway at my table. Now Ziba
had fifteen sons, and twenty servants.

11 Then said Ziba unto the king, According
to all that my lord the king hath commanded
his servant, * so shall thy servant do. As for
Mephibosheth, said the king, he shall eat at my
table, as one of the kings sons.

12 And Mephibosheth had a young son, whose
name was * Micha: and † all that dwelt in the
house of Ziba, were servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for
he did eat continually at the kings table; and was
lame on both his feet.

CHAP. X.

1 Davids messengers, sent to comfort Hanun the
son of Nahab, are villanously entreated 6 The

or Salt sea: but as the country of the Edomites, whom David sub-
dued in his return from his expedition into Syria, must necessarily
ly on the coast of Canaan, we must look for some other valley of
Salt on the confines of that country. The readings of this verse are
so various, so different from the passage in 1 Chron. 18. 12, 13,
and the 60th Psalm, which all refer to the same battle, that, till the
text is settled, it will be to no purpose to look for the valley of
Salt.

17. Ahimelech the son of Abiathar.] Boscs says, here is a mi-
stake of the scribes; for Ahimelech was not Abiathar's son, but A-
biathar was Ahimelech's son.

18. The Cherethites and the Pelethites.] The very learned and
ingenious Dr Pearce, the present bishop of Rochester, who has dis-
tinguished himself as one of the best critics of the age, gives the fol-
lowing account of the Cherethites and Pelethites. "They were
not," says he, "as some have thought, Philistines, but men of
David's own tribe of Judah, whom he had caused to be trained
as archers and shield-bearers, after the manner of the Cherethites
and Pelethites, who were originally Philistines, inhabitants of
Phoenicia: probably they derived their name, which may be ren-
dered *Cherethites* or *Cretites*, from some town where the use of

"bows and arrows first began, or from some Phœnician word, now
"unknown, which had relation to the use of bows and arrows:
"the Pelethites, or Pelites, might derive their name from some
"Phœnician word signifying a buckler or shield, and from them
"the Greeks, borrowing the thing, borrowed the name also, cal-
"ling it πῆλιν, a buckler, and the men so armed πῆλινται."
The reason on which these conjectures are founded, is, that we are
told, 2 Sam. 23. 20. that Jehoiada the father of Benaiah, who
commanded these troops, was of Kabzeel, which was one of the
cities of Judah, Josb. 15. 21.

ANNOTATIONS ON CHAP. IX.

VER. 1. Is there yet any that is left of the house of Saul? Havi-
ng ended his wars, he considers what private obligations he was
under, especially to the house of Saul, and particularly to Jonathan.

12 All that dwelt in the house of Ziba were servants unto Me-
phibosheth.] Consequently accountable to him for all they received
out of the produce of the estate, which therefore was settled upon
Mephibosheth.

Before
CHRIST
cir. 1037.

Ammonites, strengthened by the Syrians, are overcome by Joab and Abisbai. 15 Shobach, making a new supply of the Syrians at Helam, is slain by David.

1 Sam.
11. 1.
1 Chron.
19. 7.
2 Sam.
6. 1 Sam.
24. 4.

1 Chron.
29. 3.
2 Lev. 19.
27. 1 Kin.
22. 14.
1 Chron.
29. 5.
e Psal. 109.
4. 11a. 20.
4. & 47.
2. 3.
f Joth. 6.
25. 1 Kin.
16. 14.
g Gen. 34.
30. Exod.
2. 21.
1 Sam. 13.
4. & 27.
22.
h 1 Chron.
29. 6, 7.
i Chap. 9. 1.
k 11a. 8. 9.
10.
l Chap. 23.
2. 11a. 13.
2. 3.
m 1 Chron.
29. 9.

AND it came to pass after this, that the * king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants, for his father. And Davids servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? * hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took Davids servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.

5 When they told it unto David, he sent to meet them; because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of it, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba and of Rehob,

and Ish-tob, and Maacah were by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians.

10 And the rest of the people he delivered into the hand of Abisbai his brother, that he might put them in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good.

13 And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abisbai, and entered into the city: so Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that were beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer went before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam: and the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel, and David slew the men of seven hundred chariots, and forty thousand horse-

Before
CHRIST
cir. 1037.

† Heb. in the meeting of Syria, Jo
Ver. 10. 17.

* Heb. by an helper,
Neh. 4. 20.
Rom. 15. 1.
1 Chron.
32. 7.
1 Cor. 16.
13.
Neh. 4.
14.

p 1 Chron.
19. 16.

g 1 Chron.
19. 18.

† Heb. smite dead.

* That is, Ten men in a chariot, which make up the number of

7000.

Chap. 9. 4.

1 Chron.
10.

r Psal. 18.
38. & 33.

16.

ANNOTATIONS ON CHAP. X.

Ver. 2. *I will shew kindness unto Hanun,—as his father shewed kindness unto me.*] David was always remarkable for his gratitude and compassion. He remembered the ancient kindness of Nahash, and pitied his son, who had lost so worthy a father. What particular benefits David had received from Nahash, the scripture has not informed us. The most probable opinion is, that, being a bitter enemy to Saul, he became a friend to David; and, perceiving how cruelly he was persecuted by Saul, he sent him relief and assistance, and perhaps offered him protection in his kingdom.

4. *Shaved off the one half of their beards, and cut off their garments, &c.*] To use them in such a disgraceful manner sufficiently indicated his cruel disposition, this being one of the greatest indignities that the malice of man could invent; for, in these eastern countries, the people considered their hair as so great an ornament, that some would rather have submitted to die than part with it: and the addition of cutting off their garments, even to the middle, whereby he exposed their nakedness, rendered the whole such a brutal and shameless insult, as could not fail of provoking, in the highest degree, a man of David's martial spirit and just sentiments of honour.

5. *Tarry at Jericho.*] Both because this was one of the first places which they came to in Canaan, and because it was now a very obscure village, and therefore fittest for them in their circumstances; for it was not built as a city till after this time, 1 Kings 16. 34.

6. *Sent and hired the Syrians of Beth-rehob.*] They knew David would highly resent the barbarous usage of his ambassadors; and, distrusting their own strength, they hired auxiliaries, particularly those of Beth-rehob, a city belonging to the Canaanites, rather than the Syrians: it stood in the tribe of Ashur, but the Canaanites kept possession of it.

Maacah.] A city of Palestine, beyond Jordan, and situated in the tribe of Manasseh. The inhabitants of this city, as well as those of Beth-rehob, were called Syrians, because they imitated their manners.

Ish-tob.] Rather, *Tob*; the country whither Jephthah fled from the cruelty of his brethren, Judg. 11. 3.

16. *Beyond the river.*] Beyond the Euphrates.

18. *David slew the men of seven hundred chariots, &c.*] Here is another confused account. The Syriac and Arabic versions read, *seven hundred chariots and four thousand horsemen*; which is far the most probable account. Pilkington.

Before men, and smote Shobach the captain of their host, who died there.

19 And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

C H A P. XI.

1 While Joab besiegeth Rabbah, David committeth adultery with Bath-sheba. 6 Uriah, sent for by David to cover the adultery, would not go home neither sober nor drunken: 14 He carrieth to Joab the letter of his death. 18 Joab sendeth the news thereof to David. 26 David taketh Bath-sheba to wife.

AND it came to pass, that after the year was expired, at the time when kings go forth to battle, that David sent Joab and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah; but David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself, and the woman was very beautiful to look upon.

3 And David sent and enquired after the woman: and one said, Is not this Bath-sheba the daughter of Eliam, the wife of Uriah the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and he lay with her, (for she was purified from her uncleanness) and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, I am with child.

6 ¶ And David sent to Joab, saying, Send

me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

9 But Uriah slept at the door of the king's house, with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house?

11 And Uriah said unto David, The ark, and Israel, and Judah abide in tents, and my lord Joab, and the servants of my lord are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to ly with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day and the morrow.

13 And when David had called him, he did eat and drink before him, and he made him drunk: and at even he went out to ly on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

which purpose a mess of meat followed him from the king,) and indulge thyself in her company. Hitherto David's intention was neither to murder Uriah, nor marry his wife; but only to screen her honour and his own crime. *Calmet.*

And there followed him a mess of meat from the king;] Seemingly as a testimony of David's respect and affection to him, but really to cheer up his spirits, and dispose him to desire his wife's company.

9. Uriah slept at the door of the king's house.] Probably Uriah suspected something of his wife's crime, and, resolving that it should be discovered, would not go down to his house: if he did, he certainly acted the part of a trusty servant, when he would not open the king's letter, which, if he really suspected his criminal commerce with his wife, he must needs conclude could portend no good to himself.

15. Set ye Uriah in the forefront of the hottest battle, &c.] Hence we see how naturally one sin leads to another, and therefore how careful we ought to be in checking the first passion; for, if we once suffer ourselves to deviate from the paths of virtue, we shall find it very difficult to return. These and several other particulars, which aggravate David's crime, are recorded by the sacred historian for our instruction, to teach us the frailty of human nature, and

A N N O T A T I O N S on CHAP. XI.

Ver. 1. After the year was expired.] At the return of the year; i. e. in the spring.

2. Walked upon the roof of the house.] See note on 1 Sam. 9. 25.

3. Is not this Bath-sheba—the wife of Uriah the Hittite?] These words seem to be spoken by the person who was sent to enquire after her, that he need not trouble himself any farther, for she was another man's wife. Her husband was called a Hittite, either because he was of that nation, and a proselyte to the Jewish religion, or for some gallant action he had performed against the Hittites. *Universal History.*

4. David sent messengers, and took her.] Notwithstanding she was another man's wife. This was a deliberate, and therefore a very heinous offence.

5. The woman conceived, &c.] She was afraid of being branded with infamy, and perhaps of the severity of her husband, who might cause her to be stoned; and therefore prays David to consult her honour and safety.

8. Go down to thy house:] Go and feast with thy wife, (for

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16 And it came to pass when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

17 And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David, and Uriah the Hittite died also.

18 ¶ Then Joab sent, and told David all the things concerning the war:

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote Abimelech the son of Jerubesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and shewed David all that Joab sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants, and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee: for the sword devoureth † one as well as another: make thy battle more strong against the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent, and fetched her to his house, and she became his wife, and bare him a son: but the thing that David had done displeased the LORD.

C H A P. XII.

1 *Nathan's parable of the ew-lamb causeth David to be his own judge.* 7 *David, reprov'd by Nathan, confesseth his sin, and is pardoned.* 15 *David mourneth and prayeth for the child, while it lived.* 24 *Solomon is born, and named Jedidiah.* 26 *David taketh Rabbah, and tortureth the people thereof.*

AND the LORD sent * Nathan unto David: and he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich man had exceeding many flocks and herds:

3 But the poor man had nothing save one little ew-lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own † meat, and drank of his own cup, and lay in his † bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the way-faring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against him.

how liable the best of men are, in some instances of their lives, to commit the worst of sins: to shew us the natural gradation from one sin to another; and that, if we once suffer our appetites to gain the ascendant, it will soon be out of our power to prescribe them any bounds: to caution us against indulging any inordinate passion, or gazing on any object that might endanger our innocence: to remind us all how greatly we want the Divine assistance, and therefore how much we are concerned to pray that we may not be led into temptation.

26. *She mourned for her husband.* There is no express precept in the law signifying how long widows were to mourn for their husbands: the usual time was no more than seven days, and we cannot suppose Bath-sheba mourned much longer.

A N N O T A T I O N S O N C H A P. XII.

Ver. 1. *There were two men in one city, &c.* He prudently whereth in his reproof with a parable, after the manner of the eastern nations and ancient times, that so he might surprise David, and cause him unawares to give sentence against himself. He manages his relation as if it had been a real thing, and demands the king's justice in the case. Though the application of this parable to David be easy and obvious, yet it matters not if some circumstances be not so applicable; because it was fit to put in some such clauses,

either for the decency of the parable, or that David might not too early discover his design.

2. *The rich man had many flocks and herds.* David had many wives and concubines, with whom he might have been satisfied, without violating another's bed.

3. *The poor man had nothing save one—ew-lamb.* Uriah had but one wife, with whom he was entirely happy, and she with him, till David's temptation perverted her mind.

4. *There came a traveller unto the rich man.* This may be applied to David's wandering affection, which he suffered to range from his own house, and to covet another's wife. The Jewish rabbins say it represents the evil disposition that is in us, which must be diligently watched when we feel its motions: for they have this ingenious observation, "In the beginning it is only a traveller, but in time it becomes a guest, and at last the master of the house."

But took the poor man's lamb, &c. The prophet in this parable does not mention the murder of Uriah, as that was committed to conceal the adultery. This would have made the resemblance more complete; but, if it had been mentioned, David would have readily apprehended Nathan's meaning, and consequently not have pronounced a sentence of condemnation upon himself: whereupon Nathan had a proper opportunity to shew, that if the rich man deserved death for this unjust action, how much more he deserved it, who had not only taken another man's wife, but also caused him to be slain by the enemies of Israel!

Before gainst the man, and he said to Nathan, *As the LORD liveth, the man that hath done this thing shall surely die.*

6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, * Thou art the man. Thus saith LORD God of Israel, * I anointed thee king over Israel, and I delivered thee out of the hand of Saul:

8 And I gave thee thy * masters house, and thy masters wives into thy * bosom, and gave thee the house of Israel and of Judah; and if *that had been too little*, I would moreover have given unto thee such ¹ and such things.

9 Wherefore * hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the * sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, * I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall ly with thy wives in the sight of this sun.

12 For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, I have * sin-

ned against the LORD. And Nathan said unto David The LORD also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee, shall surely die.

15 ¶ And Nathan departed unto his house: and the LORD struck the child that Uriahs wife bare unto David, and it was very sick.

16 David therefore * besought God for the child, and David * fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died: and the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and * anointed himself, and changed his apparel, and came into the * house of the LORD, and * worshipped: then he came to his own house, and when he required, they set bread before him, and he did eat.

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† Heb.
caused to pass over.

† Job 7. 21.
Psal. 32. 1.
Mic. 7. 18.
Zech. 3. 4.
Pro. 28. 13.

† Ver. 10.
Pro. 23. 13.
† Isa. 53. 5.
Mat. 28. 9.

Rom. 2. 24.
† Isa. 28.
16. & 38.
2. Jer. 18.
8. & 50. 4.
Zech. 12.

† Heb. *as he*
ed a soft.

* Ruth 3.

3. Chap. 6.

17.

† Job 1. 20.

5, 6. *The man that hath done this thing, shall surely die. And he shall restore the lamb fourfold, because, &c.* Punishments are sometimes, for the great atrocity of the crime, extended beyond the law. David condemned the person who took away the lamb to pay four-fold, according to the law; and denounced sentence of death against him, because he had no pity. The Jews observe that the sentence was ominous, the same number of David's children perishing as the rich man was ordered to restore lambs, namely, the child he had by Bath sheba, Amnon, Absalom and Adonijah.

7. *Nathan said to David, Thou art the man.* Thou art the criminal, and thou art the judge, and hast pronounced a dreadful sentence against thyself.

8. *I gave thee—thy master's wives into thy bosom.* The wives of a king went with his goods and houses to his successor. But there is no reason for translating the Hebrew word, *wives*; for it signifies also women in general.

10. *The sword shall never depart from thine house;* i. e. As long as he lived there should be slaughter in his family.

11. *I will raise up evil against thee out of thine own house.* This was notoriously fulfilled in Absalom's conspiracy against him. Such scripture phrases as these do not mean, that God either does or can do evil himself; but only that he permits that evil to be done, which he foresaw would be done, but might have prevented had he pleased. The word here translated *evil*, signifies *affliction*, or *misfortune*. Le Clerc.

And he shall ly with thy wives in the sight of this sun. In the open day, and in a public place. The accomplishment hereof, see chap. 16. 22.

13. *I have sinned against the Lord.* This confession was made in a few words; but doubtless with many sighs, tears, great compunction and contrition of heart.

The Lord also hath put away thy sin; thou shalt not die. He was guilty of death upon a double account; as an adulterer, and as a murderer. But, upon his repentance, the prophet pronounces an absolution on him so far, that he should be pardoned the guilt, and part of the punishment; i. e. he should not perish eternally, nor here suffer the death he so justly deserved.

14. *The child—that is born unto thee shall surely die.* One cannot here help observing, how bewitching sensual pleasures are; for David continued many months insensible of the crimes he had been guilty of, the child begotten in adultery being born before Nathan came to rouse him from his lethargy.

18. *The child died.* It may seem strange that David should pray so earnestly to God to spare the life of a child, who, had he lived, would have been a lasting monument of the guilt and infamy of his parents: but it must be ascribed to his excessive fondness for Bath-sheba, which made him forget every thing in this child, but that motive of endearment. Besides, there is something in human nature which prompts us to rate things after a manner seemingly unaccountable; and to estimate them, not according to their real value, but according to the expence, or trouble, or even the distress they cost us. Nor should it be forgot, that this excessive mourning did not proceed so much from the fear of losing the child, as from a deep sense of his sin, and of God's displeasure manifested in the child's sickness. Poole.

20. *Came into the house of the Lord, and worshipped.* This

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21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child *while it was alive*, but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

24 ¶ And David ² comforted Bathsheba his wife, and went in unto her, and lay with her: and she ³ bare a son, and he ⁴ called his name Solomon; and the LORD ⁵ loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.

26 ¶ And Joab ⁴ fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore, gather the rest of the people together, and encamp against the city, and take it: left I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And ⁶ he took their kings crown from off his head, (the weight whereof *was* ⁷ a talent of gold, with the precious stones) and it was *set* on Davids head; and he brought forth the spoil of the city in great abundance.

31 And he brought forth ⁸ the people that were therein, and put them under saws, and under ⁹ barrows of iron, and under axes of iron, and made them pass ¹⁰ through the brick-kiln: and thus did he unto all the cities of the children

of Ammon. So David and all the people returned unto Jerusalem.

CHAP. XIII.

1 *Amnon loving Tamar, by Jonadab's counsel feigning himself sick, ravisheth her: 15 He hateth her, and shamefully turned her away: 19 Absalom entertaineth her, and concealeth his purpose: 23 At a sheep-shearing, among all the kings sons, he killeth Amnon: 30 David grieving at the news, is comforted by Jonadab. 37 Absalom fleeth to Talmai at Geshur.*

AND it came to pass after this, that ¹ Absalom the son of David had a fair sister, whose name *was* Tamar, and Amnon the son of David ² loved her.

2 And Amnon was so vexed, that he fell ³ sick for his sister Tamar; for she *was* a virgin: and Amnon thought it hard for him to do any thing to her.

3 But Amnon had ⁴ a friend, whose name *was* Jonadab, the son of Shimeah, Davids brother: and Jonadab *was* a ⁵ very subtil man.

4 And he said unto him, Why *art* thou, *being* the kings son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absaloms sister.

5 And Jonadab said unto him, ⁶ Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of ⁷ cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying,

was done like a truly good man, who, before he would go to his house, went into the temple of the Lord, and there gave thanks to the omnipotent Being for the pardon of his sin, and his goodness in not cutting him off as he had done his child.

24. *Solomon.*] The word signifies *peace*; intimating, that his reign should be peaceable.

27. *And have taken the city of waters.*] The same royal city so called, because it either stood beside the river, or was encompassed with water, both for defence and delight: although the words are by some learned men rendered thus, *I have taken, or intercepted, or cut off water from the city*; which well agrees with the relation of Josephus the Jew, who saith, the conduits of water were cut off, and so the city was taken; and with a relation of Polybius concerning the same city, which was taken afterwards by Antiochus in the same manner by cutting off water from the city.

30. *The weight whereof was a talent of gold;*] Rather, the value of it, as the Hebrew frequently signifies. It is necessary to understand it in that sense here; for no person was able to wear on his head a crown of a talent weight, which was equal to 125 pounds. It might be translated, The value of the crown, with the precious stones, amounted to a talent of gold; worth of our money, according to Arbuthnot, 5475 pounds sterling.

31. *He brought forth the people,—and put them under saws, &c.*] These were the punishments which the Ammonites inflicted upon the Hebrews, whenever they took them prisoners; and therefore David, when he conquered their country, and reduced their capital city, used them with the like cruelty. For an instance of the barbarity of the Ammonites, see 1 Sam. 11. 2.

ANNOTATIONS ON CHAP. XIII.

VER. 1. *Absalom the son of David had a fair sister, whose name was Tamar.*] A sad scene now began to be opened of the calamities which Nathan told David should befall his house. This princess's mother was the daughter of the king of Geshur, whom David had taken captive and afterwards married.

2. *For she was a virgin.*] Virgins of the blood-royal were kept in private apartments, separate from the commerce of men; and though on some ceremonial occasions they were permitted to shew themselves, yet, considering their close confinement, it was hardly possible for Amnon to find an opportunity of declaring, much less of gratifying, his passion: so that he might well think it hard to do any thing to her, i. e. difficult to compass his ends.

12. *Nay,*

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Go now to thy brother Ammons house, and dress him meat.

8 So Tamar went to her brother Ammons house, (and he was ^b laid down) and she took flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him, but he refused to eat. And Amnon said, ¹ Have out all men from me: and they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, ² he took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not force me: for ¹ no such thing ought to be done in ^m Israel, do not thou this ^a folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the ^o fools in Israel: now therefore, I pray thee, speak unto the king; for ^p he will not withhold me from thee.

14 Howbeit, he would not ^q hearken unto her voice: but being stronger than she, ^r forced her, and lay with her.

15 ¶ Then Amnon hated [†] her exceedingly, so that the hatred wherewith he hated her, was [†] greater than the love wherewith he had loved her: and Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is no cause; this evil in sending me away, is greater than the other that thou didst unto me: but he would not hearken unto her.*

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she* had a garment ^c of divers colours upon her: for with such robes were the kings daughters, *that were* virgins, apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put ashes on her head, and rent her garment of divers colours that *was* on her, and ^u laid her hand on her head, and went on crying.

¶ Jer. 37.

20 And Absalom her brother said unto her, Hath [†] Amnon thy brother been with thee? but ^x hold now thy peace, my sister; he *is* thy brother, regard not this thing. So Tamar remained desolate in her brother Absaloms house.

21 ¶ But when king David heard of all these things, ^y he was very wroth.

22 And Absalom spake unto his brother Amnon neither ^z good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass ^a after two full years, that Absalom had sheep-shearers in ^b Baalhazor, which *is* beside Ephraim: and Absalom invited all the kings sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath ^c sheep-shearers, ^d let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If ^e not, I pray thee, let ^e my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the kings sons go with him.

28 ¶ Now Absalom had ^f commanded his servants, saying, Mark ye now when Ammons heart *is* merry with wine, and when I say unto you, Smite Amnon, then kill him, fear not: have not I commanded you? be courageous, and be ^g valiant.

29 And the servants of Absalom did unto Amnon, as Absalom had commanded: then all the kings sons arose, and every man gat him up upon his mule, and fled.

30 ¶ And it came to pass while they were in the way, that tidings came to David, saying, Absalom hath slain all the kings sons, and there is not one of them left.

31 Then the king arose and ^h tare his garments, and ⁱ lay on the earth; and all his servants stood by with their clothes rent.

32 And ^j Jonadab the son of Shimeah Davids brother, answered and said, Let not my lord suppose *that* they have slain all the young men the kings sons; for Amnon only is dead: for by

12. *Nay, my brother, do not force me.*] Tamar's speech is wonderfully pathetic. *Nay, my brother*, &c. She reminds him of his relation to her, which she hoped would influence him not to touch her, much less to offer violence to her, which was abominable even to a stranger. *Do not this folly*: She prays him to recollect the heinousness of the crime, and how highly offensive it would be to God. *Whither shall I go?* Besides the sin against God, she begs that he would consider what disgrace it would bring upon her. *Thou shalt be as one of the fools in Israel*: Such a vile action, she concludes, would tarnish his fame for ever, and make him looked upon as a man void of sense, religion, honour, and even humanity.

13. *Speak unto the king; for he will not withhold me from*

thee.] She was not ignorant that the Jewish law prohibited such incestuous marriages; but perhaps said any thing to please him, in order to escape for the present out of his hands.

15. *Amnon hated her exceedingly*, &c.] It is no uncommon thing for men of violent and irregular passions to pass from one extreme to another. He hated his sister, when he should have hated himself: and as this outrageous treatment of her made it impossible for his guilt to be concealed, so God seems to have abandoned him to the tumult of his intemperate mind; on purpose to make this punishment of David's adultery more flagrant, and the prophet's prediction of *raising up evil out of his own house* the more conspicuous.

Before the appointment of Absalom this hath been ² determined, from the day that he forced his sister **CHRIST** Tamar.

Gen. 27. 33 Now therefore let not my lord the king take the thing to his heart, to think that all the kings sons are dead: for Amnon only is dead.

Psal. 7. 14. 34 But Absalom fled. And the young man that kept the watch, lift up his eyes, and looked, and behold, there came much people by the way of the hill-side behind him.

Amos 2. 14. 35 And Jonadab said unto the king, Behold, the kings sons come: as thy servant said, so it is.

36 And it came to pass as soon as he had made an end of speaking, that behold, the kings sons came, and lift up their voice and wept: and the king also and all his servants [†] wept very sore.

Heb. wept with a very great weep. 37 ¶ But Absalom fled, and went to ^m Talmai the son of Ammihud king of Geshur: and David mourned for his son every day.

Chap. 3. 3. & 15. 8. 38 So Absalom fled, and went to Geshur, and was there three years.

The word is feminine, referred to David's soul, Psal. 84. 2. 39 And the soul of king David ^{*} longed ⁿ to go forth unto Absalom: for he ^o was comforted concerning Amnon, seeing he was dead.

Chap. 14. 2.
Gen. 37. 34, 35. & 38. 12.
Chap. 12. 23.

CHAP. XIV.

Chap. 23. 18. 1 Joab, suborning a widow of Tekoah, by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem. **Prov. 29. 26.** 25 Absalom's beauty, hair, and children. 28 After two years, Absalom by Joab is brought into the king's presence.

Chap. 18. 33. **Prov. 29. 26.** **2 Chron. 11. 6.** **Gen. 3. 2.** **Chap. 13. 3.** **Ruth 3. 3.** **Exod. 4. 15.** **NOW** Joab the son of ^a Zeruiah perceived that the ^b kings heart was toward Absalom.

2 And Joab sent to ^c Tekoah, and fetcht thence ^d a wife woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning-apparel, and ^e anoint not thyself with oyl, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him: so ^f Joab put the words in her mouth.

37. Absalom fled, &c.] He could have no city of refuge in his own country, because he had committed a wilful murder; and therefore he fled out of the kingdom to his mother's father.

ANNOTATIONS on CHAP. XIV.

Ver. 1. Now Joab—perceived that the king's heart was toward Absalom.] He was convinced that he longed to have him restored to his own country, if he could contrive some trifling excuse for it.

2. Joab sent to Tekoah.] Tekoah was a city in the tribe of Judah, and lay about twelve miles south of Jerusalem. Joab's conduct in this affair was remarkably artful: he chose a widow, because her condition of life was more proper to move compassion; and one who lived at some distance from Jerusalem, as her case might not be so readily enquired into. The whole intention of her speech was to frame a case similar to that of David; in order, by prevailing with him to determine in her favour, that he might be convin-

4 ¶ And when the woman of Tekoah spake to the king, she ^g fell on her face to the ground, and ^h did obeisance, and said, Help, O king.

5 And the ⁱ king said unto her, What aileth thee? And she answered, I am indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and there was ^k none to part them, but the one smote the other, and slew him.

7 And behold, ^l the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew, and we will destroy the heir also: and so they shall ^m quench my coal which is left, and shall not leave to my husband neither name nor remainder upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge ⁿ concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, ^o the iniquity be on me, and on my fathers house: and the ^p king and his throne be guiltless.

10 And the king said, Whosoever saith ought unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king ^q remember the LORD thy God, that thou wouldst not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, As the LORD ^r liveth, there shall not ^s one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak ^t one word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou ^u thought such a thing ^v against the people of God? for the king doth speak this thing, as one which is faulty, ^x in that the king doth not fetch home again his banished.

14 For we must ^y needs die, and are as water spilt on the ground, which cannot be gathered

ced how much more reasonable it was to preserve Absalom. There was great art in not making the similitude too plain, lest the king should perceive the intention of the woman's petition, before she had obtained a grant of pardon for her son, and came to make the application to the king.

7. They shall quench my coal, &c.] Deprive me of the little comfort of life which remains.

3. Wherefore then hast thou thought such a thing against the people of God? If thou wouldst not permit the avengers of blood to molest me, or to destroy my son, who are but two persons; how unreasonable is it that thou shouldst proceed in thy endeavours to avenge Amnon's blood upon Absalom, whose death would be highly injurious and grievous to the whole commonwealth of Israel, all whose eyes are upon him as the heir of the crown, and a wise and valiant and amiable person, unhappy only in this one act of killing Amnon, which was done upon an high and hainous provocation, and whereof thou thyself didst give the occasion by permitting Amnon to go unpunished?

Before CHRIST
cir. 1027.
up again : * neither doth God * respect any person,
yet doth he * devise means, that his banished be
not expelled from him.

15 Now therefore that I am come to speak of
this thing unto my lord the king, it is because
the people hath made me afraid : and thy hand-
maid said, I will now speak unto the king ; it
may be that the king will perform the request of
his handmaid.

16 For the king will hear, to deliver his
handmaid out of the hand of the man that would
destroy me and my son together out of the inhe-
ritance of God :

17 Then thine handmaid said, The word of
my lord the king shall now be comfortable : ^b for
as an angel of God, so is my lord the king ^c to
discern good and bad : therefore the Lord thy
God will be with thee.

18 Then the king answered and said unto the
woman, Hide not from me, I pray thee, the thing
that I shall ask thee. And the woman said, Let
my lord the king now speak.

19 And the king said, Is not the hand of Joab
with thee in all this ? And the woman answered
and said, As thy soul liveth, my lord the king,
none can turn to the right hand or to the left
from ought that my lord the king hath spoken :
for thy servant Joab he bade me, and he put all
these words in the mouth of thine handmaid :

20 To fetch about this form of speech hath thy
servant Joab done this thing : and my lord is
wise, according to the wisdom of an angel of
God, to know all things that are in the earth.

21 ¶ And the king said unto Joab, Behold
now, I have done this thing : go therefore, bring
the young man Absalom again.

22 And Joab fell to the ground on his face,
and bowed himself, and † thanked the king :
and Joab said, To-day thy servant knoweth that
I have found grace in thy sight, my lord, O king,
in that the king hath fulfilled the request of his
servant.

23 So Joab arose, and went to ^d Geshur, and
brought Absalom to Jerusalem.

24 And the king said, Let him turn to his
own house, and let him not * see my face. So
Absalom returned to his own house, and saw
not the kings face.

25 ¶ But in all Israel † there † was none to be
so much praised as Absalom for his beauty :
* from the sole of his foot even to the crown of
his head, there was no blemish in him.

26 And when he polled his head, (for it was
at every years end that he polled it : because the
hair was heavy on him, therefore he polled it)
he weighed the hair of his head * at two hundred
shekels ^h after the kings † weight.

27 And unto Absalom there were born ⁱ three
sons and one daughter, whose name was Tamar :
she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Je-
rusalem, and * saw not the king's face.

29 Therefore Absalom sent for Joab, to have
sent him to the king, but he would not come to
him : and when he sent again the second time,
he would not come.

30 Therefore he said unto his servants, See,
Joabs field is near mine, and he hath barley
there ; go and † set it on fire : and Absaloms ser-
vants set the field on fire.

31 Then Joab arose and came to Absalom un-
to his house, and said unto him, Wherefore have
thy servants set my field on fire ?

32 And Absalom answered Joab, Behold, I
sent unto thee, saying, Come hither, that I may
send thee to the king, to say, Wherefore am I
come from Geshur ? it had been good for me to
have been there still : now therefore let me see
the kings face ; and ^m if there be any iniquity in
me, let him kill me.

33 So Joab came to the king, and told him :
and when he had called for Absalom, he came
to the king, and bowed himself on his face to
the ground before the king : and the king ⁿ kis-
sed Absalom.

CHAP. XV.

1 Absalom, by fair speeches and courtesies, stealeth
the hearts of Israel : 7 Under pretence of a vow,
he obtaineth leave to go to Hebron : 10 He ma-
keth there a great conspiracy. 13 David upon
the news fleeth from Jerusalem. 19 Ittai would
not leave him. 24 Zadok and Abiathar are sent
back with the ark. 30 David and his company
go up mount Olivet weeping. 31 He curseth A-
hithophel's

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f 1 Sam.
16. 6. Psal.
45. 13.
Prov. 31.
23.
† Heb. 27
man so beauti-
fiful as Ab-
salom much
to be praised.
g 16. 1. 6.
That is,
Four pounds
and two
ounces.

h Gen. 28.
16. Lev.
19. 36.
Deut. 25.
13.

† Heb. ac-
cording to the
king's house,
Gen. 20.
16. Lev.
19. 36.
Deut. 25.
13.

i Chap. 18.
18. Job 18.
19. 11. 14.
22. Jer.
23. 30.
k Ver 24.
l Chap. 12.
29.

m Gen. 3.
12. Job 31.
31. Psal.
32. 3. 5.
Prov. 18.
13. Jer. 5.
16. 1 Sam.
15. 13. 20.
Matth. 23.
44.

n Gen. 27.
26. & 29.
11. & 31.
55. Luke
15. 26.

14. Yet doth he devise means, that his banished be not expelled from him ;] i. e. Hath given laws to this purpose, that the man-slayer who is banished should not always continue in banishment, but upon the high priest's death return to his own city. Whereby he hath shewed his pleasure, that the avenger of blood should not implacably persist in seeking revenge, and that the man-slayer should be spared.

24. Let him not see my face.] His affection to him did not so blind his eyes, but he still saw it would not be for his honour to let him come into his presence.

26. He weighed the hair of his head at two hundred shekels

after the king's weight.] The Jewish shekel amounted to three pounds two ounces of our weight. But it may be observed, that when the books of Samuel were revised, after the Babylonish captivity, such weights were mentioned as were then known to them ; therefore, when he mentions this weight of Absalom's hair, he adds, by way of explanation, that it was after the king's weight, i. e. the king of Babylon, whose shekel was only one third of that of the Jews : therefore this large quantity of hair, which has given occasion to the enemies of revelation to ridicule the sacred text, is reduced so far as not to seem at all improbable.

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1 Kings
13. 5. Prov.
11. 2. &
16. 18.
Prov. 4.
16. Mat.
27. 1.

Psalm 12.
2. Prov.
12. 2. 3.
Rev. 13.
31.
Exod. 4.
10. 13.
Judg. 9. 2.
29. Prov.
26. 25.
Prov. 27.
2.

Gen. 31.
20. Prov.
21. 9.
Sam.
16. 13.
Mat. 2. 8.

Chap. 13.
37. 38.
Gen. 28.
20. 22. 15a.
28. 15.
Jer. 9. 3. 5.
Chap. 13.
28. & 14.
30.

thiophel's counsel. 32 Hushai is sent back with instructions.

AND it came to pass after this, that Absalom prepared him chariots, and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters are good and right, but there is no man deputed of the king to hear thee.

4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause, might come unto me, and I would do him justice.

5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

7 ¶ And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear

the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, that were called, and they went in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices; and the conspiracy was strong; for the people increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.

16 And the king went forth, and all his household after him: and the king left ten women, which were concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile.

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Chap.
19. 10.
1 Sam. 9.
13. & 16. 3.
Prov. 14.
15. Math.
10. 16.
Psalm 55.
12. 14.
Mic. 7. 5.
John 15.
51.

Psalm 3.
1. Psalm 3. 1.
Judg. 9.
3. Ver. 6.
Psalm 62. 9.
Psalm 3.
tit.

Exod. 23.
2. Chap.
19. 38.
John 6. 66.
69.
Chap. 12.
11. & 16.
22.

Chap. 9.
13.

Chap. 19.
2.

ANNOTATIONS on CHAP. XV.

Ver. 1. *It came to pass after this, that Absalom prepared him chariots and horses, &c.* Being again restored to favour, and, as he thought, re-established in the king's affections, he prepared himself a splendid equipage, in order to attract the eyes of the people, and pave his way to the unjust usurpation of his father's throne.

7. *It came to pass after forty years.* Instead of forty it should be read four years, i. e. four years after Absalom was re-established in Israel. This makes the sense easy and entire, and is confirmed by the authority of the Syriac and Arabic versions, four MSS. the judgment of several able critics, particularly Mr Kennicott, Dr Wall, Mr Pilkington, &c. and the testimony of Josephus himself, who says, that four years after his father was reconciled to him this conspiracy broke out.

10. *As soon as ye hear the sound of the trumpet.* Probably Absalom had placed trumpets at proper distances to take the sound from one another, and disperse it over all the kingdom, that the abettors of his cause might instantly resort to his assistance; to which they were encouraged by the suggestions of his emissaries, who persuaded the people that all was done with the king's approbation, he being willing to resign his crown to his eldest son, who was descended from a king by both parents. *Le Clerc.*

12. *The conspiracy was strong.* It is surprising how any people could abandon a prince so brave and successful as David had been. But in every nation there are always turbulent and discontented spirits, who are uneasy at the present state of things, and promise themselves benefit from a change. Saul's party was not yet extinct; and Joab, who was David's prime minister, behaved with an insufferable pride and insolence. His crimes, which were very black, and which David was afraid to punish, reflected upon him: and the king himself had given his enemies umbrage enough against him, by living with Bath-sheba, after he had murdered her husband. But what gave the fairest pretence of all, was the obstruction of the civil administration of justice; for, had there not been something of this, Absalom could have had no grounds for making such loud complaints.

16. *And the king left ten women, which were concubines, to keep the house.* For he supposed that their sex would protect them even among Barbarians, and their relation to David would gain them some respect, and, at least, safety from his son.

18. *The Gittites, six hundred men which came after him from Gath.* These passed in the front of his little army. But who these Gittites were is not easy to tell; for they are never mentioned before. Josephus thinks they were the six hundred men which had been with him in his exile at Gath, and accompanied him ever after, not only in the time of Saul's persecution, but after he came to the crown of Judah and Israel.

20. *Return*

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1 Tim.
1. 16.

20 Whereas thou camest *but* yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: ^b mercy and truth *be* with thee.

21 And Ittai answered the king, and said, *As* the LORD liveth, and *as* my lord the king liveth, surely ^c in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai. Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook ^d Kidron, and all the people passed over, toward the way of the ^e wilderness.

24 ¶ And lo, Zadok also and all the Levites *were* with him, ^f bearing the ark of the covenant of God, and they set down the ark of God: and Abiathar went up, ^g until all the people had done passing out of the city.

25 And the king said unto Zadok, ^h Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me *both* it and his ⁱ habitation.

26 But if he thus say, I have no delight in thee: behold, *here am* I, let him do to me as seemeth good ^j unto him.

27 The king said also unto Zadok the priest, *Art not thou* ^k a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar ^l carried the ark of God again to Jerusalem; and they tarried there.

30 ¶ And David went up by the ascent of mount Olivet, and wept as he went up, and had his head ^m covered, and he went barefoot: and all the people that *was* with him, covered every man his head, and they went up, weeping as they went up.

20. *Return thou, and take back thy brethren.*] By brethren David probably means those persons that were of Ittai's family, and came to sojourn with him in Judea.

22. *All the little ones.*] Neither the Septuagint nor Vulgate have any thing of *little ones*: it is not likely they should attend an army.

25. *Carry back the ark of God into the city.*] This order was given for several reasons. Either he might think it not decent to have the ark wander about with him he knew not whither; or it might look as if he placed more confidence in the token of God's presence than he did in God himself, who had so wonderfully preserved him during the long persecution of Saul, when he had no ark with him: but his principal reason seems to have been, that the priests and Levites, whose fidelity he well knew, by giving him intelligence of his

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31 ¶ And one told David, saying, Abithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, ⁿ turn the counsel of Abithophel into foolishness.

32 ¶ And it came to pass, that *when* David ^o was come to the ^p top of the mount, where ^q he ^r worshipped God, behold, Hushai the ^s Archite came to meet him, with his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me.

34 But if thou ^t return to the city, and say unto Absalom, I will be thy servant, O king; *as I have been* thy fathers servant ^u hitherto, so will I now also *be* thy servant: then mayest thou for me defeat the counsel of Abithophel.

35 And ^v hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the kings house, thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* ^w there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son: and by them ye shall send unto me every thing that ye can hear.

37 So Hushai David's ^x friend came into the city, and Absalom came into Jerusalem.

CHAP. XVI.

1 Ziba, by presents and false suggestions, obtaineth his master's inheritance. 5 At Bahurim Shimei curseth David. 9 David with patience abstaineth and restraineth others from revenge. 15 Hushai insinuateth himself into Absalom's counsel. 20 Abithophel's counsel.

AND when David was a little past the ^a top of the hill, behold, ^b Ziba the servant of Me-phibosheth met him with a ^c couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer-fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the kings household to ^d ride on, and the bread

enemies, might do him more service in Jerusalem than they could in the camp.

27. *Art not thou a seer?*] i. e. Either, 1. A prophet; for such were called *seers*, 1 Sam. 9. 9. 2 Sam. 24. 11. Amos 7. 12. or, 2. A seeing, or discerning, or observing man.

ANNOTATIONS on CHAP. XVI.

Ver. 1. *And a bottle of wine.*] What we render *bottle* was a skin, or large vessel made of leather, which would contain a good deal of wine; for we must suppose the liquor proportioned to the rest of the present.

2. *And Ziba said, The asses be for the king's household to ride on:*] For the king, and his wives and children were all on foot:

† 3 E

not

Before CHRIST 1023. and summer-fruit for the young men to eat, and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And where is thy masters son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, ^f thine are all that pertained unto Mephibosheth. And Ziba said, * I humbly beseech thee that I may find grace in thy sight, my lord O king.

5 ¶ And when king David came to ^g Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei the son of Gera: ^h he came forth, and cursed still as he came.

6 And he cast stones at David, and at all the servants of king David: and all the people, and all the mighty men were on his right hand, and on his left.

7 And thus said Shimei when he cursed, Come out, come out, [†] thou bloody man, and thou man of Belial:

8 The LORD hath ^k returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned, and the LORD hath delivered the kingdom into the hand of Absalom thy son: and behold, thou art taken in thy mischief, because thou art a bloody man.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this [†] dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, ^m Curse David. ⁿ Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his

servants, Behold, my son, which came forth of my bowels, seeketh my * life: how much more now may this Benjamite do it? let him alone, and let him curse: for the LORD hath bidden him.

12 It may be that the LORD will look on mine [†] affliction, and that the LORD will ^o requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hills side over against him, and cursed as he went, and threw stones at him, and [†] cast dust.

14 And the king, and all the people that were with him, came weary and refreshed themselves there.

15 ¶ And Absalom and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass when Hushai the Archite, Davids friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.

17 And Absalom said to Hushai, Is this thy kindness to thy ^g friend? why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay, but ^q whom the LORD and this people and all the men of Israel choose, his will I be, and with him will I abide.

19 And again, whom should I serve? ^r Should I not serve in the presence of his son? as I have served in thy fathers presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, ^r Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, ^r Go in unto thy fathers concubines, which he hath left to keep the house, and all Israel shall hear that thou art abhorred of thy father, then shall the hands of all that are with thee be strong.

22 So they spread Absalom a tent upon the ^u top

not that he had not, or could not procure asses for them at Jerusalem; but because he chose it, as best becoming that state of penitence and humiliation in which they were.

4. *Thine are all that pertained unto Mephibosheth.*] A rash sentence, and unrighteous, to condemn a man unheard, upon the single testimony of his accuser and servant. But David's mind was both clouded by the deep sense of his calamity, and biased by Ziba's great and seasonable kindness: and he might think, that Ziba would not dare to accuse his master of so great a crime, which, if false, might so easily be disproved.

5. *He—cursed still as he came.*] It seems as if the king was fallen into the utmost contempt, when one private man durst vent his malice against him in so gross a manner with impunity. *Howell.*

6. *And he cast stones at David, and—all the mighty men, &c.*] This is noted to shew the prodigious madness of the man: though rage, (which is truly said to be a *short madness*) and the height of malice, hath oft transported men to the most hazardous and desperate speeches and actions:

7. *Let him curse, because the Lord hath said unto him, Curse David.*] Not that God commanded it by his word, for that severely forbids cursing: but the true meaning is, that David consider-

ed Shimei as an instrument in the hand of God, and therefore took all his abuses patiently, being conscious that his crimes deserved the insults of this vile Benjamite. *Posle.*

21. *Go in unto thy father's concubines.*] This counsel he gave, partly to revenge the injury done to Bath-sheba, who was the daughter of Eliam, 2 Sam. 11. 3. who was the son of Ahithophel, chap. 23. 34. and principally for his own and the people's safety, that the breach between David and Absalom might be made wide and irreparable by so vile an action, which must needs provoke David to the highest degree both for the sin and shame of it, as the like action had done Jacob, Gen. 49. 3, 4. and cut off all hopes of reconciliation, which otherways might have been expected by some treaty between Absalom and his tender-hearted father; in which case his followers, and especially Ahithophel himself, had been left to David's mercy.

Then shall the hands of all that are with thee be strong:] They will fight with greater courage and resolution, when they are fired from the fear of thy reconciliation, which otherways would make their hearts faint and hands slack in thy cause. But by this we may see the character of Absalom's party, and how abominably wicked they were whom such a loathsome and scandalous action tied the faster.

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23 And the counsel of Ahithophel which he counselled in those days, *was* as if a man had enquired at the * oracle of God: so *was* all the counsel of Ahithophel, both with David and with Abfalom.

C H A P. XVII.

Ahithophel's counsel is overthrown by Hushai's, according to God's appointment. 15 Secret intelligence is sent unto David. 23 Ahithophel hangeth himself. 25 Amasa is made captain. 27 David at Mahanaim is furnished with provision.

MOREOVER, Ahithophel said unto Abfalom, Let me now choose out twelve thousand men, and I will arise and pursue after David ^a this night.

2 And I will come upon him while he is ^b weary and weak-handed, and will make him afraid: and all the people that *are* with him shall flee, and I will smite the king only.

3 And I will bring back all the people unto thee: the man whom thou seekest, *is* as if all returned: *so* all the people shall be ^c in peace.

4 And the saying ^d pleased Abfalom well, and all the elders of Israel.

5 Then said Abfalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

6 And when Hushai was come to Abfalom, Abfalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his saying? if not; speak thou.

7 And Hushai said unto Abfalom, The counsel that Ahithophel hath given, *is* ^e not good ^f at this time.

8 For (said Hushai) thou knowest thy father

and his men, that they *be* mighty men, and they [†] *be* chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in some ^g pit, or in some *other* place: and it will come to pass, when some ^{*} of them be overthrown at the first, that whosoever heareth it, will say, There is a slaughter among the people that follow Abfalom.

10 And he also *that is* [†] valiant, whose heart *is* as the heart of a lion, shall utterly ^h melt: for all Israel knoweth that thy father *is* a mighty man, and they which *be* with him *are* valiant men.

11 Therefore I counsel, that all Israel be generally gathered unto thee, ⁱ from Dan even to Beer-sheba, ^k as the sand that *is* by the sea for multitude, and that ^l thou go to ^{*} battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ^m ropes to that city, and we will draw it into the river, until there be not one small ⁿ stone found there.

14 And Abfalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel; for the LORD had [†] appointed to defeat the ^o good counsel of Ahithophel, to the intent that the LORD might bring evil upon Abfalom.

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Abfalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the

fast to him, whom for that very reason they should have deserted and abhorred.

22. *And Abfalom went in unto his father's concubines.* By so doing he did make claim to the kingdom as his own, and, as it were, take possession of it; it being usual, in the eastern countries, to account the wives and concubines of the late king to belong of right to the successor. Poole.

23. *The counsel of Ahithophel—was as if a man had enquired at the oracle of God.* It was so sure and safe, that it was generally followed, without ever doubting of its success. The counsel which Ahithophel gave Abfalom was the same that the mother of Phoenix gave to her son, Iliad 9.

ANNOTATIONS ON CHAP. XVII.

Ver. 1. *Let me now choose out twelve thousand men, and I will arise and pursue after David, &c.* Ahithophel thought it requisite to make dispatch on this occasion, well knowing, that if the people, who had revolted from their allegiance, had leisure to reflect on what they were doing against their lawful prince, many of them would refuse to go; and it would give that prince time to raise regular troops, and those about him leisure to recover from their fright; the consequence of which would be, Abfalom's party would dwindle into nothing, and David's grow stronger and stronger.

5. *Then said Abfalom, Call now Hushai the Archite, &c.* The providence of God is here very remarkable, as it was owing to this that Abfalom was irresolute and doubtful, even in that counsel which was approved by all the elders of Israel, and was evidently the wisest that could be given.

8. *Thou knowest thy father and his men, that they be mighty men, &c.* There is something equally plausible and elegant in this advice of Hushai. A bear is a very fierce creature; but, according to naturalists, she-bears are more fierce than the males, especially when their whelps are taken from them: for this reason the scripture frequently uses this similitude; *I will meet them as a bear bereaved of her whelps, and will rend the caul of their hearts*, Hosea 13. 8. The purport of Hushai's advice is founded on this maxim; "That we should not drive an enemy to despair, nor attack those who are resolved to sell their lives at as dear a rate as possible." Calmet.

13. *If he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river:* i. e. Should David betake himself to the strongest of their cities, such a numerous army would be sufficient to encompass it round about, and by ropes put round the walls to draw them down, with all the houses of the city; not that such practices were ever used in war, the expression being hyperbolical, and calculated to please Abfalom.

Before CHRIST 1023. Before wildernefs, but fpeedily * pafs over; left the king be fwallowed up, and all the people that are with him.

17 Now Jonathan and Ahimaaz <sup>Heb. paf-
fing over
pafs over.</sup> flayed by En-rogel, (for they might not be feen to come into the city) and a wench went and told them: and they told king David.

18 Nevertheless, a lad faw them, and told Abfalom: but they went both of them away quickly, and came to a mans houfe in Bahurim, which had a well in his court, whither they went down.

19 And the woman took and fpread a covering over the wells mouth, and fpread ground corn thereon; and the thing was not known.

20 And when Abfaloms fervants came to the woman to the houfe, they faid, Where is Ahimaaz and Jonathan? And the woman faid unto them, They be gone over the brook of water. And when they had fought and could not find them, they returned to Jerufalem.

21 And it came to pafs after they were departed, that they came up out of the well, and went and told king David, and faid unto David, Arife, and pafs quickly over the water: for thus hath Abithophel counfelled againft you.

22 Then David <sup>f. AG. 27.
31.</sup> arofe, and all the people that were with him, and they paffed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Abithophel faw that his counfel was not followed, he faddled his afs, and arofe, and gat him home to his houfe, to his city, and put his houfhould in order, and hanged himfelf, and died, and was buried in the fepulchre of his father.

24 Then David came to Mahanaim: and Abfalom paffed over Jordan, he and all the men of Ifrael with him.

25 ¶ And Abfalom made Amafa captain of the hoft in ftead of Joab: which Amafa was a mans fon, whose name was Ithra an Ifraelite, that went in to Abigail the daughter of Nahafli, fiftter to Zeruiah, Joabs mother.

26 So Ifrael and Abfalom pitched in the land of Gilead.

27 ¶ And it came to pafs when David was come to Mahanaim, that Shobi the fon of Nahath of Rabbah of the children of Ammon, and Machir the fon of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 Brought beds, and bafons, and earthen veffels, and wheat, and barley, and flour, and

parched corn, and beans, and lentiles, and parched pulfe,

29 And hony, and butter, and fheep, and cheefe of kine for David, and for the people that were with him, to eat: for they faid, The people is hungry, and weary, and thirfty in the wildernefs.

CHAP. XVIII.

1 David, viewing the armies in their march, giveth them charge of Abfalom. 6 The Ifraelites are fore fmitten in the wood of Ephraim. 9 Abfalom, hanging in an oak, is flain by Joab, and caft into a pit. 18 Abfalom's place. 19 Ahimaaz and Cufbi bring tidings to David. 33 David mourneth for Abfalom.

AND David numbred the people that were with him, and fet captains of thoufands, and captains of hundreds over them.

2 And David fent forth a third part of the people under the hand of Joab, and a third part under the hand of Abifhail the fon of Zeruiah Joabs brother, and a third part under the hand of Ittai the Gittite: and the king faid unto the people, I will furely go forth with you my felf alfo.

3 But the people answered, Thou fhalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thoufand of us: therefore now it is better that thou fuccour us out of the city.

4 And the king faid unto them, What feemeth you beft, I will do. And the king ftood by the gate-fide, and all the people came out by hundreds, and by thoufands.

5 And the king commanded Joab, and Abifhail, and Ittai, faying, Deal gently for my fake with the young man, even with Abfalom. And all the people heard when the king gave all the captains charge concerning Abfalom.

6 ¶ So the people went out into the field againft Ifrael: and the battle was in the wood of Ephraim;

7 Where the people of Ifrael were flain before the fervants of David, and there was there a great flaughter that day of twenty thoufand men.

8 For the battle was there fcattered over the face of all the country: and the wood devoured more people that day, than the fword devoured.

17. En-rogel:] A place near Jerufalem, called the Fullers well.

22. He—hanged himfelf.] Convinced, from the methods Abfalom was going to purfue, that David would get the better of him, and that he fhould be put to death for his treafon, he chofe to be his own executioner: though the Septuagint fays, he was fuffocated with grief; and fo feveral learned interpreters have thought, and fo the Hebrew fignifies.

ANNOTATIONS on CHAP. XVIII.

Ver. 6. In the wood of Ephraim.] This wood probably had its name from the great flaughter of the Ephraimites by Jephthah, Judges 12.

8. The wood devoured more people that day than the fword.] The meaning feems to be, that there were more flain in the wood than in the field of battle; i. e. more in the purfuit than in the fight.

9. The

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9 ¶ And Absalom met the servants of David ; and Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth, and the mule that was under him went away.

10 And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanging in an oak.

11 And Joab said unto the man that told him, And behold, thou sawst him, and why didst thou not smite him there to the ground, and I would have given thee ten shekels of silver, and a girdle ?

12 And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son : for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware that none touch the young man Absalom.

13 Otherwise, I should have wrought falsehood against mine own life : for there is no matter hid from the king, and thou thy self wouldst have set thy self against me.

14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

15 And ten young men, that bare Joab's armour, compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel : for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him : and all Israel fled every one to his tent.

18 ¶ Now Absalom in his life-time had taken and reared up for himself a pillar, which is in the king's dale : for he said, I have no son to keep my name in remembrance : and he called the pillar after his own name, and it is called unto this day Absalom's place.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear ti-

dings another day : but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab. But howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready ?

23 But howsoever (said he) let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cush.

24 And David sat between the two gates : and the watchman went up to the roof over the gate unto the wall, and lift up his eyes, and looked, and behold, a man running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running, and the watchman called unto the porter, and said, Behold, another man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Methinketh the running of the foremost, is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lift up their hand against my lord the king.

29 And the king said, Is the young man Absalom safe ? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was.

30 And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still.

31 And behold, Cush came, and Cush said, Tidings, my lord the king : for the Lord hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cush, Is the young man Absalom safe ? And Cush answered, The enemies of my lord the king, and all that rise a-

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† Or, the
blackmoor,
Jer. 13. 23.

1 Sam. 4. 13.

• Heb. 7
spy the run-
ning.

• 1 Kings
1. 43. Col
4. 14.

• 1 Sam.
24. 18. &
26. 8. P'sal.
44. 3. &
115. 1.

† Heb. he
be peace, the
young man.

Ver. 29.
28.

9. The mule went under the thick boughs of a great oak, and his head caught hold of the oak, &c.] Some think that Absalom hung by his hair ; some that his neck was so wedged between the boughs, that he was not able to disengage himself : but it is of no consequence whether he was taken up by the hair or not, since the providence of God is equally visible in not suffering so wicked a person to escape the death he so justly deserved.

17. Laid a very great heap of stones upon him.] See note on Job 7. 26.

18. Absalom in his life-time had—reared up for himself a pillar, which is in the king's dale.] This dale is mentioned Gen.

14. 17. and was not far from Jerusalem ; near which there is to this day a monument shewn to travellers, and called Absalom's pillar. It is a chamber cut with a chissel out of a rock : but it is evident that this is a more modern structure ; for, in the days of Josephus, the monument then said to be Absalom's was nothing more than a single marble pillar.

For he said, I have no son, &c.] He had, chap. 14. 27. three sons and a daughter. Either this pillar was erected before they were born ; or else, after his sons were dead, he reared it for a remembrance. Wall.

Before CHRIST 1023. [†] Heb. *who would give, or, O that any would give, Chap. 12. 23. [†] Gal. 5. 17. [†] Jam. 5. 17.*

gainst thee to do thee hurt, be as that young man is.
33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom: [†] would God I had died for thee, O Absalom, my son, my son.

C H A P. XIX.

1 *Joab causeth the king to cease his mourning.* 9 *The Israelites are earnest to bring the king back.* 11 *David sendeth to the priests to incite them of Judah.* 18 *Shimei is pardoned.* 24 *Mephibosheth is excused.* 32 *Barzillai dismissed, Chimham his son is taken into the king's family.* 41 *The Israelites expostulate with Judah for bringing home the king without them.*

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the ^{*} victory that day was turned into mourning unto all the people: for the people heard say that day, how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king ^b covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son.

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines:

6 In that thou lovest thine enemies, and hatest thy friends; for thou hast declared this day, that thou [†] regardest neither princes, nor servants: for this day I perceive that if Absalom had lived, and all we had died this day, then ^c it had pleased thee well.

7 Now therefore arise, go forth, and speak ^{*} comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry ^d one with thee this night; and that will be worse unto thee than all the evil that befel thee from thy youth until now.

8 Then the king rose, and sat in the ^e gate: and they told unto all the people, saying, Behold, the king doth sit in the gate: and all the people

came before the king: ^f for Israel had fled every man to his tent.

9 ¶ And all the people were ^g at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines, and now he is fled out of the land for Absalom.

10 And Absalom, whom ^h we anointed over us, is dead in battle: now therefore why [†] speak ye not a word of bringing the king back?

11 ¶ And king David sent to ⁱ Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye ^k the last to bring the king back to his house? (seeing the speech of all Israel is come to the king, even to his house)

12 Ye are my brethren, ye ^l are my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to ^m Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the ⁿ room of Joab.

14 And he bowed the heart of all the men of Judah, even as the heart ^o of one man, so that they sent this word unto the king, Return thou and all thy servants.

15 So the king returned and came to Jordan: and Judah came to ^p Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And ^q Shimei the son of Gera, a Benjamite, which was of ^r Bahurim, [†] hastened and came down with the men of Judah, to meet king David.

17 And there were a thousand men of Benjamin with him, and ^s Ziba the servant of the house of Saul, and his ^t fifteen sons and his twenty servants with him, and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's household, and to do ^u what he thought good: and Shimei the son of Gera fell down before the king as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did ^v perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore behold, I am come ^w the first this day of all the house of Joseph, to go down to meet my lord the king.

33. *O my son Absalom, &c.*] Nothing certainly can be more moving and pathetic than the words uttered by David on this solemn occasion: but whether it was David's deliberate wish that he had died in Absalom's stead, or only the effect of his excessive love and grief for him, is not so easy to determine: however, his grief was doubtless increased, from reflecting that himself, by his own sin in the case of Uriah, had been the unhappy instrument and occasion of his son's death.

A N N O T A T I O N S O N C H A P. XIX.

Ver. 4. *The king cried with a loud voice.*] It has been observed, that the Orientals expressed their passions with greater vehemence than the inhabitants of colder climates. See Gen. 45. 2 Sam. 3. 32. and Ezra. 3. 12, 13.

16, 17. *Shimei—hastened and came down—to meet king David,—and there were a thousand men of Benjamin with him.*] The reason why Shimei came with so large a retinue was to let David see

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f 1 Sam. 4.

g Gen. 3.

h Hof. 8. 4.

i 1 Sam. 8.

j 1 Cor. 10.

k Mat. 7.

l 1 Cor. 10.

m Phil. 3.

n 17. 2 Thel.

o 3. 9. 1 Pet.

p 2. 21.

q 1 Chap. 5.

r 1. Gen. 2.

s 23. Judg.

t 9. 2. Eph.

u 5. 29, 30.

v m Chap.

w 17. 25.

x Chap. 3.

y 39. & 18.

z 14. Ver.

1. 6.

1. Judg. 20.

2. 1.

3. Josh. 5.

4. 9.

5. 1 Kings

6. 2. 8.

7. Chap. 16.

8. 5.

9. Job 2. 4.

10. 1 Chap. 16.

11. 1, 2.

12. u Chap. 9.

13. 10.

14. Heb. gail

15. in his eye.

16. x Chap. 16.

17. 5.

18. Jer. 31.

19. Hof. 5.

20. 13. Zech.

21. 10. 6.

22. Mat. 5. 25.

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21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be ^a put to death for this, because he cursed the LORDS anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be [†] adversaries unto me? shall there any man be put to death this day in Israel? for do not I know, that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt ^a not die: and the king sware unto him.

24 ¶ And Mephibosheth the son ^b of Saul came down to meet the king, and had neither ^c dressed his feet, nor trimmed his beard, nor ^d washed his clothes, from the day the king departed, until the day he came *again* in peace.

25 And it came to pass when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me; for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king, because thy servant is lame.

27 And he hath ^e slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore *what is* good in thine eyes.

28 For all of my fathers house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table: what ^{*}right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? ^fI have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And ^g Barzillai the Gileadite came down from Rogelim: and went over Jordan with the king to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old, and he had provided the king of sustenance while he lay at Mahanaim: for he was a very great man.

33 And the king said unto Barzillai, Come

thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, ^{*}How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day [†]fourscore years old: and can I [†]discern between good and evil? can thy servant taste what I eat, or what I drink? can I hear any more the voice of singing-men and singing-women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father, and of my mother: but behold thy servant [†]Chimham, let him go over with my lord the king, and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee.

39 And all the people went over Jordan: and when the king was come over, the king ^akissed Barzillai, and ^ablessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have ^bbrought the king and his household, and all Davids men with him over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the kings *cost*? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, [†]We have ten [†]parts in the king, and we have also more *right* in David than ye: why then did ye ^{*}despise us, that our ad-

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^a Heb. how many will the days of the years of my life be?
^b Job 14.
^c Psal. 39. 5, 6.
^d Eccl. 12.
^e 1 Cor. 7.
^f 1 Kings 2. 7.
^g Jer. 41. 17.

^m Gen. 29.
ⁿ Chap. 14.
^o Ver. 17.
^p Mat. 23.
^q 2. 17.
^r Heb. 11.
^s Heb. 11.
^t Heb. 11.
^u Heb. 11.
^v Heb. 11.
^w Heb. 11.
^x Heb. 11.
^y Heb. 11.
^z Heb. 11.

see that he was a man of some consequence, and capable of doing him great service among the people, which might be some inducement to the king to grant him his pardon.

22. *What have I to do with you, ye sons of Zeruiah?* Joab and his brother thought to have governed the king; but he bids them, with anger, not meddle in this matter.

24. *Mephibosheth the son of Saul—came down to meet the king, &c.* i. e. The grandson of Saul. He was determined to convince the king of the baseness of Ziba; and therefore came to meet him with all the marks of mourning, since no man who neglected himself to this degree could be supposed ambitious of a crown.

29. *I have said, Thou and Ziba divide the land.* i. e. My first grant shall stand; thou shalt be owner of the land, and Ziba manage it for thee.

35. *Can thy servant taste what I eat or—drink?* He inti-

mates that his kindness would be ill bestowed on one who had lost all relish for the pleasures of a court.

37. *That I may die in mine own city, &c.* This whole little episode is extremely beautiful: Barzillai finishes his address to the king with this request, That he would suffer him to enjoy what old men naturally desire, “to die in the place where they had lived, and to be buried with their ancestors.”

38. *Chimham shall go over with me, and I will do him that which shall seem good unto thee.* He would not have it left to his own choice; but desires the good old man to say what he would have him do for him, and it should be done.

42. *We have ten parts in the king;* i. e. In the kingdom; ten parts of which, they say, were theirs; because Simeon being intermixed with Judah probably now came along with them.

Before vice should not be first had in bringing back our king? And the * words of the men of Judah were fiercer than the words of the men of Israel.

* Heb. and the words of the men of Judah were harder, Judg. 12. 1, 2. Chap. 20. 1. 9 Acts 15. 39.

CHAP. XX.

1 By occasion of the quarrel, Sheba maketh a party in Israel: 3 David's ten concubines are shut up in perpetual prison. 4 Amasa, made captain over Judah, is slain by Joab. 14 Joab pursueth Sheba unto Abel. 16 A wise woman saveth the city by Sheba's head. 23 David's officers.

Chap. 12. 10. & 19. 41. Psal. 34. 19. 2 Deut. 13. 33. Chap. 12. 10. & 19. 41. 42. Psal. 34. 19. d 1 Kings 11. 16. 2 Chr. 10. 16. Acts 8. 21. 4 John 6. 66, 68. f Chap. 15. 16. & 16. 21, 22. g Num. 15. 34. h Gen. 6. 4. i Chap. 19. 13.

Chap. 18. 2. 7 Chap. 11. 31.

Chap. 8. 18. 1 Kin. 2. 38.

AND there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite, and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem, and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them: so they were shut up unto the day of their death, living in widowhood.

4 ¶ Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble the men of Judah; but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lords servants, and pursue after him, lest he get him fenced cities, and escape us.

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they were at the great stone which is in Gibeon, Amasa went before them: and Joab's garment that he had put on, was girded unto him, and upon it a girdle with a sword fastened upon his loyns in the sheath thereof, and as he went forth it fell out.

9 And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again, and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, let him go after Joab.

12 And Amasa wallowed in blood in the midst of the high-way: and when the man saw that all the people stood still, he removed Amasa out of the high-way into the field, and cast a cloth upon him, when he saw that every one that came by him, stood still.

13 When he was removed out of the high-way, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites; and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab, battered the wall, to throw it down.

16 ¶ Then cried a wise woman out of the city, Hear, hear; say I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, They were wont

great, on the presumption that David durst not punish him, that he ventured upon this bloody fact.

14. Unto Abel, and to Beth-maachah.] Rather, unto Abel Beth-maachah: they were one and the same place.

15. They cast up a bank against the city.] Mr Pilkington thinks the word here translated bank signifies an engine of war to sling stones or any heavy body against a city: then the translation will be, "They besieged Sheba in Abel; and they played an engine against the city, and it stood in the trench; and all the people that were with Joab battered the wall to throw it down." The Vulgate reads, The city was besieged, or surrounded with a bank.

16. Then cried a wise woman out of the city.] Probably she had the government of the city; for though that office was generally filled by men, yet there are not wanting instances of women being employed in the administration of civil affairs, as Deborah and Athaliah, &c.

ANNOTATIONS ON CHAP. XX.

Ver. 1. Blew a trumpet, and said, &c.] This quarrel was not properly against David, but the quarrel of the other tribes against the tribe of Judah.

5. He tarried longer than the set time which he had appointed him.] The people had been so harassed in the late civil war, that they were not forward to engage in another.

6. David said to Abishai.] Persisting in his resolution to depress Joab, he had recourse to his brother, who was the second commander in the army.

9. Joab took Amasa by the beard.] This was an ancient custom of respect among the Grecians, and is still preserved among the Indians.

10. He smote him therewith.] His insolence was become so

Before to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter.

19 I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city, and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter is not so: but a man of mount Ephraim (Sheba the son of Bichri by name) hath lift up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom, and they cut off the head of Sheba the son of Bichri, and cast it out to Joab: and he blew a trumpet, and they retired from the city, every man to his tent: and Joab returned to Jerusalem unto the king.

23 ¶ Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites, and over the Pelethites:

24 And Adoram was over the tribute: and Jehoshaphat the son of Ahilud was recorder:

25 And Sheva was scribe: and Zadok and Abiathar were the priests:

26 And Ira also the Jairite was a chief ruler about David.

CHAP. XXI.

1 The three years of famine for the Gibeonites cease, by hanging seven of Saul's sons. 10 Rizpah's kindness unto the dead. 12 David burieth the bones of Saul and Jonathan in his father's sepulchre. 15 Four battles against the Philistines, wherein four valiants of David slay four giants.

THEN there was a famine in the days of David, three years, year after year; and

David enquired of the LORD. And the LORD answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.

2 And the king called the Gibeonites, and said unto them, (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites, and the children of Israel had sworn unto them: and Saul sought to slay them, in his zeal to the children of Israel and Judah)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

4 And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house, neither for us shalt thou kill any man in Israel. And he said, What you shall say, that will I do for you.

5 And they answered the king, The man that consumed us, and that devised against us, that we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, whom the LORD did choose. And the king said, I will give them.

7 But the king spared Mephibosheth the son of Jonathan the son of Saul, because of the LORD's oath that was between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni, and Mephibosheth, and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite.

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley-harvest.

10 ¶ And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water drop-

Before CHRIST 1021.

c Num. 27. 21.

d Josh. 9. 3. 16. 17.

1 Sam. 22. 16. Rev. 6. 10.

e Josh. 9. 7.

f Deut. 7. 16. 1 Sam. 14. 44.

Rom. 10. 2. Gal. 4. 18.

g Exod. 2. 24. Jer. 29. 7.

h Esther 9. 10. 16.

i Esth. 9. 24. Prov. 3. 29.

Mar. 7. 2. Esth. 9. 10.

l Num. 25. 4. Deut. 21. 22.

Pro. 21. 3. m 1 Sam. 18. 3. & 20. 8, 16, 42, & 23.

n Chap. 3. 7.

o Judg. 7. 22.

p Chap. 6. 17.

q Ver. 7. 14. Prov. 21. 3.

r Ruth 1. 22.

s Deut. 21. 23.

18. They shall surely ask counsel at Abel.] According to this translation of the words, she praises the city of Abel as famous, time out of mind, for wisdom and giving sound advice: but there is another translation, in the margin of our bibles, which seems more natural, and makes the woman speak thus; "When the inhabitants saw thee lay siege to the city, they said, Surely he will ask us if we will have peace; for the law prescribes that he should offer peace to strangers, much more to Israelitish cities: if thou hadst done this, matters would have been soon determined in an amicable manner." Thus she modestly reproved Joab for neglecting his duty, and artfully engaged him to perform it. Poole.

ANNOTATIONS on CHAP. XXI.

Ver. 1. David enquired of the Lord.] For what sin this grievous punishment was inflicted.

The Lord answered, It is for Saul, and for his bloody house, Vol. I.

because he slew the Gibeonites.] Why this judgment was so long delayed, especially as Saul and his sons had before felt the weight of Divine vengeance, may seem strange. But it should be remembered, that the counsels of God are past finding out; that he hath excellent reasons why he punishes sinners not now, but hereafter; and the longer he defers the stroke, the more evident it is that he doth not forget the evil men have done, though he doth not presently make his anger conspicuous to the eyes of mortals.

3. David said unto the Gibeonites, What shall I do for you? It seems strange why David should consult the Gibeonites what they desired might be done: probably he was ordered, when he asked counsel of God, to have recourse to the Gibeonites, and to take such revenge for it as they should desire.

8. The five sons of Michal the daughter of Saul.] Michal was not the mother of those children, but had brought them up: whence they are here called her children. They were the sons of Merab, her eldest sister, who was married to Adriel. Howell.

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ped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done.

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his son, from the men of ^c Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa.

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son, buried they in the country of Benjamin in ^a Zelah, in the sepulchre of ^a Kish his father; and they performed all that the king commanded: and after that, God was ^b intreated for the land.

15 ¶ Moreover, the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines; and David waxed faint.

16 And Ithbi benob, which was of the sons of the ^a giant, (the ^a weight of whose spear weighed ^a three hundred shekels of brass in weight) he being girded with a new sword, thought to have slain David.

17 But Abishai the son of Zeruiah ^b succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the [†] light of Israel.

18 And it came to pass after this, that there was again a battle with the Philistines at ^c Gob: then ^d Sibbechai the Hushathite slew Saph, which was of the sons of the giant.

19 And there was again a battle in Gob with the Philistines, where ^e Elhanan the son of Jaare-oregim a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weavers beam.

20 And there was yet a battle in ^f Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

21 And when he ^g defied Israel, ^h Jonathan

the son of Shimea the brother of David slew him.

22 These four were born to the giant in Gath, and ⁱ fell by the hand of David, and by the hand of his servants.

C H A P. XXII.

A psalm of thanksgiving for God's powerful deliverance, and manifold blessings.

AND David spake unto the LORD the words of this ^a song, in the day ^b that the LORD had delivered him out of the hand of all his enemies, and out of the hand of ^c Saul.

2 And he said, The LORD is my rock and my fortress, and my ^d deliverer.

3 The God of my rock, in him will I ^e trust: he is my ^f shield; and the horn of my salvation, my high tower, and my refuge, my ^g saviour; thou savest me from violence.

4 I will call on the LORD, who is worthy to be praised: so shall I be saved from mine enemies.

5 When the ^h waves of death compassed me: the floods of ungodly men made me afraid.

6 The ⁱ sorrows of hell compassed me about: the ^j snares of death prevented me.

7 In my distress ^k I called upon the LORD, and cried to my God, and he did hear my voice out of his temple, and my cry ^l did enter into his ears.

8 Then the ^m earth shook and trembled: the ⁿ foundations of heaven moved and shook because he was wroth.

9 There went up a smoke out of his nostrils, and ^o fire out of his mouth devoured: coals were kindled by it.

10 He ^p bowed the heavens also and came down: and ^q darkness was under his feet.

11 And he rode upon ^r a cherub, and did fly: and he was seen upon the wings of the wind.

12 And he made darkness pavilions ^s round about him, dark waters, and thick clouds of the skies.

13 Through the brightness before him were ^t coals of fire kindled.

14. The

15. *The Philistines had yet war again with Israel:]* i. e. After David had totally defeated them, as mentioned in the preceding book, they again disturbed the peace of Israel.

16. *Being girded with a new sword.]* The expression is obscure. Le Clerc's interpretation is the most probable, who supposes his sword was made on purpose for him, to suit his strength, which greatly surpassed that of an ordinary man. *Univer. Hist.*

17. *The light of Israel.]* This phrase is equally beautiful and significant; for good kings are in scripture justly stiled *the light of the people*, 1 Kings 11. 36. Psalm 132. 17.

19. *Elhanan the son of Jaare-oregim, &c.]* In 1 Chron. 20. 5. it is, *Elhanan the son of Jair slew Lahmi the brother of Goliath of Gath*; which is plain and consistent. *Kennicott.*

ANNOTATIONS on CHAP. XXII.

Ver. 1. *David spake unto the Lord the words of this song.]*

At what time of life David composed this most sublime song is uncertain: he seems to have written it at first for his own private use; but near the close of his life he thought fit to communicate it to others, and therefore placed it in the book of Psalms, that it might serve for the use of those who should be encompassed with the same difficulties, and receive like mercies from the God of their salvation. The reader will observe it is nearly the same as the 18th psalm.

8. *The foundations of heaven moved.]* In the 18th psalm the words are, *the foundations of the hills, &c.* which explain what is here meant by *heaven*, viz. mountains lifted up to heaven.

11. *He rode upon a cherub.]* To ride, in the Hebrew, signifies to rule, with an absolute authority, that on which the person is said to ride; therefore the sense is, that he sent his heavenly ministers to execute his pleasure.

16. The

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Before
the most High * uttered his voice.

15 And he sent out arrows, and scattered them;
lightning, and discomfited them.

16 And the channels of the sea appeared, the
foundations of the world were discovered, at the
rebuking of the LORD, at the blast of the
breath of his † nostrils.

17 He sent from * above, he took me: he drew
me out of many * waters.

18 He delivered me from my strong enemy,
and from them that hated me: for they were too
strong for me.

19 They prevented me in the day of my ca-
lamity: but the LORD was my stay.

20 He brought me forth also into a large place:
he delivered me, because ^b he delighted in me.

21 The LORD rewarded me ^c according to my
righteousness: according to the cleanness of my
hands hath he recompensed me.

22 For I have ^d kept the ways of the LORD,
and have not wickedly departed from my God.

23 For ^e all his judgments were before me:
and as for his statutes, I did not depart from
them.

24 I was also ^f upright before him, and have
kept my self ^g from mine iniquity.

25 Therefore the LORD hath recompensed me
according to my righteousness: according my
cleanness in his eye-sight.

26 With the ^h merciful thou wilt shew thyself
merciful, and with the upright man thou wilt
shew thyself upright.

27 With the ⁱ pure thou wilt shew thyself
pure: and with the ^k froward thou wilt shew thy
self unfavoury.

28 And the ^l afflicted people thou wilt save:
but thine ^m eyes are upon the haughty, that thou
mayst bring them down.

29 For thou art my lamp, O LORD: and the
LORD will ⁿ lighten my darkness.

30 For ^o by thee I have run through a troop:
by my God have I leaped over a wall.

31 As for God, ^p his way is perfect; the word
of the LORD is ^q tried: he is a buckler to all
them that trust in him.

32 For ^r who is God, save the LORD? and
who is a rock, save our God?

33 God is my strength and power: and he
maketh my way perfect.

34 He maketh my feet like ^s hinds feet: and
setteth me upon my ^t high places.

35 He teacheth my hands to war: so that a
bow of steel is broken by mine arms.

36 Thou hast also given me the ^u shield of
thy salvation: and thy gentleness hath ^v made
me great.

37 Thou hast enlarged my steps under me:
so that my feet did not slip.

38 I have pursued mine enemies, and destroyed
them: and turned not again until I had consu-
med them.

39 And I have consumed them, and wounded
them, that they could not arise: yea, they are
fallen ^w under my feet.

40 For thou hast girded me with strength to
battle: them that rose up against me, hast thou
subdued under me.

41 Thou hast also given me the ^x necks of mine
enemies, that I might destroy them that hate me.

42 They ^y looked, but there was none to save:
even unto the LORD, but he ^z answered them
not.

43 Then did I beat them as small as ^a the dust
of the earth, I did stamp them as the mire of
the street, and did spread them abroad.

44 Thou also hast delivered me from the
strivings of my people, thou hast kept me to be
^b head of the heathen: a people which I knew
not, shall serve me.

45 Strangers shall ^c submit themselves unto
me: as soon as they hear, they shall be obedient
unto me.

46 Strangers shall fade away, and they shall
^d be afraid out of their close places.

47 The LORD liveth, and blessed be my rock;
and exalted be the God of the rock of my salvation.

48 It is God that ^e avengeth me, and that
bringeth down the people under me,

49 And that ^f bringeth me forth from mine
enemies: thou also hast lifted me up on high a-
bove them that rose up against me: thou hast de-
livered me from the violent man.

50 Therefore I will give thanks unto thee, O
LORD, ^g among the heathen, and I will sing
praises unto thy name.

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f Chap. 1.
23.

t lsa. 33.
16.

u Psal. 84.
11. Eph.
6. 16.

† Heb. mul-
tiplicd me.

z Mal. 4.
3. Rev.
19. 18.

y Gen. 49.
8. Exod.
23. 27.

z Psal. 18.
41.

a z Sam.
28. 6. Pro.
1. 28.

b Psal. 18.
44. Den.
2. 35.

c Psal. 2. 8.
Dan. 7. 14.

* Heb. play
the hypo-
crites, A 24

8. 13, 18.

† Heb. arm
them/thus,
1 Kings 20.
11.

d Psal. 94.
1.

e Psal. 18.
47.

f Rom. 25.
9.

16. *The channels of the sea appeared:*] An earthquake made
such breaches in the earth, that the very bottom of it was disco-
vered.

24. *I was also upright before him, &c.*] This is spoken in re-
spect to Saul; for though he afterwards offended grievously against
God, yet he chose rather to suffer any thing than injure Saul.

27. *Thou wilt shew thyself unfavoury.*] The parallel place
in the Psalms is better; *With the froward thou wilt shew thyself
froward.*

29. *Thou art my lamp.*] The reading of the similar place in
the Psalms is preferable; *Thou shalt light my candle.*

34. *Like hinds feet.*] This is commonly thought to relate to the
swiftness of hinds; but Bochart thinks it rather respects the firm-

ness of their treading, which he hath shewn is very remarkable.

41. *Thou hast also given me the necks of mine enemies.*] This
was literally fulfilled, when Sheba raised a new rebellion and his
head was thrown over the wall to Joab, chap. 20.

44. *Thou hast delivered me from the strivings of my people.*] He
alludes to the union of the people of Israel and Judah under his
government.

50. *Therefore I will give thanks unto thee, O Lord, &c.*] He
was resolved upon all occasions to praise God for his goodness, but
especially among the heathens whom he had subdued, that they
might know all his victories were wrought by the hand of Omnipot-
ence, and thence be inspired to worship the great Jehovah, and put
their trust under the shadow of his wings.

Before. 51 *He is* the tower of salvation for his king :
CHRIST and sheweth mercy to his ^a anointed, unto David,
1018. and to ^b his seed for evermore.

2 Psal. 2. 2.
3 Chap. 7.
11. Jer.
30. 9.

C H A P. XXIII.

1 *David in his last words professeth his faith in God's promises, to be beyond sense or experience. 6 The different state of the wicked. 8 A catalogue of David's mighty men.*

2 Ver. 2.
Gen. 49.
3. 33.
4 Amos 6.
5. 1 Chr.
16. 4. 5.
6 2 Pet. 2.
21. Acts
4. 13.
* Or, there
shall be a
ruler over
men righte-
ous, Isa. 53.
11. Jer.
23. 5. 6.
† Heb. a ruler, Psal. 72. 8. Isa. 11. 1. 2. Mic. 5. 1. d Judg. 5. 31. Psal. 89.
36. Pro. 4. 18. Hof. 6. 5. John 1. 9. 2 Pet. 1. 19.

NOW these be the ^a last words of David :
David the son of Jesse said, and the man
who was raised up on high, the anointed of the
God of Jacob, and the sweet ^b psalmist of Israel,
said,

2 The ^c spirit of the LORD spake by me, and
his word was in my tongue.

3 The God of Israel said, the Rock of Israel
spake to me, * He that ruleth over men must be
just, † ruling in the fear of God :

4 And he shall be as the ^d light of the morning,
when the sun riseth, even a morning without

clouds ; as the tender grass springing out of the
earth by clear shining after rain.

5 Although ^e my house be not so with God ;
yet he hath made with me an ^f everlasting cove-
nant, ^h ordered in all things and sure : for this is
all my salvation, and all my desire, although he
make it ^g not to grow.

6 ¶ But the sons of ⁱ Belial shall be all of them
as ^k thorns thrust away, because they cannot be
taken with hands.

7 But the man that shall touch them, must be
fenced with iron, and the staff of a spear, and
they shall be utterly burnt with fire in the same
place.

8 ¶ These be the names of ^l the mighty men
whom David had ; The Tachmonite that sat in
the seat, chief among the captains, (the same
was Adino the Eznite) he lift up his spear a-
gainst eight hundred, whom he slew at one time.

9 And after him was ^m Eleazar the son of Do-
do the Ahobite, one of the three mighty men
with David, when they ⁿ defied the Philistines
that were there gathered together to battle, and
the men of Israel were gone away.

Before.
CHRIST
1018.
2 Psal. 72.
6. & 110.
3.
f Chap. 7.
18.
g Chap. 7.
15. 16.
h Isa. 9. 6. 7.
Jer 31. 31.
i Mat. 16.
18.
* That is,
The Mes-
siah, and yet
come, Isa.
4. 2. & 11.
1. Rom. 3.
3. 2 Tim.
2. 23.
j Deut. 13.
13. Luke
19. 14.
k Luke 19.
27.
l Joela 11.
m 1 Chron. 11.
11. 12. &
27. 4. n Judg 5. 12, 18.

ANNOTATIONS ON CHAP. XXIII.

Ver. 1. *Now these be the last words of David ;* i. e. The last words he spake by Divine inspiration. The Chaldee paraphrase considers these words as a prophecy of the Messiah, and accordingly expounds them in the following manner : *These are the words of the prophecy of David, which he prophesied of the consummation of all things, in the day of consolation which is to come.*

The son of Jesse said. He remembers his low condition, when God was pleased to single him out to be the leader of his people.

The sweet psalmist of Israel, Who was inspired to compose delightful hymns in praise of his Maker.

3. *He that ruleth over men must be just, ruling in the fear of God.* This passage the Chaldee paraphrase applies to the Messiah, expounding the words in the following manner : *The faithful God said, I will constitute to me a king, the Messiah, who shall arise and reign in the fear of the Lord.* But this relates primarily to David, as the type of Christ, being taught to rule justly in the fear of God, i. e. in exact conformity to the Divine laws.

4. *He shall be as the light of the morning, &c.* There is a remarkable variation in an old MS which seems to determine this hymn to have been a prophecy of the Messiah, which in English runs thus : *And as the morning light shall Jehovah, the sun, arise.* Kennicott.

5. *Although my house be not so with God, yet he hath made with me an everlasting covenant.* These two verses are somewhat obscure ; but *Lud. de Dieu* seems to have given the true sense. David, says he, amplifies the stability and perpetuity of his kingdom, by comparing it to three natural things which are grateful to man, but not remarkable for their constancy : for the sun arises, but also sets ; the morning may be clear, but clouds soon after intervene ; the tender grass springs up, but withers away. Not so, says the psalmist, is my kingdom before the Almighty : it flourishes like these, but is at the same time perpetual ; for the Holy One of Israel hath made an everlasting covenant with me : and though some afflictions have befallen me, and all my desires have not flourished, yet he hath not taken his mercies nor his favours from me.

7. *But the man that shall touch them must be fenced with iron and the staff of a spear :* Or rather, *He will be filled, or will fill himself,* i. e. his hand wherewith he attempted to touch and take them, with thorns, as with iron and the staff of a spear ; i. e. he will be as surely and sorely wounded, as if one should run the iron-head and part of the wood of a spear into his hand.

And they shall be utterly burnt with fire in the same place. This may possibly intimate, that those children of Belial, the wicked and unbelieving Jews, who rejected and rebelled against the Messiah, David's successor, and their lawful king, should be destroyed in their great, and strong, and holy city Jerusalem, where the greatest part of that people were gathered together as fuel for the fire, and were destroyed together by the Romans under Titus, where also their wicked predecessors had been destroyed by Nebuchadnezzar in former times.

8. *These be the names of the mighty men whom David had.* Whereas there are some differences between this list and that 1 Chron. 11. most of them are easily reconciled by these two considerations ; 1. That nothing is more common than for one person to have divers names ; 2. That as some of the worthies died, and others came in their steads, so this must needs cause some alteration in the latter catalogue, 1 Chron. 11. from this which was the former.

He lift up his spear against eight hundred, &c. Obj. But this man is said to have slain only 300 in 1 Chron. 11. 11. Ans. 1. Possibly he slew 800 men at one time, and 300 at another ; whereof the former is related here, as being most considerable ; and the latter in the book of Chronicles, which supplies many passages omitted in the former writings. 2. He slew 300 with his own hands, and the other 500, though killed by his men, are said to be slain by him, because he was the chief cause of all their deaths ; for he, by his undaunted courage killing 300, put the rest to flight, who were easily slain by his soldiers in the pursuit. 3. Some of the Hebrew writers affirm, that these were two distinct persons, being called by differing names ; the one the father, and the other the son, who succeeded his father, as in strength and valour, so also in his place of honour and trust.

Before
CHRIST
1018.
10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him was ^o Shammah the son of Agee the Hararite: and the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

13 And three of the thirty chief went down and came to David in the harvest time, unto the cave of ^p Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

14 And David was then in ^a an hold, and the garison of the Philistines was then in Beth-lehem.

15 And David longed; and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it and brought it to David: nevertheless he would not drink thereof, but ^r poured it out unto the LORD.

17 And he said, Be it far from me, O LORD, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And ^r Abishai the brother of Joab, the son of Zeruiah, was chief among three; and he lift up his spear against three hundred, and slew them, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit, he attained not unto the first three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of ^u Kabzeel, [†] who had done many acts, he slew two lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow.

21 And he slew an Egyptian, a ^u goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptians hand, and slew him ^u with his own spear.

22 These things did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more honourable than the thirty, but he attained not to the first three: and David set him [†] over his guard.

24 ^r Afahel the ^u brother of Joab was one of the thirty; Elhanan the son of Dodo of Beth-lehem,

25 Shammah the Harodite, Elikah the Harodite, 26 Helez the Paltite, Ira the son of Ikkeiah the ^u Tekoite,

27 Abiezer the ^u Anethothite, Mebunnai the ^u Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Eleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of ^u Gibeah of the children of Benjamin,

30 Benaiah the ^u Pirathonite, Hiddai of the brooks of ^u Gaash.

31 Abi-albon the ^u Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son ^u of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Nahash the ^u Beerothite, armour-bearer to Joab the son of Zeruiah,

38 ^u Ira an Ithrite, Gareb an Ithrite,

39 ^u Uriah the Hittite: thirty and seven in all.

C H A P. XXIV.

1 David, tempted by Satan, forceth Joab to number the people. 5 The captains, in nine months and twenty days, bring the muster of thirteen hundred thousand fighting men. 10 David, having three plagues propounded by God, repenteth, and chooseth the three days pestilence. 15 After the death of three score and ten thousand, David by repentance preventeth the destruction of Jerusalem: 18 David by God's direction purchaseth Araunah's threshing-floor; where having sacrificed, the plague stayeth.

AND ^u again the anger of the LORD was kindled against Israel, and [†] he moved David against them, to say, Go number Israel and Judah.

therefore, one must be supplied whose name is not expressed among the three second worthies; or, Joab is comprehended in the number, as being the head general of all.

A N N O T A T I O N S O N C H A P. XXIV.

Ver. 1. Again the anger of the Lord was kindled against Israel.] Probably God was provoked by the many crimes they now committed, as they lived in luxury and ease.

He moved David against them.] It should rather be translated,

Before
CHRIST
1018.

[†] Heb. for his bearing, or, obedience,

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

1 Sam. 22. 14. Chap. 8. 18 & 20. 23.

Before
CHRIST
1017.

b Joth. 9.
14.
c Hab. 2. 4.

d Exod. 1.
27. Act.
5. 29.

e Deut. 2.
36. Joth.
13. 16.
f Num. 32.
1. 3.
g Joth. 19.
47. Judg.
18. 29.
h Joth. 19.
28.

2 For the king said to Joab the captain of the host, which was with him, ^b Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that ^c I may know the number of the people.

3 And Joab said unto the king, Now the LORD thy God add unto the people (how many soever they be) an hundred-fold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

4 Notwithstanding, the kings word prevailed against Joab, and against the captains of the host: and Joab and the captains of the host ^d went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in ^e Aroer, on the right side of the city that lieth in the midst of the river of Gad, and toward ^f Jazer.

6 Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to ^g Dan-jaan, and about to ^h Zidon,

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, even to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

10 ¶ And Davids heart ⁱ smote him after that he had numbred the people: and David said unto the LORD, I have ^k sinned greatly in that I have done: and now I beseech thee, O LORD, ^l take away the iniquity of thy servant; for I have done very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet ^m Gad, Davids seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may ⁿ do it unto thee.

13 So Gad came to David, and told him, and said unto him, ^o Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the ^p hand of the LORD, (for his mercies are ^q great) and let me not fall into the hand ^r of man.

15 So the LORD sent a pestilence upon Israel, from the morning even to the time appointed: and there died of the people, from Dan even to Beer-sheba, ^s seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is ^t enough: stay now thine hand. And the angel of the LORD was by the threshing-place of ^u Araunah the ^v Jebusite.

f Ver. 18. i Chron. 21. 22. i Judg. 19. 10, 11.

Before
CHRIST
1017.

i Gen. 45.
34. i Sam.
24. 5, 6.

l Chr. 21.
9, 11.
m Psal. 51. tit.

n Prov. 28.
13. i Joth.
1. 9.

o Chap. 22.
13. Mic.
7. 18, 19.

p i Sam.
22. 5.
q In i Chr.
21. 12.

r three years,
that is, three
year. Chap.
21. 1.

s the present
the fourth
and three
after.

t Heb. 22.
5, 8.

u Psal. 103.
13, 14.
v Isa. 27. 9.

w Prov. 22.
10. Isa. 47.
6. Zech.

x i.
g Isa. 37.
36.

r Psal. 78.
38. Hab.
3. 1.

with Castalio, David was moved to say, Go number the people; for God is not the author of evil, 1 Chron. 21. 1. It is said that Satan stood up against Israel, and provoked David to number Israel. By Satan we are not to understand the devil, the Hebrew implying any wicked person or spirit in general; therefore this pernicious advice seems to have been given David by some evil-minister or counsellor. *Le Clerc.*

It is plain from several passages of the Old Testament compared with each other, viz. Exod. 30. 12. Numb. 1. 2, 3. 2 Chron. 24. 6. that the census among the Jews was a sacred action, as the money was to be applied to the service of the temple; and that David's crime consisted in converting a sacred action to a civil purpose; that he was faulty likewise in numbering the Levites, and those under the age fit for war. *Ward's Dissert.* p. 42.

9. Joab gave up the sum of the number of the people unto the king, &c.] If we compare this account with what we meet in 1 Chron. 21. 5. we shall find a great difference: for there the men of Israel are said to be three hundred thousand more than here; and, on the other hand, the men of Judah are said to be thirty thousand less. The scribes have been apt to write their numbers wrong: the lesser number is more likely to be the true one; for, if there were so many fighting men, the additional numbers of the aged, women, and children, must fill so small a country very full. *Wall.*

10. David said unto the Lord, I have sinned greatly in that I have done.] Interpreters are far from being agreed in what this sin of David consisted: but the most probable opinion is, that David, being the anointed of the Lord, and one who had been favoured by

the Almighty in the most remarkable manner, should not have gloried in the multitude of his forces, nor made flesh his arm; for he well knew, that there is no restraint to the Lord to save by many or by few.

11. For when David was up in the morning.] Here seems to be an error in the translation, which gives us to apprehend that David's penitence was the effect of Gad's threat; For when David was up in the morning, &c. whereas it should not be translated *For*, but *And*; being a connective, and not a causal particle. *Delany.*

13. Shall seven years of famine come unto thee in thy land? In 1 Chron. 21. 12. the proposal runs regularly (not seven, but) three years famine, three months flight, three days pestilence: the Septuagint also read, *three years famine*: therefore there is no doubt but this is a mistake of the transcriber, who has corrupted three into seven. *Wall and Kennicott.*

14. Let us fall now into the hand of the Lord:] To wit, his immediate stroke, which is chiefly in the pestilence: for though the sword and famine be also God's hand, yet there is also the hand of man or other creatures in them.

15. So the Lord sent a pestilence—from the morning even to the time appointed.] The time appointed was three days; therefore some are of opinion that the plague lasted so long: but then this does not agree with what the sacred historian tells us, namely, that the Lord repented him of the evil, and commanded the angel who smote the people to stay his hand; God in his mercy having been pleased to mitigate the rigour of his judgment, on the sincere repentance of his people.

Before CHRIST 1017.
 17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned; and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my fathers house.

18 ¶ And Gad came that day to David, and said unto him, * Go up, rear an altar unto the LORD in the threshing-floor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up, * as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing-floor of thee, to build an altar unto the LORD, that * the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt-sacrifice, and threshing-instruments, and other instruments of the * oxen for wood.

23 All these things did Araunah, as a king, give unto the king: and Araunah said unto the king, The LORD thy God * accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the LORD my God, of that which doth cost me nothing. So David bought the threshing-floor and the oxen, for * fifty shekels of silver.

25 And David built there an altar unto the LORD, and offered burnt-offerings, and peace-offerings: so the LORD was * intreated for the land, and the plague was stayed from Israel.

Before CHRIST
 cir. 1017.

a Deut. 25.
 4. Rom.

15. 30.

1 Tim. 2.

3. 2. Jam.

3. 16.

b 1 Chron.

21. 26.

Psal. 30. 31.

c 1 Chron.

21. 25.

d Lev. 9.

24. Judg.

6. 21.

Chap. 21.

14. 1 Chr.

21. 26.

17. Lo, I have sinned:—but these sheep, what have they done?] Like a good man, he reflected only on his own sin in numbering the people; but forgot their crimes in deposing him, and setting Abalom on the throne of Israel.

18. In the threshing-floor of Araunah.] This threshing-floor was on mount Moriah, where Abraham attempted to offer up his son, and where the temple was afterwards built by Solomon.

24. David bought the threshing-floor and the oxen for fifty

shekels of silver.] In Chronicles it is said, that David bought the threshing-floor, &c. for six hundred shekels of gold. Now a shekel of gold being of twelve times more value than a shekel of silver, it makes the disparity very large; therefore it is generally supposed that David made two purchases. He first bought the threshing-floor and oxen for fifty shekels of silver, and afterwards all the adjacent ground, occupied by the courts of the temple, for six hundred shekels of gold.

The First BOOK of the
K I N G S,
COMMONLY CALLED,
The Third Book of the K I N G S.

Before
CHRIST
1015.

CHAP. I.

Abisbag cherisbeth David in his extreme age. 5 Adonijah, David's darling, usurpeth the kingdom. 11 By the counsel of Nathan, 15 Bath-sheba moveth the king, 22 and Nathan secondeth her. 28 David reneweth his oath to Bath-sheba. 32 Solomon, by David's appointment, being anointed king by Zadok and Nathan, the people triumph. 41 Jonathan bringing these news, Adonijah's guests flee. 50 Adonijah, fleeing to the horns of the altar, upon his good behaviour is dismissed by Solomon.

2. Sam. 5.
4. Psal. 90.
10.
1. Gen. 20.
8.
6. Deut. 1.
38. & 10.
8.
1. Gen. 16.
5. Deut.
33. 6.
2. Sam. 12.
5. Micah
7. 3.
1. Eccl. 4.
11.
7. Job. 19.
18. 2. Kin.
4. 8.

NOW king David was ^a old, and stricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his ^b servants said unto him, Let there be sought for my lord the king a young virgin, and let her ^c stand before the king, and let her cherish him, and let her lie in thy ^d bosom, that my lord the king may get ^e heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abisbag ^f a Shunammite, and brought her to the king.

4 And the damsel was very fair, and cherished

the king, and ministered to him: but the king ^g knew her not.

5 ¶ Then ^h Adonijah the son of Haggith ⁱ exalted himself, saying, ^k I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him at any time, in saying, Why hast thou done so? and he ^l also was a very goodly man; and his mother bare him after Absalom.

7 And he ^m conferred with Joab the son of Zeruiah, and with ⁿ Abiathar the priest: and they, following Adonijah, helped him.

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the ^o mighty men which belonged to David, were not with Adonijah.

9 And Adonijah ^p slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by En-rogel, and called all his brethren the kings sons, and all the men of Judah the kings servants.

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother he called not.

11 ¶ Wherefore Nathan ^q spake unto Bath-sheba the mother of Solomon, saying, Hast thou

Before
CHRIST
1015.

Gen. 4.
1. Mat. 2.
21.
2. Sam.
3. 3. 4.
1. Chron.
28. 10.
Luke 14.
11.
Judg. 9.
2. 2. Sam.
12. 11.
1. Sam. 14.
25.
Psal. 1.
2. Ezek.
38. 10.
Chap. 1.
35. 2. Tim.
4. 10.
1. Sam.
23. 8.
Num. 23.
1. Prov.
15. 8.
2. Sam. 7.
12. 3. Chr.
23. 9. Psal.
37. 3.

ANNOTATIONS ON CHAP. I.

THESE books are called *Kings*, because they contain the history of the kings of Israel and Judah from the beginning of Solomon's reign down to the captivity of Babylon, viz. for the space of near 600 years, taking into the account the history of the two foregoing books of Samuel. They are thought to have been composed by Ezra, who extracted them from the public records. This book contains the latter part of the life, and the death of David, and the flourishing state of the Jews under Solomon, his building of the temple, his shameful defection from the true religion, and the sudden decay of the Jewish nation after his death, when it was divided into two kingdoms. The rest of the book is taken up in relating the reigns of four kings of Judah, and eight of Israel.

Ver. 1. *They covered him with clothes, but he gat no heat.* He seems to have been stricken with a palsy, or some other distemper that chilled his blood, so that he could find no warmth in his bed.

2. *His servants;* i. e. His physicians who attended him.

Let there be sought for—the king a young virgin. Whose natural heat is fresh and wholesome, and not impaired with bearing or breeding of children. The same counsel doth Galen give for the cure of some cold and dry distempers.

Let her stand before the king; i. e. Minister unto him, or wait upon him, (as this phrase is oft used) in his sickness, as occasion requires.

Let her lie in thy bosom. As his wife or concubine; otherways this had been a wicked counsel and course, which neither his physicians would have prescribed, nor would David have used, especially being now in a dying condition. Poole.

6. *His father had not displeased him at any time.* It is remarked of David, that one of his greatest faults, and the source from whence many of his misfortunes flowed, was his excessive indulgence to his children; of whom he was so extravagantly fond, that he overlooked their faults, though he could not be ignorant that this was a breach of a positive law, and that Eli the high-priest was severely punished for this neglect. Poole.

30. Solomon

Before CHRIST 1015. not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?

12 Now therefore come, † let me, I pray thee, give thee counsel, that thou mayst save thine own life, and the life of thy son Solomon.

13 Go, and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I will also come in after thee, and † confirm thy words.

15 ¶ And Bath-sheba went in unto the king, into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king: and the king said, What wouldst thou?

17 And she said unto him, My lord, thou swearst by the LORD thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne:

18 And now behold, Adonijah reigneth; and now my lord the king, thou knowest it not.

19 And he hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord O king, the eyes of all Israel are upon thee, that thou shouldst tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted † offenders.

22 ¶ And lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen, and fat cattle, and sheep in abun-

dance, and hath called all the kings sons, and the captains of the host, and Abiathar the priest; and behold, they eat and drink before him, and say, † God save king Adonijah.

26 But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba: and she came into the kings presence, and stood before the king.

29 And the king sware, and said, As the LORD liveth, that hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon.

34 And let Zadok the priest, and Nathan the prophet, anoint him there king over Israel: and blow ye with the trumpet, and say, † God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne: for he shall be king in my stead: and I have appointed him to be ruler over Israel, and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too.

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king Davids mule, and brought him to Gihon.

Before CHRIST 1015.

† Heb. let me counsel thee counsel, Pro. 11. 2. * Heb. deliver thy soul, Gen. 19. 17. Ver. 21. † 2 Sam. 12. 24. † 2 Sam. 7. 2.

* Heb. the LORD liveth, Judg. 8. 18, 19.

2 Sam. 12. 5. Chap. 17. 1. * Psal. 34. 19.

† Chap. 2. 33. Neh. 3. Dan. 2. 4. & 6. 27. † Gen. 41.

43. Est. 6. 8. d. 2 Chron. 32. 30.

† 2 Sam. 10. 2. & 16. 3. 2 Kings 9. 3. & 23. 30. Psal. 45. 7.

† 2 Sam. 15. 10. 2 Kings 9. 13. & 11. 12, 14.

Psal. 97. 7. † Heb. Let king Solomon live, Psal. 72. 17.

† Psal. 2. 7. 2 Sam. 19. 41. Chap. 19. 9.

† Matth. 6. 13. † Gen. 1. 3. Psal. 33. 6.

† Ver. 37. 2 Kin. 2. 9. Psal. 72. 8. Dan. 7. 14.

30. Solomon thy son shall reign after me.] The power of naming a successor was first assumed by David, and in after ages granted to several good princes; but among the Israelites it did not prevail long, because the constitution of other nations, to which the Israelites affected to conform themselves, was different.

33. Cause Solomon—to ride upon mine own mule.] This was the beginning of Solomon's authority; for no person, as Abarbanel observes, might ride upon the king's mule. The reason why he was ordered to ride upon a mule, and not upon a horse, was, because a horse is a warlike creature, but a mule is a pacific animal, and was an em-

blem of that tranquillity and security which they enjoyed in Solomon's reign.

38. So Zadok the priest and Nathan the prophet—caused Solomon to ride upon king David's mule.] All the sons of David rode upon mules when they went abroad; but David had a rule peculiar to himself, and therefore the setting Solomon upon it was a sufficient declaration in his favour; it being, according to tradition, a capital offence to ride upon the king's mule, to sit on his throne, or handle his sceptre, without his order.

Brought him to Gihon:] A fountain or brook on the west side

Before CHRIST 1015.
 39 And Zadok the priest took an horn of oyl out of the tabernacle, and ^a anointed Solomon: and they blew the trumpet, and all the people said, God save king Solomon.

40 And all the people came up after him, and the people piped with pipes, and ^a rejoiced with great joy, so that the earth ^o rent with the sound of them.

41 ¶ And Adonijah and all the guests that were with him, heard it as they had made ^p an end of eating: and when Joab heard the sound of the trumpet, ^a he said, Wherefore is this noise of the city being in an uprore?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came, and Adonijah said unto him, Come in, for thou art a valiant man, and bringest ^r good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the kings mule.

45 And Zadok the priest, and Nathan the prophet have anointed him king in Gihon: and they are ^c come up from thence rejoicing, so that the city rang again; this is the noise that ye have heard.

46 And also Solomon ^t sitteth on the throne of the kingdom.

47 And moreover, the kings servants came ^u to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne; and the king ^w bowed himself upon the bed.

48 And also thus said the king, Blessed be the LORD God of Israel, which hath given ^{one} to sit on my throne this day, mine eyes even seeing it.

49 And all the guests that were with Adonijah, were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solo-

mon, and arose, and went, and caught hold on the ^v horns of the ^a altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day, that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, there shall not ^a an hair of him fall to the earth: but if wickedness shall be found in him, he shall ^b die.

53 So king Solomon sent, and they brought him down from the altar; and he came and bowed himself to king Solomon: and Solomon said unto him, ^c Go to thine house.

CHAP. II.

1 David, having given a charge to Solomon, 3 of religiousness, 5 of Joab, 7 of Barzillai, 8 of Shimei, 10 dieth. 12 Solomon succeedeth. 13 Adonijah, moving Bath-sheba to sue unto Solomon for Abisbag, is put to death. 26 Abiathar, having his life given him, is deprived of the priesthood. 28 Joab, fleeing to the horns of the altar, is there slain. 35 Benaiah is put in Joab's room, and Zadok in Abiathar's. 36 Shimei confined to Jerusalem, by occasion of going thence to Gath, is put to death.

NOW the days of David drew nigh, that he should ^a die; and he charged Solomon his son, saying,

2 I go ^b the way of all the earth: be thou strong therefore, and shew thy self a man.

3 And ^c keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is ^d written in the law of Moses, that thou mayst prosper in all that thou doest, and whithersoever thou turnest thy self.

4 That the LORD may ^e continue his word which he spake concerning me, saying, If thy children ^f take heed to their way, to walk ^g be-

of Jerusalem, where great numbers of people used to resort, therefore proper to be the scene of so solemn a ceremony.

40. *The earth rent with the sound.*] An hyperbolical expression, signifying the loud acclamations of the people.

47. *The king bowed himself upon the bed.*] This is like an expression in Gen. 47. 31. See the note upon it.

50. *Adonijah feared,—and went and caught hold on the horns of the altar.*] There is no precept in the law that makes the altar a privileged place; but the Jews, in conformity to the custom of other nations, seem to have considered it as such. The question is, to what altar Adonijah fled; whether to the brazen one which Moses made, and which was now at Gibeon, or to that which his father had lately erected in the threshing-floor of Araunah? Most probably, as David had built a place for the reception of the ark of the covenant on mount Zion, he had also built there an altar for the oblation of the daily sacrifices, and that it was to this altar that Adonijah fled for refuge. *Le Clerc.*

53. *Go to thine house:*] Lead a private, or retired and quiet life, without noise and numerous attendants, and meddle not with the affairs of the court and kingdom.

ANNOTATIONS ON CHAP. II.

Vet. 3. *Keep his statutes,—commandments,—judgments,—and testimonies.*] Under these four words are comprehended all the laws of Moses. *Statutes* were such constitutions as had not their foundation in reason, but in the will and pleasure of God, as not to sow two seeds of different kinds together, &c. *Commandments* were moral duties, and founded in reason, as not to steal, &c. *Judgments* were the laws belonging to civil government in things between one man and another, such as are mentioned Exod. 21. and following chapters. And *testimonies* were such laws as preserved the remembrance of some great things, as the sabbath, the passover, and all the rest of the feasts.

Before fore me in truth, with all their heart, and ^a with
CHRIST all their soul, there shall not fail thee (said he)
1015 a ¹ man on the throne of Israel.

5 Moreover, thou knowest also what Joab the
son of Zeruiah ^a did to me, and what he did to
the two captains of the hosts of Israel, unto Ab-
ner the son of Ner, and unto Amasa the son of
Jether, whom he slew, and ¹ shed the blood of
war in peace, and put the blood of war upon his
girdle that *was* about his loyns, and in his shoes
that *were* on his feet.

6 Do therefore according to ^m thy wisdom,
and let not his hoar head go down to the ^a grave
in peace.

7 But shew kindness unto the ^o sons of Bar-
zillai the Gileadite, and let them be of those that
^{eat} at thy table: for so they came to me when
I fled because of Abalom thy brother.

8 And behold, *thou hast* with thee Shimei the
son of Gera, a Benjamite of Bahurim, which
curled me with a [†] grievous curse, in the day
when I went to Mahanaim: but he came down to
meet me at Jordan, and I sware to him by the
LORD, saying, I will not put thee to death with
the sword.

9 Now therefore ^a hold him not guiltless: for
thou *art* a wise man, and knowest what thou
oughtst to do unto him; but his hoar head bring
thou down to the grave with blood.

10 So David ^a slept with his fathers, and was
buried in the [†] city of David.

11 And the days that David ^a reigned over Is-
rael, *were* forty years: seven years reigned he
in Hebron, and thirty and three years reigned he
in Jerusalem.

12 ¶ Then ^a sat Solomon upon the throne of
David his father, and his kingdom was established
greatly.

13 ¶ And Adonijah the son of Haggith came
to Bath-sheba the mother of Solomon, and she
said, Comest thou ^a peaceably? And he said,
Peaceably.

14 He said moreover, I have somewhat to say
unto thee. And she said, Say on.

15 And he said, Thou knowest that the king-
dom ^a was mine, and *that* all Israel set their faces
on me, that I should reign: howbeit the king-
dom is turned about, and is become my brothers':
for it was his ^a from the LORD.

16 And now I ask one petition of thee, [†] de-
ny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto
Solomon the king (for he will not say thee nay)
that he give me Abishag the Shunammite to wife.

18 And Bath-sheba said, ^a Well, I will speak
for thee unto thee king.

19 ¶ Bath-sheba therefore went unto king
Solomon, to speak unto him for Adonijah: and
the king rose up to meet her, and ^a bowed him-
self unto her, and sat down on his throne, and
caused a seat to be set for the kings mother; and
she sat ^b on his right hand.

20 Then she said, I desire one small petition
of thee, *I pray thee*, say me not nay. And the
king said unto her, Ask on, my mother, for I
will not say thee nay.

21 And she said, Let ^c Abishag the Shunam-
mite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said un-
to his mother, And why dost thou ask Abishag
the Shunammite for Adonijah? ask for him ^a the
kingdom also; (for he *is* mine elder brother)
even for him, and for ^c Abiathar the priest, and
for Joab the son of Zeruiah.

23 Then king Solomon sware by the LORD,
saying, God do so to me, and more also, if A-

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^a Heb. peace,

² Sam. 16.

⁴ 2 Kings

⁹ 17, 18.

² Chap. 1.

³ 25. Pro.

²¹ 30.

² Dan. 2. 27.

⁷ 1 Chron.

²³ 9, 10.

² & 18. 5.

[†] Psal. 12. 3.

[†] Heb. re-

[†] fuse not my

[†] face, Ver.

¹⁷ 20.

² Prov. 14.

¹⁵ Mat.

¹⁰ 16.

^a Exod. 20.

¹².

^b Psal. 45.

⁹ & 110. 1.

^c Chap. 1.

³.

^d 2 Sam. 3.

⁷ & 16.

²².

^c Chap. 1.

⁷ Psal. 3.

².

6. *Let not his hoar head go down to the grave in peace.*] David's character has been greatly impeached by this last dying charge to his son, in regard to Joab and Shimei; on both whom he desired vengeance should be taken for those crimes, which he seemed to have forgiven in the one, by suffering them to go so long unpunished, and which he expressly forgave in the other, and confirmed that forgiveness by an oath, that he should not die. To the first of these I answer, That Joab's murders were crimes which David never did forgive, and probably thought he could not, in contradiction to the express commands of God: and therefore that guilt, which he himself wanted power to punish, he wisely and religiously recommended to his son to expiate by the blood of the offender, that his family and kingdom might be clear of it. See the speech which David made on Joab's murder of Abner, 2 Sam. 3. 28, 29, and 30. Besides, it was for the public good that such a bloody wretch as Joab should suffer at a proper time, and as Providence should direct; and, as reasons of state might defer the punishment both of Joab and Shimei during his own lifetime, he thought it derogatory to the glory of his son's reign to suffer such notorious offenders to go unpunished. As to his charge concerning Shimei, it is plain, that if David had been actuated by a spirit of revenge, he would not have spared him in the very instant of passion and provocation, and when he was so earnestly importuned for leave to punish him. And as to David's oath to Shimei, it must be remembered, that it was only

personal; and Solomon was at full liberty to vindicate the majesty of kings, in chastising this high insult upon his father after such a manner as he thought fit.

9. *Now therefore hold him not guiltless, &c.*] Dr Delany ingeniously observes, that this passage is not rightly translated; and that the particle *vau* should be rendered, as in similar cases, not connectively, but disjunctively. For instance, Agur (Prov. 30.) beseeches God to keep him from the extremes both of poverty and wealth: if the *vau* were to be rendered connectively, the petition would run thus; *Give me not poverty and riches*—which is absurd: in the same analogy this verse, rightly translated, will stand thus; *Now therefore neither hold him guiltless, (for thou art a wise man, &c.) nor his hoar head bring thou down to the grave with blood.* In this sense the advice is full of humanity as well as wisdom; and Solomon understood and observed it in this sense, and no other.

11. *Seven years reigned he in Hebron.*] More precisely, seven years and six months, 2 Sam. 5. 5. but smaller sums are oft neglected in scripture-computations.

22. *Ask for him the kingdom also.*] Solomon here gently reproves his mother for asking a favour, which, if granted, must prove of the most fatal consequence; for Adonijah, by asking Abishag, David's wife, did in fact ask the kingdom also, since the wives of the deceased monarch could only belong to the person who succeeded to the throne.

Before CHRIST 1014. Before donijah have not spoken this word against his own life.

24 Now therefore, as the LORD liveth, which hath established me, and I set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada, and he fell upon him that he died.

26 ¶ And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields, for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the LORD God before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 ¶ Then tidings came to Joab, (for Joab had turned after Adonijah, though he turned not after Absalom) and Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD, and behold, he is by the altar: then Solomon sent Benaiah the son of Jehoiada, saying, Go fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay, but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayst take away the innocent blood which Joab shed, from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him; and he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah the son of

Jehoiada in his room over the host; and Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain, that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath: and they told Shimei, saying, Behold, thy servants be in Gath.

40 And Shimei arose and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, that on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard, is good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head.

45 And king Solomon shall be blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada, which went out and fell upon him, that he died: and the kingdom was established in the hand of Solomon.

CHAP. III.

1 Solomon married Pharaoh's daughter. 2 High places being in use, Solomon sacrificeth at Gibeon. 5 Solomon at Gibeon in the choice which God gave him, preferring wisdom, obtaineth wisdom, riches, and

31. Do as he hath said:] Kill him at the very altar where he resolves to die: to let all men see, that no place, however sacred, should secure a murderer from justice.

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and honour. 16 Solomon's judgment between the two harlots maketh him renowned.

AND Solomon made ^a affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the ^b city of David, until he had made an end of building his own ^c house, and the ^d house of the LORD, and the ^e wall of Jerusalem round about.

2 Only the people sacrificed in ^f high places, because there was ^g no house built unto the name of the LORD, until those days.

3 And Solomon ^h loved the LORD, ⁱ walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there; for that was ^k the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon in ^l a dream by ^m night: and God said, ⁿ Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee ^o in truth and ^p in righteousness, and in ^q uprightness of heart with thee, and thou hast kept ^r for him this great kindness, that thou hast given him a son to sit on his throne, as ^s it is this day.

7 And now, O LORD my God, ^t thou hast made thy servant king in stead of David my father: and ^u I am but ^v a little child: I know not ^w how ^x to go out or come in.

8 And thy servant ^y is in the midst of thy people which thou hast ^z chosen, a great people, that ^{aa} cannot be numbred nor counted for multitude.

¶ 1 Sam. 7. 15, 19. / Dan. 2. 21. / 2 Kings 14. 21. / 1 Chr. 29. 1. Jer. 1. 6. / Num. 17. 19. / Exod. 19. 5. Deut. 7. 6, 7. / Gen. 15. 5. & 16. 10.

9 * Give therefore thy servant an understanding heart, ^a to judge thy people, that I may ^b discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked ^c for thy self ^d long life, neither hast asked riches for thy self, nor hast asked the life of thine enemies, but hast asked for thy self understanding to discern judgment:

12 Behold, ^e I have done according to thy words: lo, I have given thee ^f a wife and an understanding heart, so that there was ^g none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast ^h not asked, both riches, and honour: so that there shall not be any among the kings like unto thee, all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, ⁱ as thy father David did walk, then I will ^j lengthen thy days.

15 And Solomon awoke, and behold, ^k it was ^l a dream: and he came to Jerusalem, and stood before ^m the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made ⁿ a feast to all his servants.

16 ¶ Then came there two women that ^o were ^p harlots, unto the king, and stood before him.

17 And the one woman said, ^q O my lord, I and this woman dwell in one house, and I was delivered of a child, with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was deli-

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2 a Chron.

1. 10. James

1. 3. 17.

a Psal. 72

1.

b Heb. 5.

14.

c Psal. 4.

6. James

4. 3.

d Heb.

many days,

Ver. 15.

14. Prov.

16. 31.

d Mat. 7.

7. 1 John

5. 16.

e Job 12.

13. Prov.

1. 3. Eccl.

1. 16.

f Chap. 4.

29. Col.

2. 3.

g 2 Chron.

1. 12.

Mat. 6. 33.

Eph. 3. 20.

h Chap. 18.

i Heb.

13. 7. Phil.

3. 17.

j Psal. 91.

16. Prov.

8. 16.

k Gen. 41.

7.

l Exod. 40.

3. 20.

Num. 10.

33.

m Chap. 3.

65.

n Ver. 12.

o Ver. 26.

ANNOTATIONS ON CHAP. III.

Ver. 1. And Solomon—took Pharaoh's daughter.] *i. e.* To be his wife; which was not unlawful, if she was first made a proselyte to the Jewish religion, as in all probability she was, for hitherto Solomon loved the Lord, ver. 3. This action of Solomon is thought to be typical of Christ, who called his church not only out of the Jews but even out of the Gentile world.

2. The people sacrificed in high places, &c.] These were the original places where divine worship was performed by the ancient patriarchs; so that the whole fault consisted in the place, not in the worship itself: and the sacred historian tells us, that the reason why the people took this liberty, was because there was no house built for a settled place of worship.

4. The king went to Gibeon to sacrifice there.] The tabernacle and brazen altar were both at Gibeon: for, after Shiloh was destroyed, it was carried to Nob; and, the priests being there slain by Saul, it was removed to Gibeon, 2 Chron. 1. 3.

A thousand burnt-offerings did Solomon offer.] It is not to be supposed that these sacrifices were offered in one day: each of the great festivals lasted seven days; but Solomon might stay much longer at Gibeon, till, by the daily oblations, the number of burnt-offerings were consumed.

7. I am but a little child: I know not how to go out, &c.] *i. e.* I am incapable of governing so great a people for want of experience.

12. Neither—shall any arise like unto thee.] *Quest.* Did not the apostles excel him? *Ans.* They did not in natural and political knowledge, but only in the knowledge of the mysteries of faith, which were more freely and more fully imparted in those times; the ignorance whereof was no disparagement to Solomon's wisdom, because they were not discoverable by any creature without Divine revelation, which God saw fit not to afford in Solomon's time. Nor is there any inconvenience in affirming that Solomon's natural capacities were higher than any of the apostles; and that he had a more comprehensive knowledge of all things known in that age, than the apostles had in all the discoveries of their age.

15. And Solomon awoke, and behold, it was a dream;] *i. e.* He perceived that it was a dream: not a vain dream, wherewith men are commonly deluded; but a divine dream, assuring him of the thing: which he knew, partly by a Divine impression and inspiration thereof in his mind after he was awakened, and partly by the vast alteration which he presently found within himself in point of wisdom and knowledge.

16. Two women that were harlots.] The Hebrew word, which we render *harlots*, signifies also an *hostess*.

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vered also: and we were together; there was no stranger with us in the house, save we two in the house.

19 And this womans child died in the night; because she overlaid it.

Job 15.
35, 17.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

Gen. 21.
7. 1 Sam.
2. 23.
Lam. 4. 3.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living is my son, and the dead is thy son: and this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

23 Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

Heb. were
Job. Gen.
43. 10.
Jer. 31. 20.
Isa. 49.
23.

26 Then spake the woman whose the living child was, unto the king, (for her bowels yerned upon her son) and she said, O my lord, give her the living child, and in no wise slay it: but the other said, Let it be neither mine nor thine, but divide it.

Philip. 2.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

Gen. 23.
6. Psal. 36.
6. & 80.
Isaiah
31. 3.
Deut. 1.
26. 2 Sam.
3. 15. Jer.
21. 12.

28 And all Israel heard of the judgment which the king had judged, and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

CHAP. IV.

1 Solomon's princes: 7 His twelve officers for provision: 20, 24 The peace and largeness of his kingdom: 22 His daily provisions: 26 His stables: 29 His wisdom.

2 Sam. 5.
5. 1 Tim.
6. 15.
Exod. 18.
21.
Not the
priest,
Chap. 2. 35.

SO king Solomon was king over all Israel.

2 And these were the princes which he had, Azariah the son of Zadok, the priest:

3 Elihoreph and Ahiah, the sons of Shisha,

scribes: Jehoshaphat the son of Ahilud, the recorder.

4 And Benaiah the son of Jehoiada was over the host: and Zadok and Abiathar were the priests.

5 And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and the kings friend.

6 And Ahishar was over the household: and Adoniram the son of Abda was over the tribute.

7 And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these are their names: The son of Hur, in mount Ephraim.

9 The son of Dekar, in Makaz, and in Shalbim, and Beth-shean, and Elon-beth-hanan.

10 The son of Hefed, in Aruboth: to him pertained Sochoh, and all the land of Hopher.

11 The son of Abinadab, in all the region of Dor, which had Taphath the daughter of Solomon to wife.

12 Baana the son of Ahilud, to him pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam.

13 The son of Geber, in Ramoth-gilead: to him pertained the towns of Jair the son of Manasseh, which are in Gilead: to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls, and brasen bars.

14 Abinadab the son of Iddo had Mahanaim.

15 Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife.

16 Baanah the son of Hushai was in Ather and in Aloth.

17 Jehoshaphat the son of Paruah, in Issachar.

18 Shimei the son of Elah, in Benjamin.

19 Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.

20 Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt: they brought

24. Job. 1. 4. 2 Chron. 9. 26. Dan. 7. 14. Rev. 17. 15.

25. The king said, Divide the living child in two.] Solomon was convinced that the only method of discovering the truth would be by the affection, compassion and tenderness the real mother would shew for her infant. And if we suppose, when he commanded the child to be divided, he spake with a sedate countenance, not only the two women, but all the people present were struck with horror, expecting his order would be immediately executed; but when it ended in so just a decision, quite contrary to what they looked for, it raised joy in every breast, and gave a more advantageous commendation to the judge. Poole.

ANNOTATIONS ON CHAP. IV.

Ver. 21. Solomon reigned over all kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt.] His kingdom was bounded on the east by the river Euphrates; on the west by the land of the Philistines, which bordered on the Mediterranean-sea; and on the south by Egypt. It must be observed, that God had now performed the promise he had made to Abraham, that his seed should possess the land from the river of Egypt to the great

Before CHRIST 1014. presents, and served Solomon all the days of his life. 22 ¶ And Solomons provision for one day, was * thirty measures of fine flour, and † three-score measures of meal.

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roe-bucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all the region on this side the river, from ^c Tiphah even to ^d Azzah, ^e over all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt safely, every man ^f under his vine, and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomons table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and ^h dromedaries brought they unto the place where the officers were, every man according to his charge.

29 ¶ And ⁱ God gave Solomon wisdom and understanding, exceeding much, and * largeness of heart, even as the sand that is on the sea-shore.

30 And Solomons wisdom excelled the wisdom of all the children of the ^k east-country, and all the wisdom of Egypt.

31 For he was ^m wiser than all men; than ⁿ Ethan the Ezrahite, and Heman, and ^o Chal-

col, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand ^p proverbs: and his ^q songs were a thousand and five.

33 And he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of ^r all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

CHAP. V.

1 Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple, and desired to furnish him with timber thereto. 7 Hiram, blessing God for Solomon, and requesting food for his family, furnisheth him with trees. 13 The number of Solomon's workmen and labourers.

AND * Hiram king of Tyre sent his servants unto Solomon; (for he had heard that they had anointed him king in the room of his father) for Hiram * was ever a lover of David.

2 And ^b Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not ^c build an house ^d unto the name of the LORD his God, for the ^e wars which were about him on every side, until the LORD put them ^f under the soles of his feet.

22. 8. & 28: 3. f Josh: 10. 24. Psal. 8. 6. & 110. 1. Mal. 4. 3. Eph. 1. 22.

30. Solomon's wisdom excelled the wisdom of all the children of the east country.] There were three oriental nations famous for their wisdom and erudition: the Chaldeans, beyond the Euphrates; the Persians, beyond the Tigris; and the Arabians, south of the Euphrates.

All the wisdom of Egypt.] This country was celebrated for wisdom in the time of Moses; and the Egyptians always pretended to be the inventors of the arts and sciences, and that the Chaldeans had all their learning from them.

32. Three thousand proverbs.] Many of these are lost, all we have being comprised in the book of that name, and Ecclesiastes.

His songs were a thousand and five.] None of these compositions were thought to be divinely inspired, except the Song of songs, which was therefore joined to the sacred books.

33. He spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall;] i. e. Of the whole class of plants, from the greatest to the smallest.

He spake also of beasts, and of fowl, &c.] Hence we may form some idea of his vast genius, which comprehended the whole history of animals as well as plants.

ANNOTATIONS ON CHAP. V.

Ver. 1. Hiram king of Tyre sent his servants unto Solomon.] He sent ambassadors to condole with king Solomon the death of his father, and to congratulate his accession to the throne.

Before
CHRIST
1014.

4 But now the LORD my God hath given me rest on every side, *so that there is* neither adversary, nor evil occurrent.

5 And behold, I ^h purpose to build an house unto the name of the LORD my God, ^{as} the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou, that they hew me ^k cedar-trees out of Lebanon, and my servants shall be with thy servants: and unto thee will I give hire for thy servants, according to all that thou shalt appoint: for thou knowest that *there is* not among us any that can skill to hew timber, like unto the ^l Sidonians.

7 ¶ And it came to pass, ^m when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* ^{*} the LORD this day, which hath give unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in flotes, unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive *them*: and thou shalt accomplish my desire, in giving food for my ^o household.

10 So Hiram gave Solomon cedar-trees, and fir-trees, according to all his desire.

11 And Solomon gave Hiram twenty thousand [†] measures of wheat for food to his household, and twenty measures of pure oyl: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, as he ^p promised him: and there was peace between Hiram and Solomon, and they two made a league together.

13 ¶ And king Solomon raised ^q a levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: ^r and Adoniram was over the levy.

15 And Solomon had threescore and ten thousand that ^s bare burdens, and fourscore thousand [†] hewers in the mountains:

16 Besides the chief of Solomons officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought ^t great stones, costly stones, and ^u hewed stones, to lay the foundation of the house.

18 And Solomons builders, and Hiram's builders did hew *them*, and the ^{*} stone-squarers: so they prepared timber and stones to build the house.

CHAP. VI.

1 The building of Solomon's temple: 5 The chambers thereof. 11 God's promise unto it: 15 The ceiling and adorning of it: 23 The cherubims: 31 The doors: 36 The court: 37 The time of building of it.

AND ^{*} it came to pass in the four hundred and fourscore year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomons reign over Israel, in the month ^b Zif, which is the ^c second month, that he began to build the house of the LORD.

2 And the house which king Solomon built for the LORD, the length thereof was ^d threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

3 And the ^e porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof, before the house.

4 And for the house he made ^f windows of narrow lights.

5 ¶ And against the wall of the house he built

11. Twenty thousand measures of wheat, &c.] Dr Shaw observes, that the Holy Land is still in general very fruitful, and, were it well stocked with inhabitants, would still be capable of affording the like supplies of corn and oil.

15. Fourscore thousand hewers in the mountains;] *i. e.* Hewers of stones; for the timber was hewed by Hiram's servants. It may seem strange that so many men should be employed in building so small a place as the temple; but we must consider, there were many other works which Solomon finished, (chap. 9. 15.) the materials of which were probably prepared here.

18. Stone-squarers.] The Hebrew is *Giblim*, and signifies the *Giblites*, or inhabitants of the country now called *Gibyle*, whom Hiram made use of in preparing the materials for Solomon's temple: the Septuagint calls it *Bybli*, or *Byblus*.

ANNOTATIONS on CHAP. VI.

Ver. 1. In the fourth year of Solomon's reign.] If it should be asked, why Solomon did not begin the building of the temple

sooner, since his father had left him a plan, and all things necessary for the undertaking; it may be answered, that the materials his father had provided lay rude and unfashioned, and at a considerable distance: this time was therefore requisite to form them into the exact symmetry and order in which the scripture represents them; especially as the very stones, which made the foundation, were probably vast blocks of marble or porphyry, and all polished in the most exquisite manner. Therefore four years cannot be accounted an unreasonable time to gather gold and silver sufficient to defray so vast an expence. *Patrick and Poole.*

4. He made windows of narrow lights.] It is in the margin, *broad within, and narrow without*; by which means the house was better secured from the weather, and had sufficient light.

5. Against the wall of the house:] Or, *joining to it*, as in the margin: for the beams were not fastened in the walls of the house, as we read in the following verse, but a wooden wall seems to have been built contiguous to the inner surface of the wall, in which the beams supporting the chambers were fastened.

Before
CHRIST
1014.

Chap. 4.

6.

2 Chron.

2. 17. 18.

The Hebrew word signifies hewers of stone and wood.

1 Chap. 7.

9. 11a. 12.

16. 1 Cor.

3. 10. 11.

1 Pet. 2. 7.

1 Chron.

22. 3.

1 Pet. 2. 9.

Rev. 21.

27.

Or, Giblites, Ezek.

27. 9.

2 Chron.

3. 1.

Num. 1.

1.

Exod. 12.

2. 3.

Ezek. 41.

1. 6. 16.

17.

Luke 1.

10. 13.

Acts 3. 11.

12.

Song 1.

9. 11a. 6a.

8. Ezek.

40. 16. 18.

21. 16.

John 1. 9.

1 Cor. 12.

4.

Before CHRIST 1012. *Before* chambers round about, *against* the walls of the house round about, *both* of the temple, and of the oracle: and he made chambers round about.

6 The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone, made ready before it was brought thither: so that there was neither hammer, nor ax, nor any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

9 So he built the house and finished it; and covered the house with beams and boards of cedar.

10 And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them: then will I perform my word with thee, which I spake unto David thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor, and the walls with

boards of cedar: he even built them for it within, even for the oracle, even for the most holy place.

17 And the house, that is, the temple before it, was forty cubits long.

18 And the cedar of the house within was carved with knops, and open flowers: all was cedar, there was no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold, and so covered the altar which was of cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle, and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims of olive-tree, each ten cubits high.

24 And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other, were ten cubits.

25 And the other cherub was ten cubits: both the cherubims were of one measure, and one size.

26 The height of the one cherub was ten cubits, and so was it of the other cherub.

27 And he set the cherubims within the inner house; and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall: and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

Before CHRIST 1005.

† Heb. *bo*

of holies,

Exod. 26.

33. Lev.

7. 6. Num.

18. 10.

Chap. 8. 6.

1 Chron. 6.

49. 2 Chr.

3. 8. Ezek.

45. 3.

Or, wild

gourd,

2 Kings 4.

39.

9 Ezek. 40.

34. 37.

2 Chron.

3. 4.

2 Chron.

3. 14. 16.

Exod. 30.

1. 3.

Gen. 3.

24. Exod.

36. 8. 35.

2 Chron.

5. 8.

† Heb. wood

of oil.

Exod. 25.

20. 2 Chr.

3. 11. Psal.

17. 8.

5. He made chambers round about;] Where the priests laid up their garments, took their rest, and eat the sacrifices.

6. The nethermost chamber was five cubits broad,—the middle—six cubits,—and the third—seven.] It appears, from ver. 10. that they were only five cubits high, and built over one another three storeys; increasing one cubit in breadth every story, by the following contrivance: the wall of the temple was not of the same thickness at the top as it was near the foundation, but narrowed in a gradual manner, and by that means rendered the chambers larger.

7. There was neither hammer, nor ax, &c.] The stones were laid without any noise, difficulty or confusion, being all before prepared to fit their respective situations, so that nothing was wanting but to fix them in their places.

15. He built the walls of the house within with boards of cedar:] i. e. He wainscotted the whole house with cedar.

16. Even for the oracle, even for the most holy place.] We have an explanation of what is meant by the house in the preceding verses. And surely this part best deserved to be stiled the house,

Before
CHRIST
1005.

• Heb.
flowing of
peeing,
Ver. 32.

† Or, five
square,
Ver. 16 34.
Ezek. 42.
23, 24.

† Chap. 5.
8.

2 Ver. 3.
2 Chron. 4.
9. Rev.
21, 2.

• Answering
to part of
Glosser and
part of No-
wember.
a Luke 14.
30.
b Ver. 1.

29 And he carved all the walls of the house round about with carved figures of cherubims, and palm-trees, and * open flowers, within and without.

30 And the floor of the house he overlaid with gold within and without.

31 ¶ And for the entering of the oracle he made doors of olive-tree: the lintel and side-posts were † a fifth part of the wall.

32 The two doors also were of olive-tree; and he carved upon them carvings of cherubims, and palm trees, and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm-trees.

33 So also made he for the door of the temple, posts of olive-tree a fourth part of the wall.

34 And the two doors were of † fir-tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.

35 And he carved thereon cherubims, and palm trees, and open flowers: and covered them with gold, fitted upon the carved work.

36 ¶ And he built the † inner court with three rows of hewed stone, and a row of cedar-beams.

37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif.

38 And in the eleventh year, in the month * Bul, (which is the eighth month) was the house † finished throughout all the parts thereof, and according to all the fashion of it: So was he † seven years in building it.

CHAP. VII.

1 The building of Solomon's house. 2 Of the house of Lebanon, 6 of the porch of pillars, 7 of the porch of judgment, 8 of the house for Pharaoh's daughter. 13 Hiram's work of the two pillars, 23 of the molten sea, 27 of the ten bases, 38 of the ten lavers, 40 and all the vessels.

2 Ver. 40.
Chap. 9.
16. Eccl.
2. 4. 5.

† He made
more haste
before. 2 Sam. 7. 13. Chap. 6. 38. & 10. 17. 1 Chr. 29. 2, 8. Psa. 119. 60.
Mat. 6. 33. Col. 3. 1.

BUT Solomon was building his own † house † thirteen years, and he finished all his house.

2 ¶ He built also the house of the forest of Lebanon; the length thereof was a hundred

31. The lintel and side-posts were a fifth part of the wall.] This passage is very obscure. The words, of the wall, are not in the Hebrew; therefore it may be understood to signify, that they held the proportion of a fifth part to the doors: though some are of opinion, that it implies this gate to be the fifth in number, belonging to the house; the first opening into the court of the people; the second into the court of the priests; the third, the door of the porch; the fourth, that of the holy place; and the fifth, that of the oracle.

38. So was he seven years in building it.] It must be owned that Solomon made extraordinary dispatch; for though the temple itself was but a small edifice, yet the several adjoining offices rendered the whole a vast pile of building. The temple of Diana at Ephesus is said to have employed all Asia two hundred years: and Dionysius affirms, that one of the Egyptian pyramids employed no less

cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And it was covered with cedar above upon the beams, that lay on forty five pillars, fifteen in a row.

4 And there were windows in three rows, and light was against light in three ranks.

5 And all the doors and posts were square, with the windows: and light was against light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them: and the other pillars and the thick beam were before them.

7 ¶ Then he made a porch for the † throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other.

8 ¶ And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also an house † for Pharaoh's daughter, (whom he had taken to wife) like unto this porch.

9 All these were of † costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court.

10 And the foundation was of costly stones, even great stones; stones of ten cubits, and stones of eight cubits.

11 And † above were costly stones (after the measures of hewed stones) and cedars.

12 And the great court round about, was with three rows of hewed stones, and a row of cedar-beams, both for the † inner court of the house of the LORD, and for the porch of the house.

13 ¶ And king Solomon sent and † fet Hiram out of Tyre.

14 He was a widows son of the tribe of Naphthali, and his father was a man of Tyre, a worker in brass: and he was † filled with wisdom and understanding, and cunning to work all works

than three hundred and sixty thousand men for twenty years together. Poole and Calmet.

ANNOTATIONS ON CHAP. VII.

Ver. 1. Solomon was building his own house thirteen years.] He did not begin to build his own house, till he had finished the temple of God. This appears from chap. 9. 10. where it is said he was twenty years in finishing both these structures.

2. He built also the house of the forest of Lebanon.] This house was near Jerusalem, and called by the name of the forest of Lebanon, because it was situated in a lofty place like Lebanon; and the trees which grew around it made it cool and shady, and consequently proper for Solomon to reside in during the summer, as he did in his palace at Jerusalem in the winter.

Before
CHRIST
1005.

• Heb.

flowing of

peeing,

Ver. 32.

† Or, five

square,

Ver. 16 34.

Ezek. 42.

23, 24.

† Chap. 5.

8.

2 Ver. 3.

2 Chron. 4.

9. Rev.

21, 2.

• Answering

to part of

Glosser and

part of No-

wember.

a Luke 14.

30.

b Ver. 1.

1 The building

of Solomon's house.

2 Of the house

of Lebanon,

6 of the porch

of pillars,

7 of the

porch of judgment,

8 of the house

for Pharaoh's

daughter.

13 Hiram's work

of the two pillars,

23 of the molten

sea, 27 of the

ten bases, 38

of the ten lavers,

40 and all the

vessels.

2 Ver. 40.

Chap. 9.

16. Eccl.

2. 4. 5.

† He made

more haste

before. 2 Sam.

7. 13. Chap.

6. 38. & 10.

17. 1 Chr.

29. 2, 8. Psa.

119. 60.

Mat. 6. 33.

Col. 3. 1.

11 And † above

were costly stones

(after the

measures of

hewed stones)

and cedars.

12 And the great

court round about,

was with

three rows of

hewed stones,

and a row of

cedar-beams,

both for the †

inner court of

the house

of the LORD,

and for the

porch of the

house.

13 ¶ And king

Solomon sent

and † fet

Hiram

out of Tyre.

14 He was a

widows son

of the tribe

of Naph-

thali, and his

father was

a man of

Tyre, a

worker

in brass:

and he was

† filled

with

wisdom

and

understand-

ing, and

cunning

to work

all works

in

2. 40.

11 And † above

were costly stones

(after the

measures of

hewed stones)

and cedars.

12 And the great

court round about,

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ing, and

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measures of

hewed stones)

and cedars.

12 And the great

court round about,

was with

three rows of

hewed stones,

and a row of

cedar-beams,

both for the †

inner court of

the house

of the LORD,

and for the

porch of the

house.

Before CHRIST 1005. in brass; and he came to king Solomon, and wrought all his work.

15 For he † cast † two pillars of brass, of * eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits:

17 And nets of checker-work, and wreaths of chain-work, for the chapters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapters that were upon the top with pomegranates: and so did he for the other chapter.

19 And the chapters that were upon the top of the pillars, were of lily-work in the porch, * four cubits.

20 And the chapters upon the two pillars had pomegranates also above, over against the belly which was by the net-work: and the pomegranates were two hundred, in rows round about upon the other chapter.

21 And he set up the * pillars in the porch of the temple: and he set up the right pillar, and called the name thereof † Jachin: and he set up the left pillar, and called the name thereof * Boaz.

22 And upon the top of the pillars was lily-work: so was the work of the pillars finished.

23 ¶ And he made * a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about.

24 And under the brim of it round about there were † knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast.

25 It stood upon twelve * oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

26 And it was an * hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

27 ¶ And he made ten bases of brass: four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases was on this manner: They had borders, and the † borders were between the ledges:

29 And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work.

30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersettlers: under the laver were undersettlers molten, at the side of every addition.

31 And the mouth of it within the chapter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, four-square, not round.

32 And under the borders were four wheels: and the axle-trees of the wheels were joyned to the base, and the height of a wheel was a cubit and half a cubit.

33 And the work of the wheels was like the work of a chariot wheel: their axle-trees, and their naves, and their feloes, and their spokes were all molten.

34 And there were four undersettlers to the four corners of one base: and the undersettlers were of the very base itself.

35 And in the top of the base was there a round compass of half a cubit high: and on the top of the base, the ledges thereof, and the borders thereof, were of the same.

36 For on the plates of the * † ledges thereof, and on the borders thereof, he graved * cherubims, lions, and palm-trees, according to the proportion of every one, and additions round about.

37 After this manner he made the ten bases: all of them had one calling, one measure, and one size.

38 ¶ Then made he * ten lavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases, one laver.

39 And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house east-ward, over against the south.

40 ¶ And Hiram made the lavers, and the shovels, and the * basons: so Hiram made an end of doing all the work that he made king Solomon for the house of the LORD.

41 The two pillars, and the two bowls of the

Before CHRIST 1005.

† Heb. *shuk- ing.* Ver. 29, 36.

* Or, *handles.* † Heb. *basis.*

* So called of *knowle*, Gen. 3. 24. Exod. 25. 18. Chap. 6. 23.

1 Chron. 21. 16. 2 Chron. 3. 10. Psal. 18. 10.

Ezek. 1. 3. & 10. 1. 15. Dan. 9. 21.

Exod. 38. 18. Lev. 8. 11.

2 Chron. 4. 6. 7. Ver. 45. 1 Chron. 4. 8.

Before
CHRIST
1005.

chapters that *were* on the top of the two pillars: and the two net-works, to cover the two bowls of the chapters which *were* upon the top of the pillars:

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work. to cover the two bowls of the chapters that *were* upon the pillars:

† Heb. upon
the face of
the pillars.

43 And the ten bases, and ten lavers on the bases:

44 And one sea, and twelve oxen under the sea:

f Exod. 27.
3. Lev. 2.
7. 1 Sam.
2. 14.

45 And the pots, and the shovels, and the basons: and all these vessels which Hiram made to king Solomon, for the house of the LORD, *were* of bright bras.

46 In the plain of Jordan did the king cast them in the clay-ground, between Succoth and Zarthan.

† 1 Chr. 4.
27.

47 And Solomon left all the vessels *unweighed*, because they were exceeding many: neither was the weight of the bras found out.

u Gen. 33.
17. Joth.
21. 27.
x Joth. 3.
26.

48 And Solomon made all the vessels that pertained unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shew-bread was,

y 1 Chron.
28. 19.
z Exod. 37.
26.

49 And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold,

Exod. 37.
21.

50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

Exod. 25.
31. 32. &
37. 17.
2 Chron.
4. 8.

51 So was ended all the work that king Solomon made for the house of the LORD: and Solomon brought in the things which David his father had dedicated; *even* the silver, and the gold, and the vessels did he put among the treasures of the house of the LORD.

e 2 Sam. 8.
7. 11.
2 Chron.
5. 1.

CHAP. VIII.

1 The feast of the dedication of the temple. 12, 54 So-

lomon's blessing. 22 Solomon's prayer: 62 His sacrifice of peace-offerings.

THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon, in Jerusalem, that they might bring up the ark of the covenant of the LORD, out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon, at the feast in the month Ethanim, which is the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep, and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house to the most holy place, *even* under the wings of the cherubims.

7 For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark, and the staves thereof above.

8 And they drew out the staves, that the ends of the staves were seen out of the holy place before the oracle, and they were not seen without: and there they are unto this day.

9 There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the LORD,

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2 Chron.
5. 2. & 30.
1.

Num. 10.
33. Chap.
3. 15.

2 Sam.
5. 7. 9. &
6. 12. 17.

Deut. 28.
13. 2. Chr.
5. 3.

1 Chron.
15. 7. 14.
Deut. 31. 9.

Exod. 36.
8. & 40. 2.

Num. 4.
15.

2 Sam. 6.
13.

Deut. 31.
9.

Exod. 26.
33. 34.
Chap. 6. 5.

Exod. 35.
21. & 37.

Exod. 25.
10. Num.
4. 6.

2 Chron.
5. 9.

1 Chron.
5. 9.

Exod. 25.
17. Deut.
10. 4. 5.

2 Chron. 5.
10. Heb.
9. 4.

Exod. 16.
10. & 24.
15. 16. &
40. 34. 65.

2 Chron. 5.
13. 1 Cor.
13. 12.

Lev. 16.
2. Num.
9. 15.

2 Chron. 5. 14. Col. 1. 19.

ANNOTATIONS ON CHAP. VIII.

Ver. 2. *All the men of Israel assembled themselves unto king Solomon—in the month Ethanim.*] This happened at the feast of tabernacles, which was appointed in commemoration of the children of Israel's dwelling in tents while they wandered in the wilderness, and of the tabernacle, which at that time was built, where God promised to meet them, to dwell among them, and to sanctify the place with his glory; and, consequently, might be well thought a very proper season for the dedication of the temple, which was to succeed in the tabernacle's place. *Bedford's Scrip. Chron.*

4. *They brought up the ark of the Lord, and the tabernacle of the congregation.*] The Mosaic tabernacle is most probably here intended; which, for the prevention of schism, and to make the temple the center of devotion, was now taken down and depo-

sited in the treasury, where it continued till the taking of Jerusalem by the Chaldeans; when Jeremiah, as Josephus informs us, was admonished by God to take it, together with the ark and the altar of incense, and hide them in some secret place, for fear of profanation; and it is doubted whether they have ever yet been removed. *Calmet.*

9. *There was nothing in the ark save the two tables of stone.*] The author of the Hebrews, speaking of the ark, says, *Wherein was the golden pot that had manna, and Aaron's rod that budded, as well as the tables of the covenant.* Heb. 9. 4. To reconcile this passage we must observe, that the preposition *in* does not always signify *in*, but *by*; the interpretation therefore will be, that the golden pot and the rod were deposited *by* or *beside* the ark, as it is said, *before the Lord, and before the testimony.* Exod. 25.

10. *The cloud filled the house of the Lord.*] This cloud was dark and luminous at the same time; its darkness was awful and me-

jellie,

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11 So that the priests could not stand to minister, because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD said that he would dwell in the thick darkness.

13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood)

15 And he said, Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.

17 And it was in the heart of David my father, to build an house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart:

19 Nevertheless, thou shalt not build the house, but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands towards heaven:

23 And he said, LORD God of Israel, there is no God like thee, in heaven above, or on

earth beneath, who keepest covenant and mercy with thy servants, that walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me:

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee, how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayst hearken unto the prayer which thy servant shall make towards this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place: and hear thou in heaven thy dwelling-place, and when thou hearest, forgive.

31 ¶ And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place: and hear thou in heaven thy dwelling-place, and when thou hearest, forgive.

32 ¶ If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

33 ¶ Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head, and justifying the righteous, to give him according to his righteousness.

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34 ¶ When

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Deut. 28.
25.

Lev. 26.
19. Deut.
28. 17-28.
28. 11, 12.
Mal. 2. 10.
2 Chron.
6. 26.

Psal. 94.
12. Isaiah
26. 9.
Psal. 27.
11. Prov.
6. 13. & 9.
6. Isa. 35.
8. 2 Peter
2. 21.
Ezek. 22.
30. James
5. 16, 18.
2 Sam.
24. 10.
Lam. 3. 40.
Acts 2. 39.
1 Cor. 11.
31.
2 Chron.
4. 30. Psal.
11. 4. Jer.
37. 10.
Acts 1. 24.
Psal. 130.
4. Prov. 1.
7. Jer. 32.
39.
1 Ruth 2.
20. 11. Isa.
56. 6. Mat.
2. 1.
Exod.
18. 12.
Mat. 12.
42. Acts 8.
27.
Exod. 12.
28. Josh.
2. 9.
Ezra. 8. 17.
Deut. 3.
24. 2 Kin.
37. 36.
Psal. 136.
11. Jer.
32. 17.
Psal. 67.

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25.

Lev. 26.
19. Deut.
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Lam. 3. 40.
Acts 2. 39.
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Exod. 12.
28. Josh.
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Ezra. 8. 17.
Deut. 3.
24. 2 Kin.
37. 36.
Psal. 136.
11. Jer.
32. 17.
Psal. 67.

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Deut. 28.
25.

Lev. 26.
19. Deut.
28. 17-28.
28. 11, 12.
Mal. 2. 10.
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6. 26.

Psal. 94.
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2. 1.
Exod.
18. 12.
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42. Acts 8.
27.
Exod. 12.
28. Josh.
2. 9.
Ezra. 8. 17.
Deut. 3.
24. 2 Kin.
37. 36.
Psal. 136.
11. Jer.
32. 17.
Psal. 67.

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Deut. 28.
25.

Lev. 26.
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28. 17-28.
28. 11, 12.
Mal. 2. 10.
2 Chron.
6. 26.

Psal. 94.
12. Isaiah
26. 9.
Psal. 27.
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6. 13. & 9.
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8. 2 Peter
2. 21.
Ezek. 22.
30. James
5. 16, 18.
2 Sam.
24. 10.
Lam. 3. 40.
Acts 2. 39.
1 Cor. 11.
31.
2 Chron.
4. 30. Psal.
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37. 10.
Acts 1. 24.
Psal. 130.
4. Prov. 1.
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39.
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2. 9.
Ezra. 8. 17.
Deut. 3.
24. 2 Kin.
37. 36.
Psal. 136.
11. Jer.
32. 17.
Psal. 67.

33 ¶ When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land, which thou gavest unto their fathers.

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray towards this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities, whatsoever plague, whatsoever sickness there be;

38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only knowest the hearts of all the children of men)

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 ¶ Moreover, concerning a stranger that is not of thy people Israel, but cometh out of a far country, for thy names sake;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm) when he shall come and pray towards this house:

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel, and that they may know that this house which I have builded, is called by thy name.

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.

46 If they sin against thee (for there is no man that sinneth not) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives, unto the land of the enemy, far or near;

47 Yet if they shall bethink themselves, in the land whither they were carried captives, and repent, and make supplication unto thee, in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 And so return unto thee with all their heart and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them.

51 For they be thy people and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O LORD God.

54 And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees, with his hands spread up to heaven.

55 And

33. When thy people Israel—pray, and make supplication unto thee in this house.] Though Solomon well knew that in every place God was ready to hear the prayers of every devout supplicant, yet, for the preservation of peace and unity, he was desirous of inspiring the people with an opinion that God would be found more propitious to the prayers that were offered in the temple at Jerusalem, and thereby excite them to frequent that rather than any other place.

48. And so return unto thee with all their heart, and with all

their soul.] In these and the foregoing words he gives a full description of true repentance: which begins in the serious reflexion which men make upon their past lives, and the present miseries into which their sins have brought them; which begets an unfeigned sorrow and resolution of amendment, with earnest supplication for mercy and grace; confessing their unworthiness, and condemning themselves for their sins, which they relinquish with joy, and become sincere converts to the service of God.

63. Ten

Before
CHRIST
1004.

1 Chron.

7. 1.

4 Job. 21.

48. & 23.

14. 15.

Luke 1. 68.

70. 1 Kin.

10. 10.

1 Gen. 21.

23. & 25.

84 Deut.

31. 6. 8.

John. 1. 5.

1 Chr. 28.

30. 2 Chr.

32. 7.

Rom. 8. 8.

31. Heb.

13. 5. 6.

Psalm. 119.

36. Jer. 10.

23. John

15. 3.

1 Cor. 3. 5.

Mal. 3.

16.

1 Heb. the

word of the

day is his

Exod.

5. 13. &

16. 4. Lev.

29. 37.

Dan. 1. 5.

1 Psalm. 67.

2.

1 Ver. 43.

Deut. 4.

35. 39.

1 Gen. 17.

1. 1 Kin.

20. 3.

1 Chron.

29. 9. &

29. 19.

Phil. 3. 12.

1 2 Chron.

7. 4.

1 Lev. 3.

1.

1 Exod. 13.

2. 11.

1 Chron.

7. 7.

1 Lev. 23.

34. Chap.

3. 15.

1 Chron.

16. 3.

1 Num. 13.

21. 4 Gen. 15. 18. 7 Lev. 23. 34. 1 Chr. 15. 16. 2 Chr. 7. 9. f 2 Chr. 7. 10.

55 And he stood, and ^e blessed all the congregation of Israel, with a loud voice, saying,

56 Blessed be the LORD, that hath given rest unto his people Israel, ^d according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be ^e with us, as he was with our fathers: let him not leave us, nor forsake us:

58 That he may ^f incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words wherewith I have made supplication before the LORD, ^e be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at [†] all times, as the matter shall require:

60 That ^h all the people of the earth may know that ⁱ the LORD is God, and that there is none else.

61 Let your heart therefore ^k be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And the king, and all Israel with him, offered sacrifice ^l before the LORD.

63 And Solomon offered a sacrifice of peace-offerings, which he offered unto the LORD, ^m two and twenty thousand oxen, and an hundred and twenty thousand sheep: so the king and all the children of Israel dedicated the house of the LORD.

64 The same day did ⁿ the king hallow the middle of the court that was before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: because the brazen altar that was before the LORD, was too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 And at that time Solomon held ^o a feast, and all Israel with him, a great congregation, from the entering in of ^p Hamath unto the ^q river of Egypt, before the LORD our God, ^r seven days and seven days, even fourteen days.

66 On the ^s eighth day he sent the people away: and they blessed the king, and went unto their

tents joyful and glad of heart, for all the goodness that the LORD had done for David his servant, and for Israel his people.

CHAP. IX.

1 God's covenant in a vision with Solomon. 10 The mutual presents of Solomon and Hiram. 15 In Solomon's works the Gentiles were his bond-men, the Israelites honourable servants. 24 Pharaoh's daughter removeth to her house. 25 Solomon's yearly sacrifices: 26 His navy fetcheth gold from Ophir.

AND it came to pass when Solomon had ^a finished the building of the house of the LORD, and the kings house, and all Solomons ^b desire which he was pleased to do,

2 That the LORD appeared to Solomon the ^c second time, as he had appeared unto him at Gibeon.

3 And the LORD said unto him, I have ^d heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, to put my name there for ever, and ^e mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk ^f before me, as David thy father walked, ^g in integrity of heart and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever, ^h as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 But if you shall at all ⁱ turn from following me, you or your children, and will not keep my commandments and my statutes, which I have set before you, but go and serve other gods, and worship them:

7 Then will I ^k cut off Israel out of the land which I have given them; and ^l this house which I have hallowed for my name, will I cast out of my sight, and Israel shall be a ^m proverb, and a by-word among all people:

8 And at this house, which is high, every one that passeth by it shall be ⁿ astonished, and shall ^o hiss; and they shall say, ^p Why hath the LORD done thus unto this land, and to this house?

Before
CHRIST
1004.

2 Chron.

7. 11.

Luke 14.

30.

1 2 Chron.

8. 6. Eccl.

2. 10.

1 Chap. 3.

5. & 11. 9.

1 Psalm. 10.

17. & 65.

2 Dan. 9.

23.

1 Deut. 12.

12. Chap.

8. 29. Prov.

15. 3.

1 Gen. 17.

1. Chap.

2. 4. & 3. 14.

1 Job. 2. 30.

1 & 17. 5.

1 Psalm. 15. 2.

1 & 26. 1.

12. Prov.

20. 7.

1 Chap. 2.

4. & 6. 14.

1 Sam. 7.

12. 1 Chr.

21. 10.

1 Psalm. 132.

10.

1 Sam. 7.

30. & 12.

2 Sam. 7.

7. 14.

1 Chron.

15. 2. Psalm.

89. 30. & 1.

1 Kings

17. 20.

1 Kings

15. 9. Jer.

7. 14. & 15.

1 Deut. 18.

37. Jer.

24. 9.

1 2 Chron.

29. 8. & 12.

1 Dan. 9. 12.

1 Jer. 19. 8.

1 & 49. 17.

1 & 50. 13.

1 Lam. 2. 15.

1 Deut. 24.

1 Jer.

21. 8.

63. Two and twenty thousand oxen, and an hundred and twenty thousand sheep.] We are not to suppose that they were offered in one day, much less on one altar: the brazen altar before the door of the temple not being sufficient to receive all these sacrifices, Solomon erected others on this occasion in the court of the priests. The hecatombs of the heathens were an imitation of these sacrifices, which they offered, of an hundred beasts of the same kind.

65. Seven days and seven days, &c.] This account does not seem to agree with that perspicuity which is generally observable through the whole scriptures. The Vatican copy renders it thus; "So-

lomon held a feast seven days, and on the eighth day he sent away the people." This is entirely consistent with what is said 2 Chron. 7. 9, 10. Pilkington's Remarks.

ANNOTATIONS ON CHAP. IX.

Ver. 3. Mine eyes and mine heart shall be there perpetually.] By his eyes and his heart he means, his gracious providence, and his tender love and affection, should always have regard to what was done there.

Before
CHRIST
cir. 992

1 Lam. 4.
10. Jer. 2.
10. 11.

1 Esai. 12.6.

3.

1 Chron.

8. 1.

1 Chap. 6.

27. 33. &

7. 1.

1 Heb. were

not right in

his eyes.

2 Chron.

8. 2.

1 Chap. 20.

32.

1 Chron.

22. 14.

1 Chap. 3.

13.

2 Ver. 24.

2 Sam. 5. 9.

2 Kings 12.

20.

1 John. 19.

30.

1 John. 17.

11.

1 John. 16.

10. & 10.

33. & 21.

21.

1 Judg. 1.

29. 1 Sam.

27. 8.

1 John. 16.

3. 5. & 18.

13. & 21.

21.

1 John. 19.

44. 2 Chr.

8. 6.

2 Exod. 1.

11.

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

10 ¶ And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the kings house,

11 (Now Hiram the king of Tyre had furnished Solomon with cedar-trees, and fir-trees, and with gold, according to all his desire) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him, and they pleased him not.

13 And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day.

14 And Hiram sent to the king six-score talents of gold.

15 ¶ And this is the reason of the levy which king Solomon raised, for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomons wife.

17 And Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon

had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel,

21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day.

22 But of the children of Israel did Solomon make no bond-men: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These were the chief of the officers that were over Solomons work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But Pharaohs daughter came up out of the city of David, unto her house which Solomon had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt-offerings, and peace-offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that was before the LORD: so he finished the house.

26 ¶ And king Solomon made a navy of ships in Ezion-geber, which is beside Elath, on the shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir, and fet from thence gold, four hundred and twenty talents, and brought it to king Solomon.

11. Solomon gave Hiram twenty cities in the land of Galilee.] The scripture expressly tells us, that these cities were not in the territories of Israel, nor inhabited at that time by the Israelites, 2 Chron. 8. 2. They were some of them conquered by the king of Egypt, who gave them to Solomon as a portion for his daughter, and others by Solomon himself; and therefore he had an undoubted right to dispose of them as he pleased.

12. Hiram came out from Tyre to see the cities,—and they pleased him not.] The reason was, because the Tyrians were wholly addicted to trade and merchandice, and therefore would not remove from the sea-shore, where they were so commodiously situated for that purpose, to live in a soil which was fat and deep, and consequently required a great deal of labour to cultivate it, which was a business they were little accustomed to. But, though Hiram did not approve of these cities, the friendship was not in the least impaired between him and Solomon, who doubtless satisfied him some other way. Bedford.

13. He called them the land of Cabul unto this day.] It is generally thought that Hiram gave it this name by way of contempt, Cabul signifying a dirty or displeasing country.

15. Millo.] Moriah was divided from Sion by a valley, which was guarded on both sides by banks and buttresses, works of immense labour and infinite expence; and these works, it is supposed, are called Millo. The Hebrew word signifies fulness; and the

Chaldee paraphrase interprets it a bank, wall, or buttress. Lamy.

18. Tadmor in the wilderness.] This city was by the Greeks called Palmyra, and stood in the wilderness of Syria, upon the borders of Arabia Deserta, inclining towards the Euphrates. Josephus places it two days journey from Upper-Syria, one from the Euphrates, and six from Babylon. The ruins which still remain of this city abundantly demonstrate, that it was one of the most magnificent in the East: and it is something surprising, that history should give us no account either when or by whom it was reduced to that deplorable condition wherein it lies at this day; for it is a melancholy spectacle to behold, being only inhabited by thirty or forty miserable families, who have built poor huts of mud within a spacious court, which once inclosed a magnificent temple. It is thought Solomon built a city in this place, because in all the country round about there was no such thing as a well or fountain to be found, but in this spot only. Messrs Dawkins and Wood have lately published *The Ruins of Palmyra* in a most pompous manner, which are well worth the observation of the curious.

26. Ezion-geber.] Ezion-geber was a port of Idumea, or Arabia Deserta, situate upon the coasts of the Red-sea.

28. They came to Ophir.] The most probable conjecture with regard to the situation of this place is, that it was in some of those remote rich countries of India beyond the Ganges, perhaps as far as China

Before
CHRIST
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1 Esai. 2.

1 Judg. 1.

27. 33. &

2. 23.

1 Deut. 1.

34. Job.

15. 63.

1 Judg. 1. 21.

2. 21.

1 Chap. 5.

11.

1 Deut. 7.

2. Eara 1.

55. Neh.

7. 17.

1 Lev. 25.

39.

10 Chap. 3.

1. 2 Chr.

8. 11.

1 Chap. 7.

8.

9 Deut. 16.

16. 2 Chr.

8. 13.

7 Chap. 8.

62.

1 Num. 32.

35.

1 Deut. 2.

7. 2 Kin.

14. 21. &

16. 6.

1 Job. 27.

24. & 28.

16. Psal.

45. 9. Isa.

13. 11.

2 Chron.

8. 18.

Before
CHRIST
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CHAP. X.

1 The queen of Sheba admireth the wisdom of Solomon. 14 Solomon's gold: 16 His targets: 18 The throne of ivory: 21 His vessels: 24 His presents: 26 His chariots and horses: 28 His tribute.

AND when the ^a queen of Sheba heard of the fame of Solomon, concerning the ^b name of the LORD, she came ^c to prove him with hard questions.

2 And she came ^d to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was ^e in her heart.

3 And Solomon told her all her ^f questions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomons wisdom, and the house that he had built,

5 And the ^g meat of his table, and the ^h sitting of his servants, and the ⁱ attendance of his ministers and ^j their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the LORD: there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land, of thy acts, and of thy wisdom.

7 Howbeit, I believed not the words, ^k until I came, and mine eyes had seen *it*: and behold, the half was not told me: thy wisdom and pro-

sperty ^l exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* these thy servants, ^m which stand continually before thee, and that ⁿ hear thy wisdom.

9 ^o Blessed be the LORD thy God which delighted in thee, to set thee on the ^p throne of Israel; because the LORD loved Israel for ever, therefore made he thee king ^q, to do judgment and justice.

10 And she ^r gave the king an hundred and ^s twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices, as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram that brought gold from Ophir, brought in from Ophir great plenty of ^t almug-trees, and precious stones.

12 And the king made of the almug-trees ^u pillars for the house of the LORD, and for the kings house, harps also and psalteries for singers: there came no such almug-trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba ^v all her desire whatsoever she asked, besides *that* which Solomon gave her of his royal bounty: so she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year, was six hundred threescore and six ^w talents of gold,

15 Besides *that* he had of the ^x merchantmen, and of the traffick of the spice-merchants, and of all the kings ^y of Arabia, and of the governors of the country.

16 ¶ And king Solomon made two hundred targets of beaten gold: six hundred *shekels* of gold went to one target.

Before
CHRIST
cir. 992.

1 Cor. 2.

1 Prov. 22.

29.

31 Prov. 2.

5. & 13.

20. & 8.

34 Luke

11. 18.

11 Chap. 5.

7. & 8. 15.

9 Psal. 132.

13. 14.

15. 16.

17. 18.

19. 20.

21. 22.

23. 24.

25. 26.

27. 28.

29. 30.

31. 32.

33. 34.

35. 36.

37. 38.

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85. 86.

87. 88.

89. 90.

91. 92.

93. 94.

95. 96.

97. 98.

99. 100.

China or Japan; which last still abounds with the finest gold, and several other commodities in which Solomon's fleet dealt, as silver, precious stones, ebony, spices, peacocks, parrots, apes, &c. and by its distance best answers the length of the voyage. *Universal History*, vol. IV. p. 105.

ANNOTATIONS ON CHAP. X.

Ver. 1. *The queen of Sheba.*] It is generally supposed that she came from Aljemin, which lay on the borders of the Red-sea, in the southern part of Arabia Felix. Hence our Saviour calls her *the queen of the south*. And this seems more probable, because it abounded in precious stones, spices and gold, (which they fetched from Ophir) the presents she brought to Solomon. This place will also agree with what our Saviour says, *that she came from the ends of the earth*; as there is no land beyond the Sabæans in Arabia, their country being bounded by the Indian ocean, the Persian gulph, and the Red sea. The Christians of Abyssinia however are confident, that the queen of Sheba came from their country, where it was a constant tradition, that she had a son by Solomon, and from him their kings are descended.

5. *The sitting of his servants;* i. e. The order and manner in which his courtiers or other subjects (who all were his servants in a general sense) sat down at meals, at several tables, in his court. And his ascent by which he went up, &c.] From his own palace. See 2 Kings. 16. 18. But the antients, and some others, translate the words thus: *And the burnt-offerings which he offered*. Vol. I.

up in the house of the Lord; under which, as the chief, all other sacrifices are understood.

There was no more spirit in her:]. She was astonished, and wrapt up in a kind of ecstacy, and could scarce determine whether she did really see these things, or whether it was only a pleasant dream.

9. *Blessed be the Lord thy God, &c.*] Hence it is thought she became a proselyte to the true religion before she returned to her own country.

10. *Spices very great store, and precious stones.*] This country was famous for myrrh, frankincense, and cinnamon, as Bochart abundantly shews from various authors; for their very fires were made of cassia and cinnamon. He also proves that precious stones were so very common, that they adorned their cups, beds, stools &c. with them.

11. *Almug-trees.*] This word in 2 Chron. 9. 10. by a transposition of the letters, is wrote *algum-trees*; but what is the right reading, or what the particular sort of wood, is uncertain. Dr Shaw says, we may take it for the cypress, which Dioscorus Siculus and Bochart acquaint us was equally known and flourishing in those parts. This wood was of the closest grain, and consequently fittest for making harps and psalteries. The like use is still made in Italy, and other places; of the cypress wood, which is preferred to all others for violins, harpsichords, and other the like stringed instruments.

14. *Six hundred threescore and six talents of gold;*]. Which amounts to about two millions of our money.

16. *Two hundred targets of beaten gold.*] These targets and shields

Before
CHRIST
cir. 992.

17 And he made three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon.

18 Moreover, the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne was round behind; and there were stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

21 ¶ And all king Solomons drinking-vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold, none were of silver; it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of Tharshish, with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold and silver, ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth, for riches and for wisdom.

24 ¶ And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate a year by year.

Shields seem to have been made for state and pomp, to be carried before him on special occasions.

17. And the king put them in the house of the forest of Lebanon;] Where it is likely he kept his most precious treasure, and which, Josephus says, the queen of Sheba admired above all things she saw in Judea, the vast multitude of cedar pillars that were in it making it look like the forest of Lebanon, from whence some think it had its name.

18. A great throne of ivory.] We never read of ivory till about the time of Solomon, who either brought elephants from India, or imported great quantities of ivory from thence; for in after ages we read of ivory beds, and ivory palaces, &c. It was, however, as precious as gold in his time.

Overlaid it with the best gold.] It was not entirely covered with gold, but studded with gold in particular places, that the mixture of gold and ivory, by increasing the lustre of each other, might render the throne more beautiful.

19. And the top of the throne was round behind,] Making an half circle over his head.

And there were stays on either side on the place of the seat,] Like one of our great-chairs, which have rests to lean one's arm upon on either side.

And two lions stood beside the stays.] These and the following lions seem added, to express, either the tribe from which Solomon sprung, compared to a lion, Gen. 49. 9. or rather, that majesty and power wherewith a prince is adorned and armed, which his subjects cannot resist; or, the duty of a prince in the execution of judgment, which ought to be done with great courage and magnanimity.

20. There was not the like made in any kingdom;] i. e. There was no throne like it in the days of Solomon: but in after ages we

26 ¶ And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore-trees, that are in the vale, for abundance.

28 ¶ And Solomon had horses brought out of Egypt, and linen yarn: the kings merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty; and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

CHAP. XI.

1 Solomon's wives and concubines. 3 In his old age they draw him to idolatry. 9 God threatneth him. Solomon's adversaries were Hadad, who was entertained in Egypt; 23 Rezon, who reigned in Damascus; 26 and Jeroboam, to whom Ahijah prophesied. 41 Solomon's acts, reign, and death. 43 Rehoboam succeedeth him.

BUT king Solomon loved many strange women, (together with the daughter of Pharaoh) women of the Moabites, Ammonites, Edomites, Zidonians and Hittites:

read, that the throne of the Parthian kings was of gold, encompassed with four golden pillars, beset with precious stones; and that the kings of Persia sat in judgment under a golden vine (and other trees of gold) whose bunches of grapes were made of various sorts of precious stones.

27. Cedars made he to be as the sycamore-trees.] The sycamore was a very common tree, not only in Egypt, but in the Holy Land: the mummy chests and sacred boxes were made of it. Shaw.

28. Horses—and linen yarn;] The two chief commodities of Egypt. See Prov. 7. 16. Cant. 1. 9. Isa. 3. 23. Ezek. 27. 7.

29. A chariot came up, &c.] In order to understand the sense of this verse it must be observed, that a toll or custom was antiently paid to the kings of Egypt for all horses and chariots that were brought out of that kingdom; namely, six hundred shekels of silver for a chariot, and an hundred and fifty for a horse. But Solomon prevailed on his father-in-law, the king of Egypt, not to demand this tribute of the Israelites, but to accept a yearly tax instead of it. By this means they were enabled to sell the horses and chariots they brought out of Egypt to the Hittites and Syrians much cheaper than they could purchase them in Egypt.

ANNOTATIONS ON CHAP. XI.

Ver. 1. Solomon loved many strange women.] Hitherto we have seen nothing in Solomon but what was truly great: but the after actions of his life sadly tarnish his character; for he gave himself up to the love of women, who were descended from idolatrous nations, and not profelyted to the Jewish religion. By this means Solomon committed two sins against the law; one in multiplying wives, the other in marrying those of strange nations who still retained their idolatry.

Before
CHRIST
cir. 984.

Gen. 6. 4.

& 38. 2.

18. Exod.

34. 16.

Deut. 7. 3.

Josh. 23.

12.

d Num. 25.

1, 2. Nch.

23. 16.

e Eccl. 7.

26.

f That is,

between 50

and 60 years,

Chap. 6. 1.

& 9. 10. &

14. 21.

Ver. 42.

f Gen. 38.

7. Chap.

14. 12. &

21. 10.

g Prov. 4.

23. Rom.

11. 8.

2 Tim. 4.

18.

h Chap. 3.

5. & 9. 2.

i Chap. 6.

22. & 9. 6.

j Exod.

32. 13.

2 Sam. 7.

13. 1 Kin.

13. 13.

1 Chron.

28. 5. 6.

l Chap. 12.

20.

2 Of the nations *concerning* which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you, for surely they will ^a turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princeesses, and three hundred concubines: and his wives ^c turned away his heart.

4 For it came to pass when Solomon was [†] old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as *was* the heart of David his father.

5 For Solomon went after Ashtoreth the goddesses of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil ^f in the sight of the LORD, and went not fully after the LORD, as *did* David his father.

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem; and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because ^g his heart was turned from the LORD God of Israel, which had appeared unto him ^h twice,

10 And had ⁱ commanded him concerning this thing, that he should not go after other gods; but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not do it, ^k for David thy fathers sake: but I will rend it out of the hand of thy son.

13 Howbeit, I will not rend away all the kingdom: but will give ^l one tribe to thy son, for David my servants sake, and for Jerusalems sake which I have chosen.

14 ¶ And the ^m LORD stirred up an adversary unto Solomon, Hadad the Edomite; he *was* of the kings seed in Edom.

15 For it came to pass when David was in ⁿ Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten ^o every male in Edom:

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom)

17 That Hadad fled, he and certain Edomites of his fathers servants with him, to go into Egypt; Hadad *being* yet a little ^p child.

18 And they arose out of ^q Midian, and came to Paran, and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt, which gave him an house, and appointed him ^r victuals, and gave him land.

19 And Hadad found [†] great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the ^s queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes ^t weaned in Pharaohs house: and Genubath was in Pharaohs household among the sons of Pharaoh.

21 And when Hadad heard in Egypt, that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit, ^u let me go in any wife.

23 ¶ And God stirred him up *another* adversary, Rezon, the son of Eliadah, which fled from his lord ^v Hadadezer king of ^w Zobah.

24 And he gathered men unto him, and became captain over a band, when David ^x slew them of *Zobah*: and they went to Damascus, and dwelt therein, and reigned in Damascus:

25 And he was an adversary to Israel ^y all the days of Solomon, beside the mischief that Hadad *did*:

Before
CHRIST
cir. 984.

m Chap. 12.

15. 1 Sam.

26. 19.

2 Sam. 24.

1. 1 Chr.

5. 16. 1st.

10. 5. 6.

2 Sam. 8.

14. 1 Chr.

18. 12. 13.

Deut. 20.

13.

p Gen. 44.

20. Chap.

3. 7.

q Num. 22.

4.

r Heb.

bread, Mat.

6. 11.

† Heb.

greatly grace

in the eyes,

Gen. 18. 1.

s The word

properly is

the chief wa-

man of the

household as

mistress.

Chap. 15.

13. Jer.

13. 18. &

29. 2.

r Gen. 24.

8.

s 2 Kings 19.

20. 22.

t 2 Sam. 8.

3.

u Psal. 60.

tit. 1 Chr.

8. 3.

x 2 Sam. 8.

3. & 10.

18.

y Chap. 5.

4. 1 Chr.

did: 15. 2.

3. *Seven hundred wives—and three hundred concubines.*] It is probable that he kept so many merely for state, after the manner of the eastern princes, as is the custom at this day, as father La Compte tells us in his history of China, where the emperor has a multitude of wives, chosen out of the most beautiful women in the country, many of whom he never saw. It is likewise said of the Great Mogul, that he has as many women as will make up a full thousand.

4. *His wives turned away his heart after other gods.*] It is astonishing that a person of Solomon's wisdom, who had twice conversed with the Almighty himself, should be persuaded by his wives to forsake the religion in which he had been so well instructed, and which he was so fully convinced to have been delivered to Moses by that omnipotent Being, who had brought the Israelites from a land

of bondage, placed him on the throne of David, and inspired him with that wisdom which rendered him famous throughout all the earth.

11. *The Lord said unto Solomon, &c.*] By some proph. for we can hardly suppose he would again appear to him after so shameful a defection, unless we think he now appeared dressed in the robes of terror, to pronounce this sentence upon him.

14. *Hadad the Edomite.*] This person bore a mortal hatred to Solomon ever since the death of David, who had attempted to destroy him and every male in the country.

25. *An adversary to Israel all the days of Solomon.*] This is not to be understood of the whole reign of Solomon, but of all the days remaining of his life, after his wives publicly exercised their idolatry.

Before **CHRIST** *cir.* 984. **did:** and he abhorred Israel, and reigned over Syria.

26 ¶ And ² Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomons ^a servant, (whose mothers name was Zeruah, a widow woman) even he ^b lift up his hand against the king.

27 And this was the cause that he lift up his hand against the king: Solomon built ^c Millo, and repaired the breaches of the city of David his father.

28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the [†] charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the ^{*} prophet Ahijah the ^e Shilonite found him in the way: and he had clad himself with a new garment; and they two were alone in the field.

30 And Ahijah caught the new garment that was on him, and ^f rent it in twelve pieces.

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant Davids sake, and for Jerusalems sake, the city which I have chosen out of all the tribes of Israel)

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in ^g my ways, to do that which is ^h right in mine eyes, and to keep my statutes and my judgments, as *did* David his father.

34 Howbeit, ^{*} I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for David my servants sake, whom I chose, because he kept my commandments and my statutes:

35 But I will take the kingdom out of his sons hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that David my servant may have a [†] light [†] alway before me in Jerusalem, the city which I have chosen me to ^h put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be [†] with thee, and build thee [†] a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but ^{*} not for ever.

40 Solomon fought therefore to kill Jeroboam: and Jeroboam arose, and fled into ^g Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the ^o book of the acts of Solomon?

42 And the time that Solomon reigned in Jerusalem, over all Israel, was [†] forty years.

43 And Solomon [†] slept with his fathers, and was buried in the city of David his father: and [†] Rehoboam his son reigned in his stead.

^a 2 Chron. 9. 29. ^b Ver. 4. ^c 2 Chron. 9. 30. ^d Chap. 2. 16. ^e Mat. 1. 7.

30. *Ahijah caught the new garment,—and rent it in twelve pieces.*] This is the first symbolical action we meet with in any prophet; but in after-ages instances of this kind became more frequent. Thus Jeremiah made himself bonds and yokes, and put them upon his neck, to signify the near approaching captivity of Jerusalem, *Jer.* 27. 2. Isaiah, to denote the captivity of Egypt and Ethiopia, walked naked, *i. e.* without his upper garment, and bare-foot, for three years, in the streets, *Isaiah* 20. 2, 3. The false prophet Zedekiah made himself horns of iron, and said to Ahab, *With these shalt thou push the Syrians, till thou hast consumed them*, 1 Kings 22. 11. The like practice continued under the gospel; for Agabus, having bound his hands and feet with Paul's girdle, told the company, *So shall the Jews at Jerusalem bind the man that owneth this girdle*, *Acts* 21. 11.

33. *The goddesses of the Zidonians.*] The distinction of sex among the Pagan gods could not be introduced till the deification of mortals. It was therefore wrong to bring into the translation of the bible a notion, which was at that time a stranger to Paganism itself, and for which there is no foundation in the Hebrew text. *Winder's Hist. of Knowledge.*

39. *I will for this, &c.*] For this cause, which I mentioned, *ver.* 33.

But not for ever.] There shall a time come when the seed of David shall not be thus molested by the kingdom of Israel, but that kingdom shall be destroyed, and the kings of the house of David shall be uppermost, as it was in the days of Asa, Hezekiah and Jo-

siah; and at last the Messiah shall come, who shall unite together the broken remains of Judah and Joseph, and rule over all the Jews and Gentiles too.

40. *Solomon fought—to kill Jeroboam:*] A sign of his dotage, to endeavour to defeat the purpose of the Almighty.

Unto Shishak king of Egypt.] Most men are of opinion, that this was the famous Sesostris, mentioned by Herodotus.

41. *The book of the acts of Solomon.*] Abarbinel is of opinion, that all the kings of Israel and Judah maintained proper persons to write the transactions of their reigns.

43. *And Solomon slept with his fathers, &c.*] This expression is promiscuously used concerning good and bad, and signifies only that they died as their fathers died. Nor must we infer, with some commentators, that because Solomon's repentance is not mentioned in this history, that therefore he died without repentance, and consequently could not be saved. For, 1. We read nothing of the repentance of Adam, Noah after his drunkenness, Lot, Sampson, Asa, &c. shall we therefore conclude they were all damned? The silence of the scripture is a very weak argument in matters of history. 2. If he did repent, yet the silence of the scripture about it in this history was not without wise reasons; as, among others, That, his eternal condition being thus far left doubtful, his example might have the greater influence for the terror and caution of future offenders. 3. His repentance is sufficiently implied in this, (to omit divers other passages,) That, after Solomon's death, the way of Solomon is mentioned with honour, and joined with the way of David, *2 Chron.*

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^{*} Heb. and I will not take this whole kingdom out of his hand.

[†] Heb. lamp, Chap. 15. 4.

[‡] Heb. lamp, Chap. 15. 4.

[§] Heb. lamp, Chap. 15. 4.

^{||} Heb. lamp, Chap. 15. 4.

[¶] Heb. lamp, Chap. 15. 4.

[‡] Heb. lamp, Chap. 15. 4.

[§] Heb. lamp, Chap. 15. 4.

^{||} Heb. lamp, Chap. 15. 4.

[¶] Heb. lamp, Chap. 15. 4.

[‡] Heb. lamp, Chap. 15. 4.

[§] Heb. lamp, Chap. 15. 4.

^{||} Heb. lamp, Chap. 15. 4.

[¶] Heb. lamp, Chap. 15. 4.

[‡] Heb. lamp, Chap. 15. 4.

[§] Heb. lamp, Chap. 15. 4.

^{||} Heb. lamp, Chap. 15. 4.

[¶] Heb. lamp, Chap. 15. 4.

[‡] Heb. lamp, Chap. 15. 4.

[§] Heb. lamp, Chap. 15. 4.

^{||} Heb. lamp, Chap. 15. 4.

[¶] Heb. lamp, Chap. 15. 4.

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CHAP. XII.

1 The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him: 6 Rehoboam, refusing the old mens counsel, by the advice of young men, answereth them roughly. 16 Ten tribes revolting, kill Adoram, and make Rehoboam to flee. 21 Rehoboam raising an army, is forbidden by Shemaiah. 25 Jeroboam strengtheneth himself by cities, 26 and by the idolatry of the two calves.

AND Rehoboam went to ^a Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass when Jeroboam the son of Nebat, who was yet ^b in Egypt, ^c heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt)

3 That they sent and called him: and Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke ^d grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the ^e old men that stood before Solomon his father, while he yet lived, and said, ^f How do ye advise, that I may answer this people?

7 And they spake unto him, saying, If thou wilt be ^g a servant unto ^h this people this day, and

wilt serve them, and answer them, and speak ⁱ good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the ^k young men that were grown up with him, and which stood before him:

9 And he said unto them, What counsel give ye, that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us, lighter?

10 And the young men that were grown up with him, spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, ^l My little finger shall be thicker than my fathers loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people [†] roughly, and forsook the old mens counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and ^m I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for ⁿ the cause was from the LORD, that he might perform his saying which the LORD

Gen. 12.
16. Josh.
20. 7. &
24. 1.
Judg. 9. 1.
Chap. 11.
49.
Mat. 2. 3

Chap. 4.
7, 11, 13.
& 5. 18.

Job 12.
10. & 34. 7.
Jer. 42.
5. 5.
2 Chron.
10. 7.
Ecl. 3.
1.

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Prov. 15.
1. & 29.
15.
Gen. 44.
20. 2 Chr.
30. 7.

Chap. 3.
7. & 14.
21. 1 Chr.
21. 5. Prov.
18. 6.

Heb. 11. 1.
Ver. 7.
Jer. 43. 4.
m Prov. 12.
13. & 18. 7.
Heb. 11. 1.
Gen. 50.
20. Exod.
9. 12.
Judg. 14. 4.
2 Sam. 12.
12. & 24.
1. 2 Chr.
10. 15. &
22. 7. &
25. 10.
Amos 3. 6.

2 Chron. 11. 17. But it seems to be put out of dispute by the book of Ecclesiastes; which (by the general consent both of Jewish and Christian interpreters) was written by Solomon, and that after his fall, as is evident, not only from the unanimous testimony of the Hebrew writers, who thence conclude, that he did repent, and was saved; but also from the whole strain of that book, which was written long after he had finished all his works, and after he had liberally drunk of all sorts of sensual pleasures, and sadly experienced the bitter effects of his love of women, Ecclef. 7. 17, &c. which makes it more than probable, that as David writ Psalm 51. so Solomon wrote this book as a public testimony and profession of his repentance.

ANNOTATIONS on CHAP. XII.

Ver. 1. Rehoboam.] Solomon, if he had any more children besides this son and two daughters, see chap. 4. 11, 15, the sacred historian does not mention them: in the conclusion of his reign, he tells us, that his mother's name was Naamah, and that she was an Ammonitess.

All Israel were come to Shechem to make him king.] Probably they made choice of this place because it was in the tribe of Ephraim, where they could speak with greater freedom than at Jerusalem; and this seems the more likely by their sending for Jeroboam to meet him there, as he would not venture to come to Jerusalem.

2. Jeroboam dwelt in Egypt.] Some commentators read, re-

turned out of Egypt; and the context lays a good foundation for their opinion. See Poole's Synop.

4. Thy father made our yoke grievous.] By heavy taxes and impositions, not only for the temple and his magnificent buildings, but for the expences of his numerous court, and of so many wives and concubines, whose luxury and idolatry must needs be very costly.

8. Consulted with the young men that were grown up with him.] It was a common custom among the kings of the east to have their sons educated among other young lords of the same age; which, as it created a generous spirit of emulation, and both endeared the prince to the nobles, and the nobles to the prince, must greatly tend to the benefit of the public. So that Solomon's method and design in the education of his son were wise and well concerted, tho' they failed of success. Calmet.

10. My little finger shall be thicker than my father's loins.] They advise him to acknowledge that his father had greatly oppressed them, and at the same time to declare that he would act in a far more tyrannical and oppressive manner.

11. My father hath chastised you with whips, but I will chastise you with scorpions.] This was still worse, to acknowledge that his father had treated the Israelites like beasts of burden, but he would use them in a far more cruel manner, and, instead of common whips, use those full of thorns or rowels of iron, which would tear their very flesh in pieces.

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spake by † Ahijah the Shilonite unto Jeroboam the son of Nebat.

† Heb. by
the hand of
Ahijah.

Lev. 8. 36.
Chap. 11.
29. &c.
2 Kings 9.
36. & 10.
20.
1 Sam.
22. 7.
2 Sam.
20. 1.
Chap. 11.
33. 32.
Chap. 4.
6. & 5. 14.
Heb.
strengthened,
1 Sam. 30.
6.
2 Kings
17. 21.
Prov. 5. 23.
1 Sam. 10.
24.
Chap. 21.
33. 32.
Ecl. 10. 16.

2 Chron.
26. 23.

2 Chron.
21. 2. &
32. 5. 15.
Chap. 13.
1. 1 Sam.
9. 6.
Chap. 21.
13. Ver.
36. 2 Chr.
21. 13. 16.

16 ¶ So when all Israel saw that the king hearkned not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died: therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 So Israel rebelled against the house of David unto this day.

20 And it came to pass when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam the son of Solomon king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up,

nor fight against your brethren the children of Israel: return every man to his house, for this thing is from me. They hearkned therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein, and went out from thence, and built Penuel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other put he in Dan.

30 And this thing became a sin: for the people went to worship before the one, even unto Dan.

31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar, (so did he in Beth-el) sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, even in the month which he had devised

(i. e. houses, or chapels) in the high places. Besides the famous houses, or temples, which he built at Dan and Beth-el, he built also, for his people's better accommodation, lesser temples upon divers high places, which were esteemed sacred and venerable, because their pious ancestors had served God in them; and thereby Jeroboam might not seem to bring in a new religion, but only to revive the old.

And made priests of the lowest of the people.] The words which we render, the lowest of the people, properly signify, out of all the people; i. e. he made all that were willing priests, be their tribe and family what it would. Indeed, as he intended to revive idolatrous practices, he behoved to do this of necessity; for the Levites refused to act, 2 Chron. 11. 14. and therefore he expelled them his kingdom, and seized on their cities and lands. Thus he eased his people from paying tithes, there being none to demand them; and not only transferred the kingdom from the house of David, but also the priesthood from the house of Aaron.

32. Jeroboam ordained a feast in the eighth month, &c.] The Jews held their feast of tabernacles on the fifteenth day of the seventh month; so that this feast was entirely of his own appointment, his chief intention being to alienate the minds of the people from the worship of the true God performed at Jerusalem.

16. What portion have we in David? We have here a true picture of an ungrateful world; for, surely, if ever any people were obliged to their prince, the Israelites were so to David. He had delivered them from all their enemies, who had for many years cruelly oppressed them; and, from being servants to the Philistines, had made them their masters; enlarged their kingdom to its utmost bounds, and given them peace on every side; so that they lived happily, every man under his vine, and under his fig-tree.

18. Rehoboam made speed to get him up to his chariot.] This is the first time we read of a king's riding in a chariot. Saul, David and Solomon rode upon mules: afterwards chariots were used both by the kings of Judah and Israel.

28. Made two calves of gold.] In imitation of Aaron's golden calf, and of the Egyptians, from whom he was lately come. And this he the rather presumed to do, because he knew the people of Israel were generally very prone to superstition and idolatry, as their whole history sheweth; and that Solomon's example and countenance given to false worships had exceedingly strengthened those inclinations.

29. And he set the one in Beth-el, and the other put he in Dan:] Which two places he chose for his people's convenience; Beth-el being in the southern, and Dan in the northern parts of his kingdom.

31. And he made an house of high places;] Or, an house,

39. Mat. 15. 8. 1 Tim. 4. 1, 2.

ANNO

Before CHRIST 975. of his own heart: and ordained a feast unto the children of Israel, and he offered upon the altar, and burnt incense.

C H A P. XIII.

1 Jeroboam's hand, that offered violence to him that prophesied against his altar at Beth-el, withereth, 6 and at the prayer of the prophet is restored. 7 The prophet refusing the king's entertainment, departeth from Beth-el: 11 An old prophet, seducing him, bringeth him back: 20 He is reproved by God, 23 slain by a lion, 26 buried by the old prophet, 31 who confirmeth his prophecy. 33 Jeroboam's obstinacy.

AND behold, there came ^a a man of God ^b out of Judah, ^c by the word of the LORD unto Beth-el: and Jeroboam stood by the altar ^d to burn incense.

2 And he ^e cried ^f against the altar in the word of the LORD, and said, ^g O altar, altar, thus saith the LORD, Behold, a child shall be born unto the house of David, ^h Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and mens bones shall be burnt upon thee.

3 And he gave ⁱ a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

4 And it came to pass when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he ^k put forth his hand from the altar, saying, Lay hold on him. And his hand which he put forth against

him, ^l dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, ^m Intreat now the face of the LORD ⁿ thy God, and pray for me, that my hand may be restored me again. And the man of God ^o besought the LORD, and the king's hand was ^p restored him again, and became as it was before.

7 And the king said unto the man of God, Come home with me, and ^q refresh thy self, and I will give thee ^r a reward.

8 And the man of God said unto the king, If thou wilt give me ^s half thine house, I will not go in with thee, neither will I eat bread, nor drink water in this place:

9 For so was it ^t charged me by the word of the LORD, saying, ^u Eat no bread, nor drink water, ^v nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old ^x prophet ^y in Beth-el, and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? for his sons had seen what way the man of God went which came from Judah.

13 And he said unto his sons, Saddle me the

21. Num. 23. 5. y Chap. 16. 24. 2 Kin. 23. 18.

A N N O T A T I O N S O N C H A P. XIII.

Ver. 1. *There came a man of God out of Judah:] i. e.* There came a prophet from Judah; for prophets only are called men of God in scripture.

2. *A child shall be born unto the house of David, Josiah by name.]* Which being done above 300 years after this prophecy, plainly shews the absolute certainty of God's providence and foreknowledge, even in the most contingent things. For this was in itself uncertain, and wholly depended upon man's will, both as to the having of a child, and as to the giving it this name. Therefore God can certainly and effectually over-rule man's will which way he pleaseth; or else it was possible that this prediction should have been false; which is blasphemous to imagine.

Upon thee shall he offer the priests of the high places, &c.] i. e. He shall slay the priests of the high places, and then burn their bones, as he did the bones of those which had been buried, and consequently defile the altar, 2 Kings 23. 15, 16.

6. *Intreat now the face of the Lord thy God.]* A surprising change indeed! that the prince, who a moment ago threatened to smite the man of God, now desires him to pray to that Being for assistance whose worship he had destroyed, and was now offering incense to idols.

The king's hand was restored him again.] God did not intend to destroy Jeroboam, but to reform him, and therefore granted the

request of the prophet; whereby a new miracle was wrought for his conversion.

7. *Come home with me, and refresh thyself, and I will give thee a reward.]* Horrid stupidity! He desires to requite the instrument, but takes no notice of the chief cause and author of this great and wonderful mercy, which was God.

9. *Eat no bread, nor drink water, nor turn again by the same way that thou camest.]* The reason why this prophet was forbid to eat or drink with the people of Beth-el is obvious, because he was to have no familiarity with idolaters; but why he was not to return by the same way he came, is not so evident. Some think that the reason for this command was to prevent the prophet's receiving any harm from the inhabitants of Beth-el, who, in revenge for his severe denunciations against their altar and worship, might lay wait for him on the road, had he taken that by which he came. Calmet.

11. *Now there dwelt an old prophet in Beth-el:] i. e.* A prophet of the Lord; one to whom, and by whom, God did sometimes impart his mind, as is manifest from ver. 20, 21. and one that had a respect to the Lord's holy prophets, and gave credit to their predictions; all which the following relation shews: but whether he was an holy and good man may justly be doubted, for we find him making a downright and premeditated lie, ver. 18. yet to such vicious men, God, for wise purposes, was sometimes pleased to reveal his mind, as he did to Balaam, Numb. 23, &c.

Before ^a afs. So they saddled him the afs, and he rode thereon,

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2 Num. 22.
21.
a Judg. 6.
11.

14 And went after the man of God, and found him ^a sitting under an oak; and he said unto him, *Art thou the man of God that camest from Judah?* And he said, *I am.*

15 Then he said unto him, Come home with me; and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place.

17 For it was said to me by the word of the LORD, Thou shalt eat no bread, nor drink water there, nor turn again to go by the way that thou camest.

a Num. 22.
35.

e Jer. 5. 12.
Mat. 7. 15.
Tit. 2. 2.
d Ver. 9.
Gal. 2. 19.
e Pet. 1.
19.

e Num. 23.
5. Matth.
7. 22, 23.
Joh. 8. 15.
f Ver. 2.
g Ver. 9.
17. Gal.
1. 8.

b Chap. 14.
23. 2 Chr.
21. 10.
Hsa. 14. 19.
29. Jer.
21. 19. &
26. 24.

18 He said unto him, *I am a prophet also as thou art,* and ^b an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread, and drink water. *But he ^c lied unto him.*

19 So he went ^d back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass as they sat at the table, that the word of the LORD came unto the ^e prophet that brought him back:

21 And he ^f cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast ^g disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread, and drunk water in the place of the which the LORD did say to thee, Eat no bread, and drink no water; thy ^h carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass after he had eaten

bread, and after he had drunk, that he saddled for him the afs, *to wit,* for the prophet whom he had brought back.

24 And when he was gone, a lion ⁱ met him by the way, and ^k slew him: and his carcase was cast in the way, and the afs stood by it, the lion also stood by the carcase.

25 And behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told ^l it in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way, heard *thereof*, he said, *It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath [†] torn him, and slain him according to the word of the LORD, which he spake unto him.*

27 And he spake to his sons, saying, Saddle me the afs. And they saddled him.

28 And he went and found his carcase cast in the way, and the afs and the lion standing by the carcase: the lion had not eaten the carcase, nor torn ^m the afs.

29 And the prophet took up the carcase of the man of God, and laid it upon the afs, and brought it back: and the old prophet came to the city to ⁿ mourn, and to bury him.

30 And he laid his carcase in his own grave, and they mourned over him, saying, Alas, my brother.

31 And it came to pass after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the ^o sepulchre where in the man of God is buried, lay my bones beside his bones.

20. *It came to pass as they sat at the table, that the word of the Lord, &c.*] In the Hebrew a word is here wanting, which the Arabic version only supplies: it reads thus; *As they sat at the table and did eat, that the word of the Lord, &c.* Kennicott.

22. *Thy carcase shall not come unto the sepulchre of thy fathers:*] *i. e.* Thou shalt not die a natural death, but a violent death; and that in this journey, before thou returnest to thy native habitation; and thy carcase shall not be buried in the proper sepulchre; which was esteemed a kind of curse, and a note of infamy, as the contrary was reckoned an honour and blessing. See chap. 14. 23. *Isa.* 14. 19, 20. *Jer.* 22. 19.

24. *A lion met him by the way, and slew him.*] Many have thought the fate of this prophet too severe: but they would do well to consider, that whenever God in an extraordinary manner communicates his will to a prophet, he always makes such a sensible impression upon his mind, that he cannot but perceive himself actuated by a Divine Spirit, and consequently must be assured of the evidence of his own revelation. This evidence the prophet that was sent to Beth-el had. The consideration of this circumstance should have made him dissident of what the other told him, at least till he had shown him some Divine testimony to convince him. Had he acted as he ought to have done herein, having received the command from God, he should not have looked upon himself as discharged from it by any authority inferior to that which enjoined it. God enjoined the command, but another prophet, an inhabitant of a place notorious for

idolatry, persuades him to an act of disobedience, contrary to his own inclination and the duty he owed to a far superior command. Let us not say then his crime was small, and his punishment too severe; but let us learn from hence to hold fast our faith without wavering, and continue to walk stedfastly in the way which the Lord hath commanded us, neither turning aside to the right hand nor to the left, ever remembering that we cannot err when we do the will of our Father which is in heaven.

28. *The lion had not eaten the carcase, nor torn the afs.*] Here was a concurrence of miracles: that the afs did not run away from the lion, according to his nature and custom, but boldly stood still, as reserving himself for the carrying of the prophet to his burial: that the lion did not devour its prey, as the manner is, nor yet go away when he had done his work which he was sent for, but stood still, partly to preserve the carcase of the prophet from other wild beasts or fowls, which would quickly have eaten it; partly as an evidence that the prophet's death was not casual, nor the effect of a lion's hungry and ravenous disposition, but of God's singular and just judgment.

30. *Alas, my brother;*] an usual form of expression in funeral lamentations. See *Jer.* 22. 18.

31. *Lay my bones beside his bones.*] The reason of this request of the prophet seems to be, that hearing what the prophet from Judah had foretold against the altar in Beth-el, *viz.* that men's bones should be burnt upon it, he was desirous that his bones should be

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i Chap. 20.
36. 2 Kin.
2. 24.
k 2 Sam. 6.
7. Eccl.
9. 2. Ezek.
24. 24.
l Pet. 1.
17.
m Lev. 10.
2. 3. Dan.
6. 22.

† Heb. by
Kor. Law.

26. 15.
2 Sam. 6.
7. 2 Chr.
13. 2. &
15. 2. &
21. 10.
Psal. 9. 11.
& 71. 9.
11.
Eccl. 9. 2.
1 Cor. 11.
39.
n Job 38.
11. Dan.
6. 22.
o Chap. 14.
13.

o 2 Kings
23. 17.

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Lev. 26.

30. Chap.

12. 31.

9 Chap. 16.

21.

1 Ver. 26.

Jer. 3. 8.

Heb. re-

turned and

made, Chap.

12. 31, 32.

Exod. 28.

41. Lev. 7.

37.

1 Chap. 12.

26. Gen.

13. 4.

Chap. 13.

33. 34.

1 Kings

31. 24.

1 Sam.

23. 8.

Joth. 18.

1.

Chap. 11.

31.

1 Sam. 9.

7. 8. 2 Kin.

5. 5. 15. &c

8. 6.

Heb. food

for his grey-

nisi.

Prov. 21.

31.

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the ^h houses of the high places which are in the cities of ^a Samaria, shall surely come to pass.

33 ¶ After this thing, Jeroboam ^r returned not from his evil way, ^{*} but made again of the lowest of the people, priests of the high places: whosoever would, he ^t consecrated him, and he became one of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to ^t cut it off, and to destroy it from off the face of the earth.

C H A P. XIV.

1 *Abijah being sick, Jeroboam sendeth his wife disguised with presents to the prophet Ahijah at Shiloh.* 5 *Abijah, forewarned by God, denounceth God's judgment.* 17 *Abijah dieth, and is buried.* 19 *Nadab succeedeth Jeroboam.* 21 *Rehoboam's wicked reign.* 25 *Shishak spoileth Jerusalem.* 29 *Abijah succeedeth Rehoboam.*

AT ^a that time Abijah the son of Jeroboam ^b fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and ^c disguise thy self, that thou be not known to be the wife of Jeroboam: and get thee to ^d Shiloh; behold, there is Ahijah the prophet, which ^e told me that I should be king over this people.

3 And ^f take with thee ten loaves, and cracknels, and a cruse of hony, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his eyes [†] were set by reason of his age.

5 ¶ And ^g the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing

of thee for her son, for he is sick: thus and thus shalt thou say unto her: for it shall be when she cometh in, that she shall feign her self to be another woman.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou ^h wife of Jeroboam; why feignest thou thy self to be another? for I am sent to thee with ⁱ heavy tidings.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I ^k exalted thee from among the people, and made thee prince over my people Israel,

8 And ^l rent the kingdom away from the house of David, and gave it thee; and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that ^m only which was right in mine eyes,

9 But hast done evil ⁿ above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast ^o cast me behind thy back:

10 Therefore behold, ^p I will bring evil upon the ^q house of Jeroboam, and will cut off from Jeroboam him that ^r pisseth against the wall, and him that is ^s shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away ^t dung, till it be all gone.

11 Him that dieth of Jeroboam in the city, shall the ^u dogs eat: and him that dieth in the field, shall the ^v fowls of the air eat: for the LORD hath spoken it.

12 Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found ^w some good thing toward the LORD God of Israel, in the house of Jeroboam.

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Pl. 33. 10.

1 Ver. 10.

11. Jer.

23. 28.

Ezek. 2. 7.

2 Chap. 12.

24. & 16. 2.

2 Sam. 12.

7. 8. Psal.

75. 6, 7.

1 Chap. 11.

31.

m Chap.

15. 5.

n Chap. 12.

27. &c.

o Neh. 9.

16. Psal.

50. 17.

Ezek. 23.

35.

p Am. 3. 6.

q Chap. 15.

29. & 16. 3.

r Chap. 16.

11. & 27.

21. 1 Sam.

25. 22.

2 Kin. 9. 8.

s Deut. 32.

36. 2 Kin.

14. 26.

t Chap. 15.

29. 2 Kin.

21. 13.

Psal. 83.

10. La. 14.

23. Ezek.

26. 4.

u Chap. 16.

4. Jer. 15. 3.

x Ezek. 6.

3. Rev.

19. 17.

y Gen. 41.

18. 2 Chr.

19. 3. Phil.

4. 23.

2 Pet. 2. 8.

be unmolested, and therefore requested to be buried in the same sepulchre. Accordingly we read, 2 Kings 23. 16, 17. that Josiah burnt the bones out of the sepulchres; but, when he came to the grave of the man of God from Judah, he said, *Let him alone, let no man move his bones—so they let him alone, &c.* And thus the LXX understood it; for they add, at the end of the verse, *That my bones may be safe with his bones.*

A N N O T A T I O N S on CHAP. XIV.

Ver. 3. *Take with thee ten loaves, &c.*] They that went to enquire of a prophet used to make him some present, as a token of their respect, 1 Sam. 9. 7. This present consisted of such mean things as might make him think her to be an ordinary country woman, which she personated.

6. *Why feignest thou thyself to be another?*] The reason why Jeroboam sent his wife to consult the prophet at Shiloh was, to keep the transaction an inviolable secret: for, had it been divulged, his whole government might have been in danger; because it is natural to think, if his subjects came to understand that he put no confidence in the golden calves he had set up, but on the contrary had re-

course to the worshippers of Jehovah, they would forsake these senseless idols, and return to the service of the God of Israel, whom they had so imprudently forsaken. The queen then was the only person he could trust: and he thought it proper she should go disguised, that the prophet might be more open in what he should foretell. But how grossly was he mistaken! It is surprising that he could be so far infatuated as to think, that the person who was capable of foretelling the fate of his son should not at the same time be able to see through this fraud and disguise. The prophet does not wait for her to deliver her message, but cries out, on her entering the house, *Come in, thou wife of Jeroboam; why feignest thou thyself to be another?* 10. *Will cut off from Jeroboam, &c.*] I will cut off every male. As the present translation is ambiguous, it were better to render it by the word *men*, which is the true meaning, as several learned gentlemen have observed.

And him that is shut up and left in Israel:] Those who had escaped the fury of their enemies invading them, either because they were shut up in caves, or castles, or strong towns; or, because they were left, overlooked or neglected by them, or spared as poor, impotent, helpless creatures. But now, saith he, they shall be all searched out, and brought to destruction.

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2 Ezech. 12.
22, 25.
4 1 Sam.
12. 25.
5 Psa. 52.
5.
6 Deut. 8.
7, 8.
d 2 Kings
25. 29. &
37. 6.
e Isa. 42.
24.
f Chap. 12.
28. & 13.
33. 34.
g Matt. 18.
7. Rev. 19.
20.
h Josh. 12.
24. Chap.
16. 6, 8.
25. 23.
Song 6. 4.
i 2 Chron.
23. 2, &c.
j 2 Chron.
22. 13.
l Chap. 11.
1. 2.
m 2 Chron.
11. 17.
n Ver. 9.
Deut. 4.
24. & 29.
28. & 32.
26. 21.
Prov. 6. 34.
35.
o Ezech. 16.
47. 48.
p Chap. 3.
2. Deut.
22. 2.

14 Moreover, the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? ^a even now.

15 For the LORD shall smite ^a Israel, as a reed is shaken in the water, and he shall ^b root up Israel out of this ^c good land, which he gave to their fathers, and shall scatter them beyond the ^d river, because they have made their groves, provoking the LORD to anger.

16 And he shall ^e give Israel up, because of the sins of Jeroboam, who did ^f sin, and who ^g made Israel to sin.

17 ¶ And Jeroboams wife arose, and departed, and came to ^h Tirzah: and when she came to the threshold of the door, the child died.

18 And they buried him, and all Israel mourned for him, according to the word of LORD, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he ⁱ warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned, were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah: Rehoboam was ^k forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there: and his mothers name was Naamah an ^l Ammonitess.

22 And ^m Judah did evil in the sight of the LORD, and they provoked him to ⁿ jealousy with their sins which they had committed, ^o above all that their fathers had done.

23 For they also ^p built them high places, and

images, and groves on every high hill, and under ^q every green tree.

24 And there were also sodomites in the land, and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ And it came to pass in the ^r fifth year of king Rehoboam, that ^s Shishak king of Egypt came up against Jerusalem:

26 And he took away the ^t treasures of the house of the LORD, and the treasures of the kings house, he even took away all; and he took away all the shields ^u of gold which Solomon had made.

27 And king Rehoboam made in their stead brasen shields, and committed ^v them unto the hands of the chief of the ^w guard, which kept the door of the kings house.

28 And it was ^x so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

30 And there was ^y war between Rehoboam and Jeroboam ^z all their days.

31 And Rehoboam ^a slept with his fathers, and was buried with his fathers in the ^b city of David: and his mothers name was Naamah an Ammonitess. And ^c Abijam his son reigned in his stead.

CHAP. XV.

1 Abijam's wicked reign. 7 Asa succeedeth him. 9 Asa's good reign. 16 The war between Baasha and him causeth him to make a league with Benhadad. 24 Jehoshaphat succeedeth Asa. 25 Nadab's wicked reign. 27 Baasha, conspiring against

14. But what? even now.] But when? even now. What did I say? it shall happen even now. Kimchi, by putting no stop in the passage, reads it thus: "But what is this which shall now happen to that which shall come hereafter?" That is, the present calamities shall be nothing to the future. Patrick.

15. As a reed is shaken in the water:] i. e. They shall be in perpetual commotions by civil wars, having no quiet, but be continually changing their kings.

17. Tirzah:] An antient and royal city, Jos. 12. 24. in a pleasant place, Cant. 6. 4. where the kings of Israel had a palace, chap. 15. 33. and 16. 6, 8, 23.

19. The book of the chronicles of the kings of Israel:] Heb. In the book of the words or things of the days, &c. By which we are not to understand the canonical book of the Chronicles, for that was written long after this book; but a book of civil records, the annals, wherein all remarkable passages were recorded by the king's command from day to day; out of which the sacred penman, by the direction of God's Spirit, took out those passages which were most considerable and useful for God's honour and mens edification. See chap. 11. 14.

24. And there were also sodomites in the land.] This kind of wickedness often attended idolatry, chap. 15. 12. 2 Kings 23. 7.

Rom. 1. 21, 28, and, with other obscenities, was practised by the worshippers of Venus, Bacchus and Priapus, in their dark shady places or groves, in honour of these false gods, tho' expressly forbid, Deut. 23. 17. Patrick. But Mr Pilkington thinks the word, instead of sodomites, should be rendered whoremasters.

25. Shishak king of Egypt came up against Jerusalem.] It may seem strange that Shishak, who was so nearly allied to Rehoboam, should come up against him, and take his royal city. But Rehoboam was not the son of Pharaoh's daughter, therefore no relation to Shishak.

26. He took away the treasures of the house of the Lord, &c.] Those prodigious treasures which David and Solomon had amassed were, in five years after Solomon's death, carried into Egypt. Hence we learn what little dependence can be laid on riches.

30. There was war between Rehoboam and Jeroboam all their days.] In 1 Kings, 12. 24, &c. it is said, that God commanded Rehoboam and his people not to fight against the Israelites, and they obeyed: but, though the Jews were not to make war upon the Israelites, they had liberty to defend themselves, if attacked; and, as they were now two rival nations, it is natural to think that there were frequent acts of hostility committed on the borders, though they never engaged in a pitched battle. Patrick.

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him, executeth Abijah's prophecy. 31 Nadab's
acts and death. 33 Baasha's wicked reign.

NOW in the eighteenth year of king Jeroboam the son of Nebat, reigned Abijam over Judah.

2 Three years reigned he in Jerusalem: and his mothers name was Maachah the daughter of Abisbalom.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless, for Davids sake, did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam slept with his fathers, and they buried him in the city of David: and Afa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel, reigned Afa over Judah.

10 And forty and one years reigned he in Jerusalem: and his mothers name was Maachah, the daughter of Abisbalom.

11 And Afa did that which was right in the eyes of the LORD, as did David his father.

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Afa destroyed her idol, and burnt it by the brook Kidron.

14 But the high places were not removed: nevertheless, Afa his heart was perfect with the LORD all his days.

15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver and gold, and vessels.

16 ¶ And there was war between Afa and Baasha king of Israel all their days.

17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Afa king of Judah.

18 Then Afa took all the silver and the gold that were left in the treasures of the house of the LORD, and the treasures of the kings house, and delivered them into the hand of his servants: and king Afa sent them to Ben-hadad the son of Tabrimon, the son of Hezion king of Syria, that dwelt at Damascus, saying,

19 There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold: come and break thy league with Baasha king of Israel, that he may depart from me.

20 So Ben-hadad hearkened unto king Afa, and sent the captains of the hosts which he had, against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinnetho, with all the land of Naphtali.

21 And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tizzah.

22 Then king Afa made a proclamation throughout all Judah, (none was exempted) and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded, and king Afa built with them, Geba of Benjamin, and Mizpeh.

23 The rest of all the acts of Afa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? Nevertheless, in the time of his old age he was diseased in his feet.

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9 Lev. 26.

30. Deut.

12. 5, 8,

11. Chap.

3. 2. & 12.

43. 2 Chr.

14. 3.

2 Kings 12.

3. & 14. 4.

& 15. 4.

7 Chap. 12.

4.

2 Chron.

26. 26, 28.

1 Ver. 32.

Chap. 14.

30.

2 Chron.

16. 1.

2 Josh. 18.

25.

7 Chap. 12.

23.

2 Chap. 12.

24.

4 Exod. 23.

32. Judg.

2. 2. Chap.

11. 25.

16. 31.

1. Philip.

4. 8. Col.

4. 5.

1 Tim.

6. 10.

2 Sam.

20. 15.

2 Chap. 14.

17.

f Josh. 21.

17.

g Josh. 18.

26.

h 2 Kings

14. 23, 28

i 2 Chron.

16. 12, 13

Ecl. 12. 2

ANNOTATIONS ON CHAP. XV.

Ver. 1. In the eighteenth year of king Jeroboam—reigned Abijam over Judah.] This seems to disagree with what is said, ver. 9. concerning Afa, who, we are told, began his reign in the twentieth year of Jeroboam, and reigned three years. But it should be remembered, that it is common, both in scripture and other authors, to reckon part for a whole year. So Abijam began to reign in some part of Jeroboam's eighteenth year, continued his reign the whole nineteenth, and died in the twentieth, and was thence reckoned to have reigned three years. Patrick.

4. A lamp in Jerusalem:] i. e. A son and successor to perpetuate his name and memory, which otherways had gone into obscurity. The same phrase is used above, chap. 11. 36. 2 Kings 8. 19. 2 Chron. 21. 7.

13. Because she had made an idol.] The word we translate idol

imports something of terror and horror; either because it brought dreadful judgments upon its worshippers; or else, because it was of a frightful shape, more abominable than ordinary, and not to be seen without horror. St Hierom thinks it was Priapus or Baal-peor: Theodoret takes it for Astarte or Venus.

14. The high places were not removed.] He had taken away all the high places where they sacrificed to strange gods, but not those wherein God alone was worshipped. His authority was not probably great enough for this, the people having been so long indulged in this licence. Patrick.

18. Afa took all the silver and the gold, &c.] In cases of extreme danger it was always held lawful to employ sacred things in the defence of the country; but there was no necessity here. God had appeared wonderfully against a much more powerful enemy than Baasha, and therefore he ought to have confided in him for help, a the prophet Hanani told him, 2 Chron. 16. 7, &c. Patrick.

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cir. 951.
2 Acts 7. 6.
1 Mat. 1. 8.

24 And Asa ^k slept with his fathers, and was buried with his fathers in the city of David his father: and ^l Jehoshaphat his son reigned in his stead.

25 ¶ And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did ^m evil in the sight of the LORD, and walked in the ⁿ way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of ^o Ahijah, of the house of Issachar, conspired ^p against him; and Baasha smote him at Gibbethon, which *belongeth* to the Philistines, (for Nadab and all Israel ^q laid siege to Gibbethon)

28 Even in the third year of Asa king of Judah, did Baasha slay him, and reigned in his stead.

29 And it came to pass when he reigned, *that* he smote ^r all the house of Jeroboam, ^s he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 Because of the ^t sins of Jeroboam which he sinned, and which he made ^u Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 ¶ Now the rest of the acts of Nadab, and all that he did, *are* they not written in the ^v book of the chronicles of the kings of Israel?

32 And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah, began Baasha the son of Ahijah to reign over all Israel in Tirzah, ^w twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and ^x in his sin wherewith he made Israel to sin.

CHAP. XVI.

1, 7 *Jehu's prophecy against Baasha.* 6 *Elah succeedeth him.* 8 *Zimri, conspiring against Elah, succeedeth him.* 11 *Zimri executeth Jehu's prophecy.* 15 *Omri, made king by the soldiers, forceth Zimri desperately to burn himself.* 21 *The kingdom being divided, Omri prevaieth against*

Tibni. 23 *Omri buildeth Samaria:* 25 *His wicked reign.* 27 *Ahab succeedeth him.* 29 *Ahab's most wicked reign.* 34 *Josbua's curse upon Hiel the builder of Jericho.*

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THEN the word of the LORD came to ^a Jehu the son of ^b Hanani, against Baasha, saying,
2 Forasmuch as I ^c exalted ^d thee out of the dust, and made thee prince over my people Israel, and thou hast walked in ^e the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins:

3 Behold, I will take away the posterity of Baasha, and the posterity of ^f his house: and will make thy house like the house of ^g Jeroboam the son of Nebat.

4 Him that dieth of Baasha in the city, shall the dogs eat: and ^h him that dieth of his in the fields, shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and ⁱ his might, *are* they not written in the book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in ^k Tirzah, and Elah his son reigned in his stead.

7 And ^l also by the hand of the prophet Jehu the son of Hanani, came the word of the LORD, against Baasha, and against his house, even for all the evil that he did in the ^m sight of the LORD, in provoking him to anger with ⁿ the work of his hands, in being like the house of Jeroboam, and because ^o he killed him.

8 ¶ In the twenty and sixth year of Asa king of Judah, began Elah the son of Baasha to reign over Israel in Tirzah, ^p two years.

9 And his servant Zimri (captain of half ^q his chariots) conspired against him as he was in Tirzah, ^r drinking himself drunk in the house of Arza steward of ^s his house in Tirzah.

10 And Zimri went in and smote him, and killed him in the twenty and seventh year of Asa king of Judah, and ^t reigned in his stead.

11 ¶ And it came to pass when he began to reign, as soon as he ^u sat on his throne, *that* he slew all the house of Baasha: he left him not one that ^v pisseth against the wall, neither of his ^w kinsfolks, nor of his friends.

28. *In the third year of Asa king of Judah, did Baasha slay him.* What was the pretence for this conspiracy we are not told; but it is probable he had many assistants in it; otherways we cannot well conceive how he could slay him, when he was in the midst of his army at Gibbethon. Patrick.

ANNOTATIONS on CHAP. XVI.

Ver. 1. *Jehu the son of Hanani, &c.* This prophet lived to the end of the reign of Jehoshaphat; and his father was a prophet before him. There was, indeed, a succession of prophets during the kingdoms of Israel and Judah, as Abarinel has observed.

2. *Forasmuch as I exalted thee out of the dust, &c.* His ac-

cession to the kingdom was from the Divine decree, but the form and manner of it was from himself, from his own ambition and covetousness, and, as it was wicked and cruel, is therefore charged upon him as a wilful murder, ver. 7. Poole.

10. *Zimri went in and smote him, &c.* Thus was the vengeance threatened against him executed speedily; his house being soon made, according to the word of the Lord, like the house of Jeroboam: for as Nadab the son of Jeroboam reigned only two years; so Elah the son of Baasha reigned no more; and as Nadab was killed with the sword, so also was Elah. Thus was there a remarkable similarity between Jeroboam and Baasha, in their lives and in their deaths, in their sons and in their family.

11. *He left him not one, &c.* See note on chap. 14. 10.

18. *Zimri*

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12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha * by Jehu the prophet;

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Afa king of Judah, did Zimri reign seven days in Tirzah: and the people were encamped against Gibbethon, which belonged to the Philistines.

16 And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him; and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the kings house, and burnt the kings house over him with fire, and died;

19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri, prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and one year of Afa king of Judah, began Omri to reign over Israel twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer, for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

25 ¶ But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

27 Now the rest of the acts of Omri, which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria, and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Afa king of Judah, began Ahab the son of Omri to reign over Israel; and Ahab the son of Omri reigned over Israel in Samaria, twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD, above all that were before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat; that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal, in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

CHAPTER

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d Chap. 11.

37. 2 Kin.

17. 24.

Joh. 4. 4.

Mich. 6.

16.

f Chap. 15.

16.

g Ver. 17.

18, 21, 22.

b Chap. 2.

10.

i Ver. 14.

Chap. 20.

1. & 21.

100. 2 Kin.

100. 35. &

13. 9. 13.

h Ver. 31.

33.

i Chap. 18.

4. & 11. 8.

Rev. 2. 20.

m Gen. 10.

15. Joh.

13. 6.

Chap. 11. 50.

n 2 Kings

10. 21.

o Exod. 31.

13. Chap.

15. 13.

2 Kings 13.

6. & 17.

16. & 21.

3. Jer. 17.

2.

p Chap. 18.

22. & 21.

4. 19. 20.

25. & 22.

6. 8.

q Joh. 6.

20.

18. Zimri—burnt the king's house over him, &c.] Profane history has preserved the memory of princes who have chosen to die in this manner rather than fall by the sword, whereof Sardanapalus is one of the most antient and most notorious examples. *Universal History*, vol. IV. p. 396.

24. Called the name of the city—*Samaria*.] Samaria was situated in the midst of the tribe of Ephraim on a fruitful and pleasant hill, and soon became the capital city of the kingdom of Israel. It is conjectured by Bochart, who traced the ruins of it, to have been once larger than Jerusalem; but now it consists of nothing but a few cottages and convents, inhabited by some Greek monks. *Well's Geography*.

31. *Served Baal*.] *Baal*, in the Hebrew, signifies *Lord*; and, as Selden observes, was antiently the name of the true God, until the world grew wicked, and began to apply it to the sun. In after

ages it was applied to other stars; and in process of time to any of their kings, whose memory was dear to them.

34. *In his days did Hiel the Beth-elite build Jericho, &c.*] He was either ignorant that Jericho was devoted to God as the first-fruits of the conquest of Canaan, and therefore never to be rebuilt; or so impious as not to regard the words of Joshua: but he found, to his cost, that the sentence that great general had pronounced on the rebuilders of Jericho proved true; for his eldest son died when he laid the first stone of it, and so all the rest of his children, one after another, as the building advanced, till at last his youngest son died when it was finished. A most remarkable instance of the certainty of Divine threatenings, and that God never forgets what he hath said, but continues always the same!

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C H A P. XVII.

1 *Elijah, having prophesied against Ahab, is sent to Cherith, where the ravens feed him: 8 He is sent to the widow of Zarephath: 17 He raiseth the widow's son: 24 The woman believeth him.*

† Heb. *Eli-*
isha, that is,
My God and
Lord, Luke
1. 17. *Elias*.
a 2 Kings
3. 14.
b Deut. 10.
8.
c James 5.
27. Luke
4. 25.

d Psal. 78.
23. Job
38. 41.
e Prov. 3.
5. Matt.
26. 24.
f Chap. 19.
9.
g Hab. 3.
17, 18.
Matt. 19.
26.

h Gen. 22.
14. Isa. 48.
27.
i Obadiah
ver. 20.
Luke 4. 26.
k Psal. 14.
2. Luke 4.
35, 26.

AND † Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, * *As the LORD God of Israel liveth, before whom I stand,* c there shall not be dew nor rain these years, but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

4 And it shall be, that thou shalt drink of the brook, and I have d commanded the ravens to feed thee there.

5 So he went, and did according e unto the word of the LORD: for he went, and f dwelt by the brook Cherith, that is before Jordan.

6 And the ravens brought him g bread and flesh in the morning, and bread and flesh in the evening: and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And h the word of the LORD came unto him, saying,

9 Arise, get thee to i Zarephath, which belongeth to Zidon, and dwell there: behold, I have k commanded a widow woman there to sustain thee.

10 So he arose, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and

he called to her, and said, l Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the LORD thy God liveth, I have not m a cake, but an handful of meal in a barrel, and a little oyl in a cruse: and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may n eat it, and die.

13 And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, o The barrel of meal shall not waste, neither shall the cruse of oyl fail, until the day that the LORD sendeth rain upon the earth.

15 And she went and did p according to the saying of Elijah: and she, and he, and q her house did eat many days,

16 And the barrel of meal wasted not, neither did the cruse of oyl fail, according to the word of the LORD, which he spake by Elijah.

17 ¶ And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick, and his sickness was so sore, that there was no r breath left in him.

18 And she said unto Elijah, † What have I to do with thee, O thou s man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a t loft, where he abode, and laid him upon his own bed.

20 And u he cried unto the LORD, and said, O LORD

do not feed their own young, should constantly feed the prophet, that they will have the word *Orebim*, not to signify *ravens*, but *merchants*, or inhabitants of a town called *Oreb* or *Orbo*. But, besides that *merchants* are never simply called *Orebim*, it is impossible but that Elijah's lurking-place would soon have been discovered to Ahab, if merchants or other people that travelled that way had been acquainted with it.

9. *Zarephath, which belongeth to Zidon, &c.*] Zarephath, or, as it is called in the New Testament, Sarepta, was situated between Tyre and Zidon. All that remains of it at present are a small number of houses on the tops of the mountains, a few miles from the sea: but there is reason to believe that the principal part of the city stood below, in the space between the hills and the sea, because there are still large ruins to be seen there. *Well's Geography*.—God's providing for his prophet, first by an unclean bird, and then by a Gentile, (for such were the inhabitants of Zarephath) whom the Jews esteemed unclean, might preface the calling of the Gentiles and rejection of the Jews. *Poole*.

15. *She,—he, and her house did eat many days;*] i. e. Two years; for one year of the famine was past before he came to Zarephath, and he dwelt here till the end of the famine, which continued one year more.

A N N O T A T I O N S O N C H A P. XVII.

Ver. 1. *Elijah the Tishbite.*] The great care God still shewed for his people, notwithstanding the many sins they had committed to provoke him to anger, was so remarkable, that in every king's reign, from the first to the last, there was one prophet at least to instruct, admonish and correct them: and now, in the reign of Ahab, when idolatry was carried to its highest pitch, God raised up an extraordinary prophet to call the Israelites to repentance. He is called the Tishbite, from Thisbe, a town on the other side Jordan, in the tribe of Gad, where he was born.

3. *Hide thyself by the brook Cherith.*] This brook Bochart takes to be the same with Kanah, *Josb.* 16. 8. and 17. 9. so called from the plenty of reeds (for *Kana* signifies a *reed*) in which the prophet lay hid while he staid in this place.

4. *I have commanded the ravens to feed thee there.*] It is observed by naturalists, that the ravens are so regardless of their young, that they forsake them before they are fledged, who are supported by worms, produced by the dung and carcases that have been brought into their nests, till they are able to fly and provide for themselves. It has therefore appeared to some so strange that the ravens, who

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LORD " my God, hast thou also brought
evil upon the widow with whom I sojourn, by
slaying her son?

21 And he stretched himself upon the child
three times, and cried unto the LORD, and
said, O LORD my God, I pray thee, let this
child's soul come into him again.

22 And the LORD heard the voice of Elijah,
and the soul of the child came into him again,
and he revived.

23 And Elijah took the child, and brought
him down out of the chamber into the house,
and delivered him unto his mother: and Elijah
said, See, thy son liveth.

24 ¶ And the woman said to Elijah, Now
by this I know that thou art a man of God, and
that the word of the LORD in thy mouth, is
truth.

C H A P. XVIII.

In the extremity of famine Elijah, sent to Ahab,
meeteth good Obadiah. 9 Obadiah bringeth Ahab
to Elijah. 17 Elijah, reproving Ahab, by fire
from heaven convinceth Baal's prophets. 41 E-
lijah, by prayer obtaining rain, followeth Ahab
to Jezreel.

AND it came to pass after many days, that
the word of the LORD came to Elijah in
the third year, saying, Go shew thyself unto
Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab:
and there was a fore-famine in Samaria.

3 And Ahab called Obadiah which was the
governor of his house: (now Obadiah feared
the LORD greatly:

4 For it was so, when Jezebel cut off the
prophets of the LORD, that Obadiah took an
hundred prophets, and hid them by fifty in a
cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the
land, unto all fountains of water, and unto all

brooks: peradventure we may find grass to
save the horses and mules alive, that we leave not
all the beasts.

6 So they divided the land between them to
pass throughout it: Ahab went one way by him-
self, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold,
Elijah met him: and he knew him, and fell
on his face, and said, Art thou that my lord
Elijah?

8 And he answered him, I am: go tell thy
lord, Behold, Elijah is here.

9 And he said, What have I sinned, that
thou wouldst deliver thy servant into the hand of
Ahab, to slay me?

10 As the LORD thy God liveth, there is
no nation or kingdom, whither my lord hath
not sent to seek thee: and when they said, He is
not there; he took an oath of the kingdom and
nation, that they found thee not.

11 And now thou sayst, Go tell thy lord, Be-
hold, Elijah is here.

12 And it shall come to pass, as soon as I am
gone from thee, that the spirit of the LORD
shall carry thee whither I know not; and so
when I come and tell Ahab, and he cannot find
thee, he shall slay me: but I thy servant fear
the LORD from my youth.

13 Was it not told my lord, what I did when
Jezebel slew the prophets of the LORD? how I
hid an hundred men of the LORDS prophets, by
fifty in a cave, and fed them with bread and
water?

14 And now thou sayst, Go tell thy lord, Be-
hold, Elijah is here: and he shall slay me.

15 And Elijah said, As the LORD of hosts
liveth, before whom I stand, I will surely shew
myself unto him to day.

16 So Obadiah went to meet Ahab, and told
him: and Ahab went to meet Elijah.

17 ¶ And it came to pass when Ahab saw
Elijah, that Ahab said unto him, Art thou he
that troubleth Israel?

21. Let this child's soul come into him again:] By which it
is evident, that the soul was gone out of his body, and therefore
doth subsist without it after death.

24. By this I know that thou art a man of God.] The woman
had before sufficient reason to believe that Elijah was a prophet of
the Lord, by the miraculous increase of the meal and oil; though
upon his not curing her son when he lay sick, but rather suffering
him to die, her faith began to fail: whereas, upon seeing him
raised from the dead, her faith revived with her son; and, through
the joy of having him restored, she considered this last miracle as
much greater than the former. Le Clerc.

ANNOTATIONS ON CHAP. XVIII.

Ver. 1. The word of the Lord came to Elijah in the third
year.] Both our blessed Saviour and St James tell us, that there
was no rain for three years and six months. But this difference is
easily reconciled; for the land of Canaan had rain only twice a year,

called the former and the latter rain. It is therefore natural to
think, that Ahab imputed the beginning of the drought to natural
causes; but after waiting six months longer, without perceiving any
signs of rain, he began to be enraged at Elijah, as the cause of this
national judgment: from this time the years are to be computed,
though, from the first notice that Elijah gave Ahab of his approach-
ing calamity to the conclusion of it, there were certainly three years
and a half.

10. He took an oath of the kingdom and nation, that they found
thee not.] Not that he could force other kingdoms to take an oath,
but that by his persuasions he prevailed with the chief persons in se-
veral kingdoms, for his satisfaction, to swear that they did not know
of Elijah's being among them.

12. The spirit of the Lord shall carry thee whither I know
not:] Shall snatch thee away from hence; as sometimes the prophets
were suddenly transported by an invisible power to places far distant
from that where they were at present.

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Acts 14.

23.

2 a Sam.

12 7.

Ezek 3. 8.

Mst. 14. 4.

Acts 1. 36.

Chap. 16.

31.

John 19.

26.

Pet. 2. 1.

Chap. 16.

33. & 15.

13. 2 Kings

15. 6.

Isa. 46. 6.

Ver. 22.

Chap. 11. 6.

Mat. 6.

24. & 20.

30. 2 Cor.

6. 14. Rev.

3. 15.

Exod. 20.

2.

John 14.

15.

Chap. 19.

10, 14, 18.

Ver. 19.

20. Chap.

21. 6. Jer.

26. 8. Rev.

9. 3.

Lev. 6.

12. & 9.

24. 1 Chr.

21. 26.

Chr. 7. 1.

18 And he answered, *Y* I have not troubled Israel, but *thou* and *thy* fathers house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel unto mount *b* Carmel, and the *c* prophets of Baal four hundred and fifty, and the prophets of the *d* groves four hundred, which *e* eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the *f* prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, How long *g* halt ye between two opinions? if the LORD *h* be God, follow him; but if *i* Baal, then follow him. And the people answered him not a word.

22 Then said Elijah unto the people, *k* I, even I only remain a prophet of the LORD; but Baal's prophets are *l* four hundred and fifty men.

23 Let them therefore give us two bullocks, and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under:

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth *m* by fire, let him be God. And all the people answered and said, It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for your selves, and dress it first; for ye are many: and call on the name of your gods, but put no fire under.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *n* there was *o* no voice, nor any that answered. And they leapt upon the altar which was made.

27 And it came to pass at noon, that Elijah *p* mocked them, and said, Cry aloud: for he is a god, either he is talking, or he is pursuing, or he is in a journey, or peradventure he *q* sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their *r* manner with knives and lancets, till *s* the blood gushed out upon them.

29 And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the *t* evening sacrifice; that *u* there was neither voice, nor any to answer, nor any that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him: and he repaired the altar of the LORD that was broken down.

31 And Elijah took *v* twelve stones, according to the *w* number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, *x* Israel shall be thy name.

32 And with the stones he built an altar *y* in the name of the LORD: and he made a trench about the altar, *z* as great as would contain two measures of seed.

33 And he put the wood *a* in order, and cut the bullock in pieces, and laid *b* him on the wood, *c* measures of seed, Gen. 18. 6. 2 Gen. 22. 9. Lev. 1. 6, 7.

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Psal. 115.

5. 1 Cor.

12. 2.

Chap. 22.

15. 2 Chr.

25. 8.

Ecc. 11. 9.

Lam. 4.

21. Ezek.

20. 39.

Amos 4. 4.

5.

Psal. 121.

4.

Lev. 19.

28. Deut.

14. 1.

Ezek. 16.

36. Mic.

6. 7.

Jer. 10. 5.

1 Tim. 3. 9.

John. 4. 5.

30. Exod.

24. 4.

Ezra 6.

17. 1 Cor.

1. 10. Eph.

4. 3.

Gen. 32.

28. 2 Kin.

17. 31.

Judg. 21.

4. 1 Cor.

10. 31.

Col. 3. 17.

Heb. according to the

house of two

Lev. 1. 6, 7.

19. Gather—all Israel unto mount Carmel.] Not that Carmel in Judah, 1 Sam. 15. 12. but another in Issachar, by the mid-land sea, Jos. 19. 26. Jer. 46. 18. which he chose as a very convenient place, being not far from the center of his kingdom, to which all the tribes might conveniently resort, and at some good distance from Samaria, that Jezebel might not hinder his design: it was also a very high mountain, Amos 9. 3. and near the sea, whence he might have the opportunity to discover the rain at its first approach, which he did, ver. 42, &c.

24. All the people answered and said, It is well spoken.] What notions the worshippers of Baal might have of the power of their god is hard to say: but, as sending down fire from heaven was not, in their opinion, above the power of evil spirits, it is possible some tradition concerning the exploits of their Baal, in this particular, might have been handed down to them from the antient worshippers of that god; who being thought the sun, and to exceed all the heavenly bodies in heat, might, they hoped, upon this grand occasion, exert his power, and burn up their sacrifice. However, they thought it the wisest method to accept the prophet's challenge; for, as it was proposed in such fair terms, they must, had they refused it, have forfeited all their credit with the people.

26. And they leapt upon the altar;] Or rather, beside the altar, or, before it: i. e. They used some superstitious, unusual and disorderly gestures, either pretending to be acted by the spirit of their god, and to be in a kind of holy rage, and religious ecstasy; or, in way of devotion to their god; which they might borrow from the practice of their progenitors, who, amongst other things, used dancing in God's service and presence, as Exod. 15. 20. and 32. 19. Judg. 21. 21. 2 Sam. 6. 14.

27. Elijah mocked them;] Derided them and their gods, which were indeed, and had now proved themselves to be, ridiculous and contemptible. By this example we see, that all jesting is not unlawful, but only that which intrencheth upon piety and good manners.

28. They cut themselves—with knives and lancets.] A strange method, one would think, to obtain the favour of their gods! Yet, if we look into antiquity, we shall find, that nothing was more common, in the religious rites of several nations, than this barbarous custom. Modern travellers tell us, that in Turkey, Persia, and several parts of the Indies, there are a kind of fanatics, who think they do a very meritorious thing, highly acceptable to the Deity, in cutting and mangling their own flesh. Calmet and Le Clerc.

29. And they prophesied, &c.] i. e. Praised and prayed unto and worshipped their god; for so the word prophesying is often used.

30. He repaired the altar of the Lord that was broken down.] This altar was certainly one of those which were built in the time of the judges of Israel; when, for want of a fixed place of worship, such structures were permitted. Both Tacitus and Suetonius speak of the god of Carmel, whom Vespasian went to consult when he was in Judea; adding, that his priest Basilides promised him all manner of success; but that there was neither temple nor statue upon the mountain, but one altar only, venerable for its antiquity. This altar had doubtless its original from that on which Elijah offered this memorable sacrifice, and which even the heathens held so sacred, that, when they became masters of the country, they would not place so much as an image near it. Calmet.

Before and said, Fill four barrels with water, and pour it on the burnt-sacrifice, and on the wood.

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34 And he said, Do it the second time: And they did it the second time. And he said, Do it the third time: And they did it the third time.

a Rom. 12.

35 And the water ran round about the altar, and he filled the trench also with water.

b Ver. 32.

c Gen. 16.

24. Exod.

3. 6.

1 Chr. 29.

18.

d Psal. 9.

16. & 83.

18.

e Ver. 24.

29.

f Jer. 10.

23. 1 Thes.

1. 9.

g Lev. 9.

24. Judg.

6. 214.

1 Chr. 21.

16. 2 Chr.

7. 1. Job

1. 16.

b Ver. 24.

Hof. 6. 3.

John 5. 35.

1. 2 Kings

10. 25.

Song 2. 15.

k Jer. 49.

10.

l Deut. 13.

5. & 18. 20.

m Judg. 5.

21.

n Num. 25.

7. Deut.

13. 5. &

18. 30.

o Joh. 7.

26. 2 Sam.

21. 14.

Acts 27. 34.

p Mat. 17.

1. Acts 10.

9.

q 2 Sam.

7. 27. Dan. 9. 2, 3. Ezek. 36. 36, 37. Jam. 5. 18. r Psal. 5. 3.

ed, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a mans hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded up his loyns, and ran before Ahab, to the entrance of Jezreel.

Before

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Luke 19.

1.

Num. 25.

8.

Joh. 19.

18.

2 Kings

9. 1. Jer.

1. 17.

1 Pet. 1.

13.

CHAP XIX.

Elijah, threatened by Jezebel, fleeth to Beer-sheba: 4 In the wilderness, being weary of his life, he is comforted by an angel: 9 At Horeb God appeareth unto him, sending him to avenge Hazael, Jehu, and Elisba. 19 Elisba, taking leave of his friends, followeth Elijah.

AND Ahab told Jezebel all that Elijah had done, and withal, how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them, by to morrow about this time.

3 And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

4 ¶ But he himself went a days journey into the wilderness, and came and sat under a juniper-tree: and he requested for himself that he might die, and said, It is enough, now, O LORD, take away

a Chap. 18.

23.

b Chap. 18.

40.

c Deut. 28.

28.

d Ruth 1.

17. Chap.

2. 23. &

20. 10.

Acts 23. 12.

e Prov. 4.

16. Rom.

3. 15.

f 2 Cor.

12. 7.

g Num. 11.

15. Job 3.

1. Jon. 4.

3. Phil. 4.

23.

ANNOTATIONS ON CHAP. XIX.

Ver. 2. *Jezebel sent a messenger unto Elijah, &c.* This was certainly the effect of her blind rage, and not of prudence, which would have prompted her to conceal her designs till they were ripe for execution; whereas, by sending him word, she gave him notice of his danger, and admonished him to escape by flight.

3. *And when he saw that, he arose, and went for his life.* Having had such a late and ample experience of God's all-sufficiency in protecting him against the king and 450 of Baal's priests, and the current of the people incensed against him for the famine, one would think he had little reason to fear the threats of an impotent woman, whom God could cut off in a moment. But *Elijah was a man subject to like passions as we are*, James 5. 17. which probably is said with respect to his fear and discontent, manifested here and ver. 4. And, *lest he should be exalted above measure* (which was also Paul's case, 2 Cor. 12. 7.) for his eminent gifts and graces, and miraculous works, God saw fit to withdraw his grace, and to leave him to himself, that he might be sensible of his own impotency and sinfulness, and might not dare to take any part of God's honour to himself.

33. *Fill four barrels with water, and pour it on the burnt-sacrifice, and on the wood.* This was done to render the miracle more conspicuous and convincing; for it evidently shewed there could be no fallacy in it, no fire concealed in or about the altar, but that the lightning which was to consume the sacrifice came from heaven at his invocation. This water they could quickly fetch, either from the river Kishon, or, if that was dried up, from the sea, both which were at the foot of the mountain, Jer. 46. 18.

38. *The fire of the Lord fell.* God had before declared his approbation of his worshippers by sending down fire to consume their sacrifices, Lev. 9. 24.—and Judg. 6. 21. And though perhaps it may be possible for evil spirits to make fire descend from the clouds, yet, since they can do nothing without the Divine permission, it is absurd to think they should obtain it in a matter of competition between the true and false religion.

46. *And the hand of the Lord was on Elijah.* God gave him more than natural and ordinary strength, whereby he was enabled to outrun Ahab's chariot, and that for so many miles together.

He girded up his loyns. They wore long and loose garments in this country, and therefore girded them up when they had occasion to make expedition.

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5 And as he lay and ^b slept under a juniper-tree, behold, then ⁱ an angel touched him, and said unto him, Arise and eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruse of water at his head: and he did eat and drink, and [†] laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat, because the journey *is* ^k too great for thee.

8 And he arose, and did eat and drink, and went ^l in the strength of that meat ^m forty days and forty nights, unto ^a Horeb the mount of God.

9 ¶ And he came thither unto ^a a cave, and lodged there; and behold, the word of the LORD came to him, and he said unto him, What dost thou here, Elijah?

10 And he said, I have been very ^p jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and ^q slain thy prophets with the sword; and ^r I, *even* I only am left, and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD. And behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD was not in the wind: and after the wind an earthquake; *but* the LORD was not in the earthquake:

12 And after the earthquake a fire; *but* the LORD was not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard it, that he ^r wrapped his face in his mantle, and went out, and stood in the entering in of the cave: and behold, *there came* a voice unto him, and said, What dost thou here, Elijah?

14 And he said, I have been very jealous for

the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only am left, and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the ^s wilderness of Damascus: and when thou comest, anoint ^a Hazael *to be* king over Syria.

16 And ^a Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and ^a Elisha the son of Shaphat of ^a Abel-meholah, shalt thou anoint *to be* prophet in thy room.

17 And it shall come to pass, *that* him that escapeth the sword of ^a Hazael, shall ^b Jehu slay: and him that escapeth from the sword of Jehu, shall ^c Elisha slay.

18 Yet I have ^d left me seven thousand in Israel, ^e all the knees which have not bowed unto Baal, and every mouth which hath not ^f kissed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who was ^g plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his ^b mantle upon him.

20 And he ^h left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again: for ^k what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and ⁱ gave unto the people, and they did eat: *then* he arose, and went after Elijah, and ministred unto him.

CHAP. XX.

^r Ben-hadad, not content with Ahab's homage, besiegeth Samaria. 13 By the direction of a prophet, the Syrians are slain. 22 As the prophet forewarned Ahab, the Syrians, trusting in the valleys, come against him in Aphek. 28 By the

4. For I am not better than my fathers,] That I should continue in life, when other prophets who have gone before me have lost their lives by Jezebel, or other persecutors.

11. Behold, the Lord passed by, &c.] The generality of interpreters have considered this passage as a figurative description of the gospel-dispensation, which came not in such a terrible manner as the law did, with storms, thunders, lightnings and earthquakes, but with great lenity and sweetness; wherein God speaks to us by his Son, using only gentle arguments and soft persuasions.

17. Him that escapeth the sword of Hazael, shall Jehu slay: and him that escapeth from the sword of Jehu, shall Elisha slay:] i. e. "God has, in his providence, appointed three persons to punish the Israelites according to their deserts, one or other of which shall infallibly execute his judgments upon them." It may be asked how the prophet Elisha can be said to slay, being by profession a pacific man, and never engaged in war. But when we consider the two and forty children which he destroyed; the forefamine which, by God's appointment, he sent upon the Israelites; and

the many severe comminations he denounced against them, which were fulfilled; we shall find sufficient reason to justify the expression. Poole.

18. I have left me seven thousand in Israel.] This seems to have been added to correct Elijah's mistake, who imagined that he alone remained a true worshipper of God in Israel.

Bowed unto Baal, and—kissed him.] It is well known that bowing the knee was an act of worship; and so was kissing the idol; which was done two ways, either by applying the mouth immediately to the image, or kissing their hand before it, and then stretching it out, and, as it were, throwing the kiss to it. Patrick.

19. Cast his mantle upon him.] The mantle was the proper habit of prophets; therefore Elijah's casting it upon him was the ceremony here used for his inauguration. Poole.

20. For what have I done unto thee?] i. e. To hinder thee from performing that office. That employment to which I have called thee doth not require an alienation of thy heart from thy parents, nor the total neglect of them.

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word of the prophet, and God's judgment, the Syrians are smitten again. 31 The Syrians submitting themselves, Ahab sendeth Ben-hadad away with a covenant. 35 The prophet, under the parable of a prisoner, making Ahab to judge himself, denounceth God's judgment against him.

a Chap. 15.
20. 2 Kin.
8. 15.
b Gen. 14.
1. Joshua
12. 7.

AND ^a Ben-hadad the king of Syria gathered all his host together, and there were ^b thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

c Isa. 36.
2. 3.

2 And he ^c sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

d Exod. 15.
9. Ver. 5.

3 ^d Thy silver and thy gold is mine, thy wives also and thy children, even the goodliest, are mine.

e Judg. 1.
35. Ver. 7.

4 And the king of Israel answered and said, My lord O king, according to thy saying, ^e I am thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver and thy gold, and thy wives and thy children;

f Heb. desirable.

6 Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, ^f that whatsoever is [†] pleasant in thine eyes, they shall put it in their hand, and take it away.

g Lev. 4.
15. Chap.

7 Then the king of Israel called all the elders ^g of the land, and said, Mark, I pray you, and see how this ^h man seeketh ^h mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and ⁱ I denied him not.

h Prov. 1.
19. 1 Tim.

8 And all the elders, and all the people said unto him, Harken not unto him, ⁱ nor consent.

i Ver. 4.
b Ver. 6.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first, I will do: but this thing I may not do. And the messengers departed, and brought him word again.

k Isa. 36.
11.

10 And Ben-hadad sent unto him, and said, ^k The gods do so unto me and more also, if the ^l dust of Samaria shall suffice for handfuls for all the people that [†] follow me.

l 1 Sam.
14. 6. Pro.

11 And the king of Israel answered and said, Tell him, [†] Let not him that girdeth on his har-

m Eccl. 7. 8.
& 9. 11.

ness, boast himself as he that putteth it off.

12 And it came to pass, when Ben-hadad heard this message (as he was ^m drinking, he and the kings in the pavilions) that he said unto his servants, Set yourselves in array: And they set themselves in array against the city.

13 ¶ And behold, there ⁿ came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this ^o great multitude? behold, I will deliver it into thine hand this day, and thou shalt ^p know that I am the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, Even by the ^q young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, ^r Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, even all the children of Israel, being seven thousand.

16 And they went out ^s at noon: but Ben-hadad was drinking himself ^t drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first, and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, ^u take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew ^v every one his man: and the Syrians ^w fled, and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse, with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And ^x the prophet came to the king of Israel, and ^y said unto him, Go ^z strengthen thyself, and mark and see what thou dost: for at the ^z return of the year, the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto

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m Chap.

16. 9. Ver.

16. Dan.

5. 1. 2.

n Ver. 28.

o Psl. 46.

1. Isa. 8.

9. 10. Ver.

1. 2.

p Ver. 18.

q Psl. 9. 16.

r Judg. 7.

2. 1 Cor.

1. 27. 28.

r 2 Samuel

17. 2.

s Ver. 12.

t Chap. 16.

9. Prov.

31. 4. 5.

u 1 Sam. 2.

3. Pslm

75. 5.

v That is,

to the number

of 7232.

Ver. 15.

x Psl. 33.

16.

y Ver. 13.

z 2 Kings

6. 8. 9.

o Psl. 17.

1. Prov.

20. 18.

Rom. 8. 31.

b 2 Sam.

11. 1.

ANNOTATIONS ON CHAP. XX.

Ver. 1. *And Ben-hadad, &c.*] The LXX place this chapter after chap 21. so does Josephus; and the method seems more natural. Wall.

He went up and besieged Samaria.] He did not actually besiege it; for his army was routed before he could do it. The sense is, *He went up in order to besiege Samaria and assault it.*

4. *I am thine, and all that I have.*] He was content to be his vassal, and to hold all that he enjoyed of him: but Ben-hadad demanded the property of all he had.

10. *The gods do so unto me and more also, &c.*] He wishes he may perish, if he did not bring such an army against the king of Israel, that, if every soldier in it should take a handful of his country, nothing of it would be left remaining.

14. *The young men of the princes of the provinces.*] It was by these young men, and not by old experienced officers, that this battle was to be gained; that it might appear, that the victory was wholly owing to the assistance of God, and not to the valour of the troops. Poole.

18. *Whether they be come out for peace, take them alive, &c.*] He bids them not fight; for he thought they needed not to strike one stroke, and that the Israelites could not stand the first brunt.

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c Chap. 14.
24. Isa.
42. 8.
d Job 5.
23. 14.
Prov. 11.
30.

a Joh. 13.
4. & 19.
30. Judg.
1. 31.

f Judg. 6.
5. Jer.
17. 5.

g Ver. 13.
22.

h Ver. 13.
Ezek. 36.
21. 22. Isa.
37. 29. &c.
42. 8.

i Joh. 6.
25.

k Ver. 20.
Psal. 107.
47. Isa.
26. 11.

unto him, Their gods are gods of the hills, therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they.

24. And do this thing, ^d Take the kings away, every man out of his place, and put captains in their rooms.

25. And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26. And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up ^e to Aphek, to fight against Israel.

27. And the children of Israel were numbred, and were all present, and went against them: and the children of Israel pitched before them, like two little flocks of kids; but the Syrians filled the country.

28. ¶ And there came ^a a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, ^b Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys: therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the LORD.

29. And they pitched one over against the other: seven days; and so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians ^k an hundred thousand footmen in one day.

30. But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thou-

sand of the men that were left: and Ben-hadad fled, and came into the city, [†] into an inner chamber.

31. ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loyns, and ropes upon our heads, and go out to the king of Israel; peradventure he will save thy life.

32. So they girded sackcloth on their loyns, and put ropes on their heads, and came to the king of Israel, and said, ^m Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

33. Now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34. And Ben-hadad said unto him, The cities which my father took from ⁿ thy father, I will restore, and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant: So he made a covenant with him, and sent him away.

35. ¶ And a certain man of the ^o sons of the prophets, said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man ^p refused to ^q smite him.

36. Then said he unto him, Because thou hast not obeyed ^r the voice of the LORD, behold, as soon as thou art departed from me, ^s a lion shall slay thee. And as soon as he was departed

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† Heb. into a chamber within a chamber, Chap. 22. 25.
1 Gen. 37. 34.

m Ver. 4.
Psal. 12. 2.

n Chap. 15. 20.

o 1 Sam. 10. 12.

Ver. 38.

2 Kings 2.

3. 5. 7. 15.

Isa. 8. 18.

p Ver. 35.

37.

q Smiting, here is not killing, as

Exod. 27.

15. 18.

r 1 Samuel

15. 22. 23.

Ver. 35.

s Chap. 13. 24.

23. Their gods are gods of the hills, &c.] According to the heathen mythology there was a great variety of gods, each of which had their particular jurisdiction. Some presided over whole countries, others had only particular places under their care; some were gods of woods, some of rivers, and others of mountains. And probably the Syrians imagined, that the God of Israel was a God of the mountains, because they saw that the land of Canaan was a mountainous country, and that the Israelites delighted to worship in high places. They might also have heard that their law was given on the top of a mountain: they knew that their celebrated temple stood on a famous eminence; and that Samaria was also built on the top of a hill, near which they received so signal a defeat.

Let us fight against them in the plain.] In this there was not only superstition, but policy; because the Syrians most excelled the Israelites in horses, which are most serviceable in plain ground.

24. Take the kings away, &c.] Who, being of softer education, and less experienced in military matters, were less fit for his service; and being many of them but mercenaries, and therefore less concerned in his good success, would be more negligent and cautious in venturing themselves for his good.

26. Went up to Aphek to fight against Israel.] Aphek was situated in Libanus, upon the river Adonis, between Heliopolis and Biblos, and in all probability is the same that Paul Lucas, in his voyage to the Levant vol. I. chap. 20.) mentions as swallowed up in a lake about nine miles in circumference, wherein there are several brues, all entire, to be seen under water. The antients tell us, that the soil about this place was very bituminous; which seems to confirm their

opinion who think that subterraneous fires consumed the solid substance of the earth whereon the city stood, so that it sunk at once, and a lake was soon formed in its place. Calmet.

30. And there a wall fell upon twenty and seven thousand, &c.] Or, the walls, (the singular number for the plural, than which nothing more frequent) of the city, or of some great castle or fort in or near city, in which they were now fortifying themselves, or of some part of the city where they lay. This might possibly happen through natural causes; but most probably was effected by the mighty power of God, then sending some sudden earthquake or violent storm of wind, which threw down the wall or walls upon them.

Into an inner chamber;] Where he supposed he might ly hid, till he had an opportunity of making an escape, or of obtaining mercy.

32. Girded sackcloth on their loyns, and put ropes on their heads.] This was the dress of humble supplicants in those times. The sackcloth on their loins was a token of great sorrow for what they had done; and the ropes on their heads an indication that they submitted to whatever punishment Ahab should think proper to lay upon them.

34. Thou shalt make streets for thee in Damascus, &c.] It is generally imagined that by streets is meant citadels or fortifications, to be a bridle and restraint upon the metropolis of the Syrians, that they might not make any new incursions into the land of Israel.

36. Because thou hast not obeyed the voice of the Lord, — a lion shall slay thee.] The crime of the refuser seems to have con-

Before CHRIST 900. from him, a lion found him, and slew him.
37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him.

38 So the prophet departed, and waited for the king by the way, and ^fdisguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and ^ehe said, Thy servant went out into the midst of the battle, and behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy ^flife be for his life, or else thou shalt pay a talent of silver.

40 And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, ^gSo shall thy judgment be; thy self hast decided it.

41 And he hasted, and took the ashes away from his face, and the king of Israel discerned him, that he was of the prophets.

42 And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand,

^ha man whom I appointed to utter destruction, therefore ⁱthy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house, heavy and ^jdispleased, and came to Samaria.

C H A P. XXI.

1 Ahab, being denied Naboth's vineyard, is grieved.

5 Jezebel writing letters against Naboth, he is condemned of blasphemy. 15 Ahab taketh possession of the vineyard. 17 Elijah denounceth judg-

ments against Ahab and Jezebel. 25 Wicked Ahab repenting, God deferreth the judgment.

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AND it came to pass ^aafter these things, that Naboth the Jezreelite had a vineyard, which was in ^bJezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy ^cvineyard, that I may have it for a garden of herbs, because it is near unto my house, and I will give thee for it a better vineyard than it: or if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, ^dThe Lord forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house, ^eheavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ^fBut Jezebel ^ghis wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else if it please thee, I will give thee ^hanother vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now ⁱgovern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I

filled in this, That as he well knew the authority of God's commands, and that this was the very thing that he enjoined, yet, out of an indiscreet compassion to his brother, he refused to comply. As he was equally a prophet with the other, had been bred up in the same school with him, and well understood the weight of the request uttered in the name of the Lord, he was inexcusable; because disobedience to a Divine command was by the construction of the law held capital; and therefore the punishment inflicted upon him was no more than he had brought upon himself by an ill-timed compassion.

39. And he said, Thy servant went out into the midst of the battle, &c.] This following relation is not an untruth, but a parable; an usual way of instruction in the eastern parts and ancient times, and most fit for this occasion: wherein an obscure prophet was to speak to a great king, whose ears were tender, and impatient of a downright reproof, and exceeding partial in his own cause; and who, by this artifice, is made to condemn himself before he was aware of it, and so forced to receive the prophet's just sentence with more patience and moderation.

42. Thy life shall go for his life, and thy people for his people.] Ahab's great offence consisted in suffering so horrid a blasphemer as Ben hadad to go unpunished, which was contrary to an express law, Lev. 24. 16. and this law extended not to those only that were born in the land, but to strangers likewise that were among them, and in their power, as Ben hadad certainly was. God had delivered him into Ahab's hand for his blasphemy, as he had promised, ver. 23. and therefore this act of providence, compared

with the law, plainly intimated, that he was appointed by God for destruction; but Ahab was so far from punishing him as he deserved, that he treated him like a friend and a brother, dismissed him upon easy terms, and took his bare word for the performance of the covenant, without the least regard to the reparation of God's honour. Poole.

A N N O T A T I O N S. on CHAP. XXI.

Ver. 3. The Lord forbid it me, that I should give the inheritance of my fathers unto thee.] The law of Moses prohibited the alienation of lands, unless a man was reduced to poverty; in which case he might sell them till the jubilee, when they were to revert to him again. But as Naboth had no occasion to sell his vineyard, so he considered, that if he should part with it, purely to please the king, it would be annexed to the palace, and neither he nor his children should ever be able to recover it: for by this act he should both offend God, and injure his posterity; which he, being a religious man, would not venture to do. Poole.

4. Ahab—turned away his face.] From the light and company, which either then were with him, or might come to him, to the wall, as Hezekiah did under a like dejection of spirit, Isaiah 38. 2.

7. Dost thou now govern the kingdom of Israel? Art thou fit to be king that canst put up such affronts from thy subjects, and hast not the courage to use thy absolute power to dispose of them: and theirs as seemeth good unto thee?

Before CHRIST 899. will give thee ^a the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the ^k elders, and to the nobles that were in his city dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim ^a a fast, and set Naboth on high among the people:

10 And set ^m two men, sons ⁿ of Belial, before him, to bear witness against him, saying, Thou didst [†] blaspheme God and the king: and then carry him ^o out, and ^p stone him that he may die.

11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, ^q did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and ^r stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, ^t take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the ^u word of the LORD came to ^v Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, ^w he is in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, ^x Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth, shall ^y dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, O ^z mine enemy? And he answered, I have found thee: because thou hast ^a sold thyself to work evil in the sight of the LORD.

21 Behold, I will ^b bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that ^c pisseth against the wall, and him that is ^d shut up, and left in Israel,

22 And will make thine house like the house of ^e Jeroboam the son of Nebat, and like the house of ^f Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city, the ^g dogs shall eat: and him that dieth in the fields, shall the fowls of the air eat.

25 ¶ But there was ^h none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife ⁱ stirred up.

26 And he did very abominably in following idols, according to all things as did the ^k Amorites, whom the LORD cast out before the children of Israel.

27 And it came to pass when Ahab heard those words, that he rent his clothes, and put ^l sackcloth upon his flesh, and fasted, and lay in sackcloth, and went ^m softly.

28 And

9. Proclaim a fast;] To remove all suspicion of hatred or evil design in Ahab, and to beget a good opinion of him amongst his people, as if his afflictions had done him good, and as if he were grown zealous for God's honour and careful of his people's welfare, and therefore desirous to prevent the further displeasure of God against his city and kingdom, and, in order thereunto, to enquire into all those sins which provoked God against them, and effectually to purge them out.

Set Naboth on high;] i. e. Bring him to his trial; in which case the prisoner was set up on high, to be easily seen by the judges and court.

13. They—stoned him with stones, that he died.] Princes never want instruments to execute their pleasure: yet it is strange, that, among all these judges and great men, there should be none that abhorred so bare-faced a villany. It must, however, be remembered, that the whole nation had long since thrown off all fear and sense of God, and prostituted their consciences to please the king. Poole.

19. In the place where the dogs licked the blood of Naboth,

shall dogs lick thy blood, even thine.] Ahab's blood was not licked in Jezreel, which was in the tribe of Issachar, but in the pool of Samaria, chap. 22. 38. which was in the tribe of Ephraim. The words would therefore be better translated, *As the dogs licked, or in like manner as they licked, Naboth's blood, so shall they lick thine, I say, even thine.* However, this was literally accomplished in his son Joram, 2 Kings 9. 25.

27. When Ahab heard those words,—he rent his clothes,—and went softly;] i. e. Slowly and silently, after the manner of mourners, or those who are under a great consternation and in great concern of mind. In consideration of Ahab's repentance God revoked, at least in part, the sentence he had denounced against him, and transferred it to his posterity; and yet we do not find that he brought forth any fruits meet for repentance, neither renouncing his superstitions, nor destroying his idols, nor restoring Naboth's vineyard, nor re-establishing the true worship of God. Probably his repentance was true, though imperfect; and his sorrow sincere, tho' of no long duration. However, this instance of Divine lenity is left upon record to encourage the first dawns of our repentance,

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28 And the word of the LORD came * to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me, I will not bring the evil in his days: but in his ^p sons days will I bring the evil upon his house.

C H A P. XXII.

1 *Ahab, seduced by false prophets, according to the word of Micaiah, is slain at Ramoth-gilead: 37 The dogs lick up his blood, and Ahaziah succeedeth him. 41 Jehoshaphat's good reign: 45 His acts: 50 Jehoram succeedeth him. 51 Ahaziah's evil reign.*

AND they continued * three years without war between Syria and Israel:

2 And it came to pass in ^b the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

3 (And the king of Israel said unto his servants, Know ye that ^c Ramoth in Gilead is ^d ours, and we be still, and take it not out of the hand of the king of Syria?)

4 And he said unto Jehoshaphat, Wilt ^e thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, ^f I am as thou art, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day:

6 Then the king of Israel gathered the ^h prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for ⁱ the LORD shall deliver it into the hand of the king.

7 And Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, There is ^k yet one man (Micaiah the son of Imlah) by whom ^l we may enquire of the LORD; but

I hate him, for he doth not prophesie ⁿ good concerning me, but ^o evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an officer, and said, Hasten ^p hither Micaiah the son of Imlah.

10 And the king of Israel, and Jehoshaphat the king of Judah sat each on his throne, having put on ^q their robes, in a void place, in the entrance of the gate of Samaria, and all the prophets ^r prophesied before them.

11 And Zedekiah the ^s son of Chenaanah made him ^t horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and ^u prosper: for the LORD shall deliver it into the kings hand.

13 And the messenger that was gone to call Micaiah, spake unto him, saying, Behold now, the words of the prophets declare good unto the king with ^v one mouth: let thy word, I pray thee, be like the word of one of them, and speak ^w that which is good.

14 And Micaiah said, As the LORD liveth, what the LORD saith unto me, ^x that will I speak.

15 ¶ So he came to the king, and the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, ^y Go, and prosper: for the LORD shall deliver it into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee, that thou tell me nothing but ^z that which is true in the name of the LORD.

17 And he said, ^a I saw all Israel scattered up on the hills: ^b as sheep that have not a shepherd: and the LORD said, These have no master, let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee, that he would prophesie no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD ^c sitting on his throne, and all ^d the host of heaven ^e standing by him, on his right hand and on his left.

20 And the LORD said, Who shall persuade

tance, and to assure us, that our good and gracious God, who keepeth mercy for thousands, and forgiveth iniquity, will not break the bruised reed, nor quench the smoking flax, but bring forth judgment unto truth. Stackhouse.

A N N O T A T I O N S on CHAP. XXII.

Ver. 6. Then the king of Israel gathered the prophets together, about four hundred men;] Who doubtless were his own false prophets, or the priests of Baal; probably those very 400 men whom Jezebel preserved from that great slaughter, chap. 8. who yet gave in their answer in the name of Jehovah, not of Baal, either in compliance with Jehoshaphat, or rather by Ahab's direction, that good Jehoshaphat might be deceived by them into a good opinion of the war.

15. Go, and prosper: for the Lord shall deliver it into the

hand of the king.] Not seriously, but ironically, using the very words of the false prophets in way of derision: as appears, 1. From his omission of that solemn preface, Thus saith the Lord; or, This is the word of the Lord; which the prophets generally used, and which himself useth when he comes to his serious answer, ver. 19. 2. From Ahab's reply, ver. 16. which shews that he suspected Micaiah's sincerity in that answer, and gathered, by his gesture or manner of speaking, that he spake only mimically, as representing and traducing the false prophets for their answer. Micaiah's meaning is plainly this;—“Since thou art more desirous of pleasing thyself than of knowing the truth, pursue the advice of thy prophets, expect the success they promise thee, and prove the truth of their predictions by dear-bought experience.” Poole.

19, 20, 21, 22. I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left, &c.] It is not to be thought there was any such consultation before

Before
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2 Ver. 22.
Job 1. 6.
2 Cor. 13.
7. 2 Thes.
2. 9. 12.
f. Hof. 4.
12. John
8. 44.
1 John. 4.
6. Rev.
12. 9.
2. Phil. 109.
17. 2 Thes.
2. 11. 12.
Judg. 9.
23. Job
12. 16.
Ezek. 14.
9.
b 2 Sam.
16. 10.
i. Job 11.
16. Ezek.
24. 9.
Rom. 1. 24.
2. Job 16.
10. Jer.
20. 1.
Lam. 3. 30.
Mark 14.
65. Acts
23. 2.
1. 2 Chron.
18. 23.
m Rom. 7.
23.
n 2 Chron.
18. 24.
o 2 Chron.
26. 24.
p. Psal. 80.
5. & 127.
2. Isa. 30.
20.
9. Num. 16.
29. Deut.
19. 21.
r Mic. 1. 2.
f 2 Chron.
18. 17.
1 Chap. 14. 2. & 20. 38. Ver. 27, 28. Jer. 16. 6.

Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth ^e a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be ^f a lying spirit in the mouth of all his prophets. And he said, ^g Thou shalt persuade him, and prevail also: ^h go forth, and do so.

23 Now therefore behold, ⁱ the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the ^k cheek, and said, ^l Which way went the spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt ^m see in that day, when thou shalt go ⁿ into an inner chamber to hide thy self.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the ^o governor of the city, and to ^p scoff the kings son:

27 And say, Thus saith the king, Put this fellow in the prison, and feed him with ^q bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, the LORD hath ^r not spoken by me. And he said, ^s Harken, O people, every one of you.

29 So the king of Israel and ^t Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I will ^u disguise my self, and enter into the battle, but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with ^v small nor great, save only with the king of Israel.

before the Divine Majesty, Who should be employed to persuade Ahab to undo himself; but these representations are contrived to bring down invisible things to the meanest capacities of men. It is plain, that the speech of Micaiah was no more than a parabolical representation of a certain event, which not long after came to pass: that several of the circumstances which are thrown in it are in a great measure ornamental, and intended only to illustrate the narration, and consequently are not to be taken in a literal sense, but in the manner of other parables, where the end and design of the speaker is chiefly to be considered; which, in Micaiah's case, was to shew the reason why so many prophets declared what was false upon this occasion; namely, because they were moved, not by the spirit of truth, but by that of adulation. *Stackhouse.*

24. Which way went the spirit of the Lord from me to speak unto thee? i. e. In what manner went it? Forasmuch as I and my brethren have consulted the Lord, and answered in his name; and have the same spirit which thou pretendest to have, and not a lying spirit, as thou dost falsely and maliciously affirm; how is it possible that the same spirit should tell us one thing, and thee the quite contrary?

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they ^x turned aside to fight against him: and Jehoshaphat ^y cried out.

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

34 And a certain man drew a bow ^z at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host, for ^{aa} I am wounded.

35 And the battle increased that day: and the king was ^{ab} stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound, into the midst of the chariot.

36 And there went ^{ac} a proclamation throughout the host, about the going down of the sun, saying, Every man to his ^{ad} city, and every man to his own country.

37 ¶ So the king ^{ae} died, and was brought to Samaria, and they buried the king in ^{af} Samaria.

38 And one washed the chariot in the pool of Samaria, and the dogs licked up his blood, and they washed his armour, according ^{ag} unto the word of the LORD which he spake.

39 Now the rest of the acts of Ahab, and all that he did, and the ^{ah} ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel?

40 So Ahab ^{ai} slept with his fathers, and Ahabaziah his son reigned in his stead.

41 ¶ And ^{aj} Jehoshaphat the son of Aza began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat was thirty and five years old when he began to reign, and he reigned ^{ak} twenty and five years in Jerusalem: and ^{al} his mothers name was Azubah the daughter of Shilhi.

Before
CHRIST
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2 Ver. 34.
2 Chron.
18. 31.
Prov. 13.
20.
y Exod. 14.
15. Chap.
17. 20. 21.
2 Kings 2.
12. 2 Chr.
18. 31.
2. 2 Sam.
15. 11.
2 Chr. 18.
33.
† Heb.
grown sick,
or, weaken-
ed. 2 Kin.
1. 2.
2 Chron.
18. 34.
b Ver. 17.
c Chap. 12.
16.
d 2 Chron.
18. 34.
e Chap. 16.
24.
f Chap. 17.
19.
• Heb. the
house of the
truth.
Am. 3. 15.
g Chap. 2.
10.
h 2 Chron.
20. 31.
i 2 Kings 1.
17. & 8.
16.
j Chap. 14.
27. & 15.
20.

25. Thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.] Out of a just fear and expectation of the deserved punishment of a false prophet, and of the great author and abettor of this pernicious war, and of Ahab's destruction.

31. Fight—only with the king of Israel.] Ben-hadad gave this order, either out of policy, as the shortest way to put an end to the war; or with a design to take him prisoner, in order to wipe out the stain of his own captivity, and recover the honour and advantage he had lost. *Poole.*

32. Jehoshaphat cried out.] i. e. Unto the Lord for help, who delivered him and moved them to depart from him, 2 Chron. 18. 31.

38. The dogs licked up his blood:] They licked up the blood mixed with water wherewith his chariot and armour was washed. Thus the prophecy of Elijah was partly fulfilled, even in the common acceptance.

39. And the ivory house which he made.] Not that it was made wholly of solid ivory, but because the other materials were covered, or intermixed, or adorned with ivory.

48. Jehoshaphat

Before CHRIST 914.
1 Chron. 17. 3.
2 Lev. 26.
30. Chap. 15. 14.
2 Kings 12. 3.
1 Chron. 19. 2.
2 Cor. 6. 14. Heb. 11. 14.
9 Chap. 14. 29.
9 Chap. 15. 13.
1 Gen. 25. 23. & 27.
40. 2 Sam. 8. 14.
2 Kings 6. 30. 7 Chap. 10. 22. 2 Chr. 20. 36.

43 And he walked in all the way of Asa his father, he turned not aside from it, doing that which was right in the eyes of the LORD: nevertheless, the high places were not taken away; for the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the sodomites which remained in the days of his father Asa, he took out of the land.

47 There was then no king in Edom: a deputy was king.

48 Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for

the ships were broken at Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships: but Jehoshaphat would not.

50 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin.

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

Before CHRIST 913.

2 Chap. 9.

26.

2 Chron.

20. 35. 37.

2 Chap. 2.

10. 2 Chr.

21. 1.

2 Chap. 15.

2. 2 Kings

1. 27.

2 Chap. 15.

26.

2 Judg. 2.

11. Hol.

2. 16. 17.

48. *Jehoshaphat made ships of Tharshish.*] He built ships after the model of those which traded to Tharshish, or Tarsus, the metropolis of Cilicia, always remarkable for its extensive trade:

THE SECOND BOOK OF THE KINGS,

COMMONLY CALLED,

THE FOURTH BOOK OF THE KINGS.

CHAP. I.

1 Moab rebelleth. 2 Ahaziah, sending to Baal-zebub, bath his judgment by Elijah. 5 Elijah twice bringeth fire from heaven upon them whom Ahaziah sent to apprehend him. 13 He pitieth the third captain, and, encouraged by an angel, telleth the king of his death. 17 Jehoram succeedeth Ahaziah.

THEN Moab rebelled against Israel, after the death of Ahab.

2 And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron, whether I shall recover of this disease.

Before CHRIST 896.

2 Sam.

9. 2.

2 Kings

22. 19.

Chap. 3. 3.

4. 5.

2 Chap. 3. 5. 2 Kings 22. 34. 2 Josh. 15. 45. 2 Sam. 5. 10.

ANNOTATIONS on CHAP. I.

THIS Book is a continuation of the history of the kings of Judah and Israel to the dissolution of both kingdoms, by carrying the ten tribes captive into Assyria by Shalmaneser, and the other two to Babylon by Nebuchadnezzar, comprehending the space of about 168 years.

Vol. I.

Ver. 2. *Ahaziah fell down through a lattice in his upper chamber, &c.*] In the eastern countries the roofs of the houses were flat, and surrounded with a battlement, or balustrade, which being rotten, and Ahaziah leaning carelessly over it, gave way, and he fell into the court.

Go, enquire of Baal-zebub the god of Ekron, &c.] Baal-zebub signifies the god of flies: but how this idol obtained that appellation is not so easy to discover. Pliny tells us, when there was a

† 3 M

terrible

Before
CHRIST
896.

f 1 Kings
17. 1. A.D.
20. 3. 5. 6.
g 1 Kings
14. 2.

h 1 Kings
18. 19.
Chap. 1. 25.

i 1 Sam.
28. 14.
Zech. 13.
4. Matth.
3. 4.
k 1 Kings
29. 2.
l Acts 23.
23.
m Chap. 6.
13. 14.
n Judg. 15.
11.
o Mat. 27.
29.
p Luke 9.
34. A.D. 5.
5. Rev. 11.
5.

q Num. 12.
1. 1 Kin.
18. 38.
Job 1. 16.
r 1 Cor.
20. 6.
s Jam. 5. 17.
t Heb. he
turned again
and sent.
Numb. 11.
4. Ver. 13.
12. 26. 11.
2 Tim. 3.
13.

3 But the angel of the LORD said to ^f Elijah the Tishbite, ^g Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?*

4 Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah ^h departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it not because there is not a God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron?* therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was an hairy man, and girt with a girdle of leather about his loyns.* And he said, *It is Elijah the Tishbite.*

9 Then the king ^k sent unto him ^l a captain ^m of fifty, with his fifty: and he went up to him, (and behold, he sat on the top of an ⁿ hill) and he spake unto him, Thou man of ^o God, ^t the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then ^p let fire come down from ^q heaven, and consume thee and thy fifty. And there ^r came down fire from heaven, and consumed him and his fifty.

11 ¶ Again also he sent unto him another

captain of fifty, with his fifty: and he ^s answered and said unto him, O man of God, thus hath the king said, Come down ^t quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent ^u again a captain of the third fifty, with his fifty: and the third captain of fifty went up, and came and ^v fell on his knees before Elijah, and besought him, and said unto him, Oh man of God, I pray thee, let ^w my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties, with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD ^x said unto Elijah, Go ^y down with him, be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith ^z the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron (*is it not because there is no God in Israel to enquire of his word?*) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died according to the word of the LORD which Elijah had spoken: and ^{aa} Jehoram reigned in his stead, in the ^{ab} second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, *are they not written in the book of the ^{ac} chronicles of the kings of Israel?*

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f 1 Kings
13. 6.
g Jer. 9. 3.

h Ver. 11.
Jer. 5. 3.

i Acts 10.
25. 1 Thel.
5. 17.
j Heb. *smg*
Gen. 19.
17.

k Num. 22.
25. 41.
l Jer. 1.
17. Each.
2. 6.

m 1 Kings
11. 24.

n Chap. 3.
1.
o 1 Kings
22. 2, 42.
p Chap.
3. 1.

q 1 Kings
14. 19 &
22. 19.

terrible plague in Africa, occasioned by vast quantities of flies, they sacrificed to the god Achore (the god of Ekron,) and immediately the flies all died, and the distemper ceased its ravages: and hence this idol seems to have its name.

4. *Thou shalt not come down from that bed, &c.*] At the end of each chamber in these ancient buildings there was a little gallery raised three, four, or five feet above the floor, also a ballustrade in the front of it, with a few steps likewise leading up to it: here they placed their beds, a situation frequently alluded to in the Scriptures.

8. *He was an hairy man.*] Either the hair of his head and beard was long, or his habit was made of skins with the hair on, as the ancient heroes were clothed, particularly the prophets, who wandered about in sheep-skins and goat-skins, &c.

10. *And girt with a girdle of leather about his loins.*] As John the Baptist also was, Mat. 3. 4. that by his very outward habit he might represent Elias, in whose spirit and power he came.

12. *Let fire come down from heaven, &c.*] Which desire did not proceed from a malicious passion, but from a pure zeal to vindicate God's name and honour, which was so horribly abused, and from the motion of God's Spirit, as is evident from God's miraculous answer to his desire. And therefore Christ doth not condemn

this fact of Elias, but only reproves his disciples for their perverse imitation of it, from another spirit and principle, and in a more unreasonable time, Luke 9. 54. 55.

17. *Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah.*] This passage seems a little difficult. But it must be remembered, that the kings of Judah and Israel appointed their successors, and even in their life-time gave them a share in the administration, as is plain from several instances; and we read in 2 Chron. 21. 3. that Jehoshaphat gave the kingdom to Jehoram, because he was his first-born, and gave gifts to the rest of his sons: it is therefore natural to suppose that Jehoram reigned some time with his father, in order to prevent his brethren from forming parties against him, with regard to the succession. Now, if we grant that Jehoshaphat declared his son Jehoram his partner in the kingdom seven years before his death, the whole difficulty will be removed: for then Jehoram the son of Ahab might begin his reign in the second year of Jehoram the son of Jehoshaphat, *i. e.* in the second year that he reigned with his father, who was then alive; and Jehoram the son of Jehoshaphat may be said to have begun his reign in the fifth year of Jehoram the son Ahab, meaning the time when, after his father's death, he began to reign alone, Calmet and Patrick.

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CHAP. II.

1 *Elijah, taking his leave of Elisba, with his mantle divideth Jordan, 9 and, granting Elisba his request, is taken up by a fiery chariot into heaven. 12 Elisba, dividing Jordan with Elijah's mantle, is acknowledged his successor. 16 The young prophets, hardly obtaining leave to seek Elijah, could not find him. 19 Elisba with salt healeth the unwholesom waters. 23 Bears destroy the children that mocked Elisba.*

AND it came to pass when the LORD would take up Elijah ^a into heaven by a whirlwind, that Elijah went with ^b Elisba from ^c Gilgal.

2 And Elijah said unto Elisba, Tarry ^d here, I pray thee: for the LORD hath sent me to ^e Beth-el. And Elisba said unto him, ^f As the LORD liveth, and ^g as thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the ^h sons of the prophets that were at Beth-el, came forth to Elisba, and said unto him, Knowest thou that the LORD will take away thy master from thy ⁱ head to day? And he said, Yea, I know it, hold you your peace.

4 And Elijah said unto him, Elisba, tarry here, I pray thee: for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to ^k Jericho.

5 And the sons of the prophets that were at Jericho, came to Elisba, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it, hold you your peace.

6 And Elijah said unto him, ^l Tarry, I pray

thee, here: for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went and stood to view afar off: and they two stood by Jordan.

8 And Elijah took his ^m mantle, and wrapt it together, and ⁿ smote the waters, and they were divided hither and thither, so that they two went over on ^o dry ground.

9 ¶ And it came to pass when they were gone over, that Elijah said unto Elisba, ^p Ask what I shall ^q do for thee, before I be taken away from thee. And Elisba said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: nevertheless, ^r if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass as they still went on, and talked, that behold, there appeared a ^s chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into ^t heaven.

12 ¶ And Elisba saw it, and he ^u cried, My father, my father, the ^v chariot of Israel, and the horsemen thereof. And he ^w saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and ^x smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisba went over.

ANNOTATIONS ON CHAP. II.

Ver. 3. *The sons of the prophets that were at Beth-el;* i. e. The disciples of the prophets; such as were educated at that place, and trained up in religion and virtue; on whom God by degrees bestowed his spirit, and whom the superior prophets employed in the same capacity as the apostles did the evangelists, namely, to publish their prophecies and instructions to the people in such places as they themselves could not visit. Surely this is a remarkable instance of God's love to an apostate people, that in those corrupt times, and in the very place where the golden calves were worshipped, he still continued the schools of the prophets, in order to recover them from idolatry.

Knowest thou that the Lord will take away thy master from thy head to-day? The meaning of the question is, *Knowest thou that the Lord will this day deprive thee of thy master's instructions?* There is here an allusion made to the manner of their sitting in schools, where the scholars sat below at their master's feet, and the master above at their head, when he taught them.

9. I pray thee, let a double portion of thy spirit be upon me: Either, 1. Double to what is in thee; which it seems not probable that he had confidence either to ask, or to expect: or rather,

2. Double to what the rest of the sons of the prophets may receive at thy request upon this occasion. He alludes to the double portion of the first-born, *Deut. 21. 17.* But though Elisba desired no more, yet God gave him more than he desired or expected; and he seems to have had a greater portion of the prophetic and miraculous gifts of God's Spirit than Elijah had.

11. Behold, there appeared a chariot of fire, and horses of fire, &c. This account of Elijah's translation is not to be taken in a literal sense; since a fiery chariot and horses would not have been a proper vehicle for a body not as yet made spiritual. For, as *flesh and blood cannot inherit the kingdom of God*, we must suppose that the same Almighty power, which, at the last trumpet, will make our corruptible nature put on incorruption, and our mortal put on immortality, changed Elijah's terrestrial into a celestial body, and endowed it with such faculties as were necessary for the enjoyment of those paradisaical mansions in the great Jehovah's kingdom to which it was passing. And surely nothing could be a more convincing proof of a future life; especially when we consider, that this instance was intended as a type of a much greater event, the ascension of the great Redeemer of mankind, who was to destroy death, and open the kingdom of heaven to all believers. Stackhouse.

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m 1 Kings
19. 13.
n Exod. 14.
21.
o Exod. 14.
22. Joth.
13. 17.
p 1 Kings
3. 5.
q Acts 8.
17.

r Acts 10.
10.

s Chap. 6.
17. Psal.
68. 17. &
104. 4.
Heb. 1. 4.
t Mark 16.
19. Heb.
9. 8. & 11.
5.

u 1 Kings
22. 32.
v Chap. 13.
24. Job
22. 30.
Prov. 21.
11. & 29. 2.
w Acts 1. 3.
x Ver. 9.

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Chap. 4.
37. 1 Theb.
1. 17.

1 Kings
18. 12.

† Heb. even
unto flame.
Rom. 10.
2. 1 Cor.
9. 14. Gal.
4. 18.

1 Luke 24.
5.

1 Psal. 48.
2.

1 Judg. 9.
45.

1 Exod. 17.
25. Chap.

4. 41. & 6.
6. Joh. 9.

1 Prov. 10.
22.

15 And when the sons of the prophets which were to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him:

16 ¶ And they said unto him, Behold now, there be with thy servants fifty strong men, let them go, we pray thee, and seek thy master: lest peradventure the spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men: and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death, or barren land.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald-head, go up, thou bald-head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD: and there came forth two she-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 Jehoram's reign. 4 Mesha rebelleth. 6 Jehoram, with Jezebel, and the king of Edom, being distressed for want of water, by Elisha obtaineth water, and promise of victory. 21 The Moabites, deceived by the colour of the water, coming to spoil, are overcome. 26 The king of Moab, by sacrificing the king of Edom's son, raiseth the siege.

NOW Jehoram the son of Ahab began to reign over Israel in Samaria, the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the

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Jer. 7.
18. Hof. 4.
15. Amos
5. 5.

1 Prov. 20.
11. & 22.
6. 15.

1 Gen. 21.
9. Gal. 4.
29. Heb.

11. 35.
1. Chron.
14. 11.

1 Deut. 18.
19. 2 Chr.
33. 18.

1 Psal. 44. 5.
& 63. 4.
1 Joh. 5. 43.

1 Cor. 10.
6. Col. 3.
17.

1 Kings
18. 19.
1 Chap. 3.
11.

1 Kings
22. 51.
1 Chap. 1. 17.

16. *The spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley.*] They thought, either, 1. That God had not finally taken him away from them, but only for a time, (compare 1 Kings 18. 12. Acts 8. 39.) which they heartily desired, and therefore easily believed; or that God had only taken away his fool, and that his body was cast down into some place, which they desired to seek, that they might give it an honourable burial.

19. *The ground barren.*] Either it was so originally, at least as to that part of the city where the college of the prophets was, for it is not necessary to understand this of the whole territory; or, it became so from the curse of God inflicted upon it, either when Joshua first took it, or afterwards when Hiel rebuilt it. Howsoever, upon the prophets care, it grew exceeding fruitful, and therefore is commended for its fertility by later writers.

20. *Bring me a new cruse;*] Partly, that there might be no ground of suspicion that the cure was wrought by the natural virtue of any thing which was or had been in the cruse before, but only by God's power; and partly, that there might be no legal pollution in it which might offend God and hinder his miraculous operation by it.

And put salt therein.] A most improper remedy; for salt naturally makes waters brackish, and lands barren. Hereby therefore he would shew, that this was effected solely by the divine power, which could work either without means, or against them.

23. *And he went up from thence unto Beth-el.*] To the other school or college of prophets, to inform them of Elijah's translation, and his succession to the same office; and to direct, and comfort, and establish them as he saw occasion.

There came forth little children out of the city.] The word signifies grown youth as well as little children; for Isaac is so called when he was 28 years old, Gen. 22. 5, 12. and Joseph when he was 30, Gen. 41. 12, and Rehoboam when he was 40, 2 Chron.

13. 7. and this is to be understood here of adult persons, who bore a hatred to the prophet as being the successor of one who had been a professed enemy to their wicked worship, viz. of the golden calf which Jeroboam had set up in Beth-el.

Go up, thou bald-head, go up, thou bald-head.] The repetition of these words expresses their earnestness and vehemence in their contempt of him; for as hair was always accounted a singular ornament, so baldness was disgraceful.—When they call upon Elijah to go up, they mocked at the ascension of Elijah to heaven: they in effect said, Why dost thou not accompany thy friend and master to heaven? O that the same spirit would take thee up also whither thou pretendest that Elijah is gone, that thou mayst not trouble us as he did!

24. *And he—cursed them, &c.*] Nor was this punishment too great for the offence, if it be considered, that these children were grown up to some maturity, (see note on ver. 23.) that their mocking proceeded from a great malignity of mind against God: that they mocked not only a man, and an ancient man, whose very age commanded reverence, and a prophet; but even God himself, and that most admirable and glorious work of God, the assumption of Elijah into heaven, which makes it in some degree resemble the sin against the Holy Ghost: that they might be guilty of many other heinous crimes, which God and the prophet knew; and were guilty of idolatry, which by God's law deserved death: that the idolatrous parents were punished in their children; and that, if any of these children were more innocent and ignorant of what they said, God might have mercy upon their souls; and then this death was not a misery, but a real blessing to them, that they were taken away from that wicked and idolatrous education, which was most likely to expose them, not only to temporal, but to an eternal destruction.

Two she-bears, &c.] Possibly robbed of their whelps, and therefore more fierce, Prov. 17. 12. Hof. 13. 8 but besides certainly actuated by an extraordinary fury, which God raised in them for this purpose.

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LORD, but not like ^b his father, and ^c like his mother; for he put away the image ^d of Baal that his father had made.

1 Kings
16. 33. &
21. 25.

3 ^e Nevertheless, he cleaved unto the sins ^f of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

1 Kings
16. 31.
Chap. 9. 11.

4 ¶ And Mesha king of Moab was a ^g sheep-master, and ^h rendred unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

1 Kings
16. 32.
e Chap. 20.
28. 29. 31.
Psal. 119. 6.

5 But it came to pass when Ahab was dead, that the king of Moab ⁱ rebelled against the king of Israel.

1 Kings
22. 28. &
26. 19.

6 ¶ And king Jehoram went out of Samaria the same time, and ^k numbred all Israel.

1 Kings
22. 28. &
26. 19.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me, ^l wilt thou go with me against Moab to battle? And he said, ^m I will go up: *I am as thou art, my people as thy people, and my horses as thy horses.*

1 Kings
22. 28. &
26. 19.

8 And he said, Which way shall we go up? And he answered, The way through the ⁿ wilderness of Edom.

1 Kings
22. 28. &
26. 19.

9 So the king of Israel went, and the ^o king of Judah, and the king of Edom: and they fetcht a compass of seven days journey: and there was no water for the host, and for the cattle ^p that followed them.

1 Kings
22. 28. &
26. 19.

10 And the king of Israel said, Alas, that ^q the LORD hath called these three kings together, to deliver them into the hand of Moab.

1 Kings
22. 28. &
26. 19.

11 But Jehoshaphat said, *Is there* not here a ^r prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

1 Kings
22. 28. &
26. 19.

12 And Jehoshaphat said, ^s The word of the LORD is with him. So the king of Israel, and Jehoshaphat, and the king of Edom ^t went down to him.

13 And Elisha said unto the king of Israel, ^u What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, ^v As the LORD of hosts liveth, before whom I stand, surely, were it not that ^w I regard the presence of Jehoshaphat the king of Judah, ^x I would not look toward thee, nor see thee.

15 But now bring me ^y a minstrel. And it came to pass when the minstrel played, that the ^z hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley ^a full of ditches.

17 For thus saith the LORD, Ye shall not see ^b wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye and your ^c cattle, and your beasts.

18 And this is ^d but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall ^e smite every fenced city, and every choice city, and shall ^f fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

20 And it came to pass in the morning when the ^g meat offering was offered, that behold, there came water by the way of Edom, and the country was ^h filled with water.

21 ¶ And

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Chap. 1.
6.
1 Pal. 98.

34. Heb.
what to thee
and me?

Mark 1. 24.
1 Chap. 5.
16. 1 Kin.

17. 1.
2 Chron.
17. 3. &
19. 3.

1 Heb. If
I would look
toward thee,
if I would
see thee.

Pal. 15. 4.
1 Sam.
10. 5.

2 Chron. 7.
6. Eph. 5.
18.

1 Kings
18. 16.
1 Sam. 16.

23. Chap.
4. 27.
Ezek. 1. 3.

1 Heb.
ditches,
ditches.

Gen. 24.
10. Chap.
4. 3.

2. 1 Kings
18. 38.
1 Pal. 36.

6. 1 Sam.
15. 3.
1 Kings 20.
26.

e Deut. 10. 19. d Exod. 29. 39. 1 Kin. 18. 29. 36. e Isa. 35. 6. & 45. 16. — 18.

ANNOTATIONS ON CHAP. III.

Ver. 2. *The image of Baal, &c.*] *i. e.* The pillar, or column of Baal. *Lamy.*

4. *And Mesha king of Moab was a sheep-master;*] A man of great wealth (which in those times and places consisted much in cattle) which enabled and emboldened him to rebel against his sovereign lord.

9. *And the king of Edom.*] There was no king at this time in Edom, 1 Kings 22. 47. but a viceroy appointed by the king of Judah. Yet such are called kings, 1 Kings 20. 1.

11. *Which poured water on the hands of Elijah;*] *i. e.* Who was his servant, this being one office of a servant: and this office was the more necessary among the Israelites, because of the frequent washings which their law required.

13. *Get thee to the prophets of thy father, &c.*] *i. e.* To the calves, which thou, after thy father's example, dost worship; and to the Baals, which thy mother yet worshippeth by thy permission, and to which thy heart is yet inclined, though thou hast destroyed one of his images for politic reasons. Let these idols, whom thou worshippedst in thy prosperity, now help thee in thy distress.

For the Lord hath called these three kings together, to deliver

them into the hand of Moab.] If thou hast no respect for me, yet pity this innocent king of Edom, and good Jehoshaphat, who are involved in the same danger with myself.

15. *Now bring me a minstrel;*] One that can sing and play upon a musical instrument. This he requires, that his mind, which had been disturbed and inflamed with holy anger at the sight of wicked Jehoram, might be composed, and cheered, and united with itself; and that he might be excited to the more fervent prayer to God, and joyfully praising him; whereby he was prepared to receive the prophetic inspiration. For although prophecy be the gift of God, yet men might do some things which they apprehended might either hinder or further the reception of it: for which cause Paul bids Christians study to get the gift of prophecy, 1 Cor. 14. 1. And for this very end the colleges of the prophets were erected, where in the sons of the prophets did use divers means to procure this gift, which also they did sometimes receive, as we see, 2 Kings 2. 3. 5. and, amongst other means, they used instruments of music to exultate their spirits, &c. 1 Sam. 10. 5. Of the great power of music upon the affections, see 1 Sam. 16. 16.

20. *There came water by the way of Edom, and the country was filled with water.*] This water was doubtless produced in a miraculous manner; and therefore it must surely affect the idolatrous king of Israel, to see that that God, whose worship he had despised, and

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21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood.

23 And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites even in their country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stoped all the wells of water, and felled all the good trees: only in

f Ma. 16. 3
7. 11.

¶ Kir-haraseth left they the stones thereof: howbeit the slingers went about it, and smote it.

26 ¶ And when the king of Moab saw that the battle was too fore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom; but they could not.

g Judg. 8.
10.

* The relative his may have reference either to the king of Moab, or to the king of Edom.

27 Then he took * his eldest son that should have reigned in his stead, and offered him for a burnt-offering upon the wall: and there was great indignation against Israel: and they departed from him, and returned to their own land.

CHAP. IV.

¶ Elisha multiplieth the widow's oyl: 8 He giveth a son to the good Shunammite: 18 He raiseth again her dead son: 38 At Gilgal he healeth the deadly pottage: 42 He satisfieth an hundred men with twenty loaves.

whose altars he had thrown down, was so benevolent as to supply the necessities of those who had abandoned his laws, and worshipped other gods to provoke him to anger.

21. They gathered all that were able to put on armour;] Heb. *to gird on a girdle*, i. e. a military girdle, to which the sword was fastened; 2 Sam. 20. 8. 1 Kings 2. 5.

23. They said, This is blood: the kings are surely slain.] They knew there was no spring in the valley, and, no rain having fallen, were convinced it could not be water, and therefore concluded that it must be blood, which the reflection of the rays of the sun seemed to confirm. Hence they naturally imagined that the armies had slain one another; and, being easily persuaded to believe what they were so desirous of finding true, they attacked the confederate army, and were totally defeated.

27. Then he took his eldest son—and offered him for a burnt-offering, &c.] That is, his own son; whom he sacrificed to obtain the favour of his god, according to the manner of the Phœnicians and other people in grievous and public calamities; whereof we have manifest testimonies, both in scripture, as Psal. 106. 39. Ezek. 20. 31. and in heathen authors, as Porphyrius, Plutarch, and others.

There was great indignation against Israel.] The words may be rendered, great repentance in Israel: i. e. They were extreme-

NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead, and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bond-men.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oyl.

3 Then he said, Go borrow thee vessels abroad of all thy neighbours, even empty vessels, borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee, and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her, and upon her sons, who brought the vessels to her, and she poured out.

6 And it came to pass when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oyl stayed.

7 Then she came and told the man of God: and he said, Go, sell the oyl, and pay thy debt, and live thou and thy children of the rest.

8 ¶ And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall, and let us set for him there a bed, and

1 Tim. 3. 2. x Josh. 2. 15. y Rom. 12. 13. Heb. 13. 1. 1 Pet. 4. 9.

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1 Kings
20. 35.

1 Kings
18. 3. Eccl.
9. 2.

Mat. 12.
25.

Chap. 6.
28.

Chap. 2.
9. & 6. 26,
27. 28.

Acts 3. 6.
1 Kings
17. 12.

Jam. 2. 5.
Chap. 3.

16. 17.
Mat. 6. 6.

Ver. 5.
Mark 5. 40.

Chap. 5.
11.

1 Kings
17. 16.

Mat. 14.
20.

John 6.
12.

Luke 17.
15.

Psal. 37.
21.

Eph. 3.
20.

Josh. 19.
18. 1 King.

1. 3.
Prov. 31.
10. 11.

1 Pet. 3.
1.

Judg. 13.
6. Mat.
6. 20.

ly sorry and troubled at this inhuman sacrifice, and wished they had not pushed the war to such extremity, as it had produced so barbarous an action.

ANNOTATIONS ON CHAP. IV.

Ver. 1. A certain woman of the wives of the sons of the prophets.] It is observed by St Hierom, that Elijah and Elisha had no wives, and that many of the sons of the prophets were married; but it is plain, from this place, that they were not all so, but had liberty to marry if they pleased.

The creditor is come to take unto him my two sons to be bond-men.] The Jewish law considered children as the proper goods of their parents, who had power to sell them for seven years, as their creditors had to compel them to do it in order to pay their debts; and from the Jews this custom was propagated to the Athenians, and from them to the Romans. This custom is now observed in the Mogul's country. See *Voyage to the East Indies*.

8. Where was a great woman;] i. e. A rich woman; one of a great estate, who probably kept a great house.

10. Make a little chamber on the wall:] Dr Shaw observes, that the houses of the Orientals have commonly a smaller one annexed, which sometimes rises one story higher than the house; sometimes

Before and a table, and a stool, and a candlestick: and it shall be when he cometh to us, that he shall turn in thither.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been ^a careful for us with all this care; what *is* to be done for thee? wouldst thou be spoken for ^a to the king, or to the captain of the host? And she answered, ^b I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband ^c is old.

15 And he said, Call her. And when he had called her, she stood ^d in the door.

16 And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do ^e not lie unto thine handmaid.

17 And the woman ^f conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, ^g My head, my head. And he said to a lad, Carry him to his ^h mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* ⁱ died.

21 And she went up, and laid him on the bed

of the man of God, and ^k shut the door upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may ^l run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to day? *it is* neither ^m new-moon, nor sabbath. And she said, ⁿ *It shall be well.*

24 Then ^o she saddled an ass, and said to her servant, Drive, and go forward: slack not *thy* riding for me, except I bid thee.

25 So she went and came unto the man of God to mount ^p Carmel: and it came to pass when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is that Shunammite*:

26 Run now, I pray thee, to meet her, and say unto her, *Is it well with thee? is it well with thy husband? is it well with the child?* And she answered, *It is well.*

27 And when she came to the man of God to the hill, she caught him by the ^q feet: but Gehazi came near ^r to thrust her away. And the man of God said, Let her alone, for her soul ^s *is* vexed within her: and the LORD hath ^t hid it from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, ^u Gird up thy loyns, and take ^v my staff in thine hand, and go thy way: if thou meet any man, ^w salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, *As the*

sometimes it is built over the porch or gateway, and has a door of communication into the gallery of the house, besides another door which opens immediately from a privy-stair down into the porch or street, without giving the least disturbance to the family. In these back-houses, as they are called, strangers are usually lodged. Of this nature was the little chamber built by the Shunammite for Elisha.

13. *I dwell among mine own people*: I live in love and peace among my kindred and friends; nor have I any cause to complain of them, or to seek relief from higher powers.

21. *And shut the door upon him*: Partly, in hopes that this might contribute something to the child's restitution to life, she having in all probability had an account of the like miracle done by Elijah, 1 Kings 17. 21. and partly, that she might for the present conceal the death of the child, which, if it had been known, would have filled her husband with grief.

23. *It is neither new-moon, nor sabbath*: Which were the chief and usual times in which they resorted to the prophets for instruction, for which he supposed she now went, not suspecting but that the child was well by this time.

26. *And she answered, It is well*: So it was in some respects, because it was the will of a wise and good God, and therefore best for her. Or *it shall be well*: Though the child be dead, I doubt not, by God's blessing upon thy endeavours, it shall live again and do

well. But she answers ambiguously, and briefly too, that she might sooner come to the prophet, and more fully open her mind to him.

27. *She caught him by the feet*: She fell at his feet and touched them as a most humble and earnest suppliant. Compare 1 Sam. 25. 24. Matth. 28. 9.

But Gehazi came near to thrust her away: Believing his master did not expect such abasement, especially from her who had been so kind and friendly to them.

28. *Then she said, Did I desire a son of my lord?* This child was not given to me upon my immoderate desire, for which I might have justly been thus chastised, as Rachel was, Gen. 30. 1. compared with chap. 35. 18. but was freely promised to me by thee in God's name, and from his special grace and favour: and therefore I trust, both that thou didst pray for it, and that God did design it as a blessing; and not as an affliction, as now it proves, unless thou dost obtain the child for me a second time, which I know thou canst do, and I humbly beg thee to do.

29. *If thou meet any man, salute him not, &c.*: An hyperbolical expression. Make no delays nor stops by the way, neither by words nor actions, but go with all possible speed. Compare Luke 10. 4.

Lay my staff upon the face of the child: For God can work a miracle by the most unlikely and contemptible means, as he did by a rod, Exod. 14. 16. and a mantle, 2 Kings 2. 8.

Before CHRIST 895. Load liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child, but there was neither voice, nor hearing: wherefore he went again to meet him, and told him, saying, The child is not awaked.

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child, and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro, and went up, and stretched himself upon him: and the child needed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her: and when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 ¶ And Elisha came again to Gilgal, and there was a dearth in the land, and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap-full, and came and shred them into the pot of pottage: for they knew them not.

40 So they poured out for the men to eat: and it came to pass as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot: and they could not eat thereof.

41 But he said, Then bring meal: and he cast it into the pot; and he said, Pour out for the people, that they may eat: and there was no harm in the pot.

42 ¶ And there came a man from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and

full ears of corn in the husk thereof: and he said, Give unto the people, that they may eat.

43 And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave thereof.

44 So he set it before them, and they did eat, and left thereof, according to the word of the LORD.

CHAP. V.

1 Naaman, by the report of a captive maid, is sent to Samaria to be cured of his leprosy: 8 Elisha, sending him to Jordan, cureth him: 15 He, refusing Naaman's gifts, granteth him some of the earth. 20 Gehazi, abusing his master's name unto Naaman, is smitten with leprosy.

NOW Naaman captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid, and she waited on Naamans wife.

3 And she said unto her mistress, Would God my lord were with the prophet that is in Samaria: for he would recover him of his leprosie.

4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayst recover him of his leprosie.

7 And it came to pass when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosie?

34. He—put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands:] One part upon another successively; for the disproportion of the bodies would not permit it to be done together.

38. Seethe pottage for the sons of the prophets.] Hence we may observe that they lived together in society, and, after being instructed, eat together with their master.

39. A wild vine:] A plant whose gourds or leaves resemble the leaves of a vine, and are very bitter and pernicious to the eater.

41. He said,—Bring meal. And he cast it into the pot—and

there was no harm, &c.] This alteration was not owing to any virtue in the meal, but entirely to the power of God.

ANNOTATIONS ON CHAP. V.

Ver. 4. One went in, and told his lord, &c.] The Vulgate reads, Naaman went in and told his lord, i. e. the king; which, according to the context, seems to be the true reading.

7. He rent his clothes, and said, Am I God, &c.] He looked upon it as blasphemy to ascribe that power to him which belonged only to God.

10. Elisha

Before his leprosie? wherefore consider, I pray you, and see how he seeketh ^a a quarrel against me.

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m Dan. 6.

4 Chap. 1.

6, 16. & 3.

17, 19.

9 Luke 4.

27.

3 Chap. 6.

32.

9 Joh. 4. 50.

7 Chap. 4.

41. Joh.

9. 7.

3 Ver. 13.

Acts 3. 12.

16. 1 Cor.

3. 7.

1 Cor. 2.

24. & 3.

28.

1 Prov. 3.

5. Isa. 55.

8. Mat. 11.

18. 24.

1 Cor. 3.

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8 ¶ And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying,

Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses, and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and and thy flesh shall come again unto thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned, and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 ¶ And he returned to the man of God, he

and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

16 But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it, but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules burden of earth? for thy servant will henceforth offer neither burnt-offering, nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant: that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow my self in the house of Rimmon: when I bow down my self in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him a little way.

20 ¶ But Gehazi the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but as the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman: and when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

22 And he said, All is well: my master hath sent me, saying, Behold, even now there be come

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9 Dan. 2.

47. Luke

7. 9. & 17.

15. Rom.

10. 10.

3 Ver. 5.

Gen. 33.

11.

6 Gen. 14.

23. Mat.

10. 8.

1 Cor. 6.

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10. Elisha sent a messenger unto him, saying, &c.] The reason of Elisha's not appearing before the Syrian general was probably to support the character and dignity of a prophet of the most high God; especially as this had a tendency to raise the honour of his religion and ministry, and give Naaman a truer idea of his miraculous cure, when he found it was entirely effected by the Divine power and goodness. Poole.

Wash in Jordan seven times.] The law required that lepers, in order to their cleansing, should be sprinkled seven times, Lev. 14. 7. the prophet therefore ordered Naaman to dip himself as often in the water of Jordan: not that Jordan had any more virtue to cure this disease than other rivers, but to evidence that the cure was wrought by the power of God alone; for water, being of itself cold, was very bad for this disease, the root of it being a white waterish humour, which would naturally by this means be increased.

16. And he urged him to take it, but he refused.] Not that he thought it simply unlawful to receive gifts or presents, which he did receive from others, chap. 4. 42. but because of the special circumstances of the present case; this being much for the honour of the true God and religion, that the Syrians should see the generous piety and charity and kindness of his ministers and servants, and how much they despised all that worldly wealth and glory which the priests or prophets of the Gentiles so greedily sought after; and that hereby Naaman might be much confirmed in that good religion which he had embraced, and others might be brought to a love and liking of it.

17. Shall there not then be given to thy servant two mules

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burden of earth? He desired the prophet to give him some of the earth of the land to build an altar unto the Lord; thinking, that he who had impregnated the waters of Israel with such salutiferous principles could do the same by the earth, and render it useful and beneficial to him in other instances.

18. When my master goeth into the house of Rimmon.] It is thought by the generality of interpreters, that this god was the sun, as the Syrians worshipped that planet. It is certain however that they called their pomegranates Rimmon: and therefore as their country abounded with pomegranate-trees, whose fruit is not only of a delicious taste, but also of great use on account of the liquor it produces, it is not unreasonable to think that the Syrians gave the name of Pomegranate to their god, in the same manner as the Greeks and Romans gave that of Ceres to the goddess of corn. Lamy.

When I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.] This passage will fairly bear to be rendered in the preter tense, and then we shall find, that Naaman does not ask pardon for an offence he intended to commit, but for a crime he had been already guilty of: The Lord pardon thy servant, that when my master went into the house of Rimmon, and he leaned on my hand, and I bowed myself in the house of Rimmon, the Lord pardon thy servant in this thing. Surely none can think the prophet acted out of character for approving of this ingenuous declaration, and the desire he expressed of the prophet's intercession with God in his behalf; as it argued a mind truly sensible of its former transgression, and a firm resolution to avoid it for the future.

† 3 N

26. Went

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to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants, and they bare them before him.

24 And when he came to the tower, he took them from their hand, and bestowed them in the house; and he let the men go, and they departed.

25 But he went in, and stood before his master: and Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? ^e is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The leprosie therefore of Naaman shall cleave unto thee, and unto thy seed ^f for ever. And he went out from his presence a leper as white ^g as snow.

^e Mat. 5.
16. 1 Cor.
9. 12.
2 Cor. 11.
12.

^f 2 Sam. 3.
29.
^g Exod. 4.
6. Num.
12. 10.
2 Chr. 26.
19.

CHAP. VI.

1 Elisha, giving leave to the young prophets to enlarge their dwellings, causeth iron to swim: 8 He discovereth the king of Syria his counsel. 13 The army which was sent to Dothan to apprehend Elisha, is smitten with blindness: 17 Being brought into Samaria, they are dismissed in peace. 24 The famine in Samaria causeth women to eat their own children. 30 The king sendeth to slay Elisha.

^a 1 Kings
20. 35.
† Heb. sit
before thy
face, Chap.
2. 3. & 4.
38.

AND the ^a sons of the prophets said unto Elisha, Behold, now, the place where we [†] dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and

26. *Went not mine heart with thee?*] Did not my mind, being enlightened by God's Spirit, discern what thou saidst and didst? *Is it a time to receive money?*] Was this a fit season for this action? I had but newly and obstinately refused his gifts, for great reasons; (of which see on ver. 16.) and now thou hast given him cause to think that I was a cursed and wicked impostor, who vain-gloriously refused in public what I inwardly and greedily desired, and sought only a fitter place and opportunity to take; and that all our religion is but an imposture.

Olive-yards, and vineyards, and sheep, &c.] Which Gehazi intended to purchase with this money: and therefore the prophet names them, to inform him, that he exactly knew, by Divine inspiration, not only Gehazi's outward actions, but even his most secret intentions.

27. *The leprosy—of Naaman shall cleave unto thee, and unto thy seed for ever;*] Unto many generations, as the words for ever frequently signify. This sentence was justly merited by wicked Gehazi; for his crime was aggravated with the following circumstances: A greedy covetousness, which is idolatry; a profanation of the name of God; an absolute theft, in keeping that to himself which was given for others; deliberate and impudent ly-

take thence every man a beam, and let us make us ^b a place there where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and ^c go with thy servants. And he answered, I will go.

4 So ^d he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the ^e ax-head fell into the water: and he cried, and said, Alas, master, for it was ^e borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. And he cut down ^f a stick, and cast it in thither, and the iron did swim.

7 Therefore said he, Take it up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and ^g took counsel with his servants, saying, † In such and such a place *shall be* my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel ^h sent to the place which the man of God told him, and warned him of, and saved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was ⁱ sore troubled for this thing, and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

12 And one of his servants said, None, my lord, O king: but Elisha the prophet, that *is* in Israel, telleth the king of Israel the words that thou speakest in thy ^j bed chamber.

13 ¶ And he said, Go, and ^k spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* ^l in Dothan.

14 Therefore sent he thither horses, and chariots, and ^m a great host: and they came by night, and ⁿ compassed the city about.

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^b 1 Tim.
6. 6.
^c Judg. 4.
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^d Ver. 3.

^e Heb. iron,
1 Isa. 24. 2.

^f Exod. 17.
25. Chap.
2. 21.

^g Prov. 24.
6.

^h Heb. Pa-
luni Almon,
Ruth 4. 1.

ⁱ Acts 17.
12. 1 John
4. 4.

^j As the
sea when it is
troubled with
winds, Isa.
57. 20.

^k Eccl. 10.
20.
^l 1 Sam.
23. 23.
^m Gen. 37.
17.

ⁿ Isa. 8. 9.
10.
^o 1 Sam.
23. 26.

ANNOTATIONS ON CHAP. VI.

Ver. 1. *The place where we dwell—is too strait for us;*] The number of prophets increasing, by the gracious providence of God, and by the ministry and miracles of Elijah and Elisha.

2. *Let us go—unto Jordan;*] *i. e.* To the woods near Jordan, which were near to them.

And take thence every man a beam;] *i. e.* A piece of timber for the building. Hence it may be gathered, that although the sons of the prophets principally devoted themselves to religious exercises, such as prayer, and praising of God, and the studying of God's word, and instructing of others, and waiting for Divine revelations, yet they did sometimes employ themselves about manual arts; which now they might be forced to, through the iniquity of the times.

10. *Not once nor twice;*] *i. e.* Frequently.

17. *The*

Before
CHRIST
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15 And when the servant of the man of God was risen early and gone forth, behold, an host compassed the city, both with horses and chariots: and his servant said unto him, Alas, my master, how shall we do?

16 And he answered, ^o Fear not: for they that be ^p with us, are more than they that be with them.

17 And Elisha ^a prayed, and said, LORD, I pray thee, open his eyes that he may see. And the LORD opened the eyes of the young man, and he saw: and behold, the mountain was ^r full of horses, and chariots of fire round about Elisha.

18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with ^r blindness. And he smote them with blindness, according to the word of Elisha.

19 ¶ And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass when they were come into Samaria, that Elisha said, LORD, open the eyes of these men that they may see. And the LORD opened their eyes, and they saw, and behold, they were in the mids of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, ^r My father, shall I smite them? shall I smite them?

22 And he answered, Thou shalt not smite them: wouldst thou smite those whom thou hast taken captive with thy sword, and with thy bow? ^u set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria ^x came no more into the land of Israel.

24 ¶ And it came to pass after this, that ^y Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and behold, they besieged it, until an ^z asses head was ^z sold for fourscore pieces of silver, and [†] the fourth part of a cab of doves dung for five pieces of silver.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord O king.

27 And he said, ^a If the LORD do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

29 So we ^b boyled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

30 ¶ And it came to pass when the king heard the words of the woman, that ^c he rent his clothes, and passed by upon the wall, and the people looked, and he behold, ^d he had ^d sackcloth within, upon his flesh.

31 Then he said, ^e God do so and more also to me, if the ^e head of Elisha the son of Shaphat shall stand on him this day.

32 But

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^x Chap. 5.
^z Ver. 8,
9, 10, 24.
^y 1 Kings
20. 1, 42.

^z 2 Sam.
24. 13.
Lev. 26.
25, 26.
[†] That is,
^a pint, Lev.
14. 10.
^d Psal. 127.
1, 2.

^b Lev. 16.
29. Dent.
28. 53, 55.
37. Lam.
4. 10.
^c Chap. 3.
7.
^d 1 Kin. 25.
27. Isa. 58.
5.
^e Ruth 1.
17. 1 Kin.
19. 2. Acts
23. 14.
^f 1 Kings
18. 27.
Ver. 16.
33. Jam.
5. 17.

17. *The mountain was full of horses and chariots of fire.*] It must be allowed that angels, whether spiritual, or, as others think, clothed with some material form, cannot be seen by mortal eyes; therefore Elisha himself, without a peculiar favour from God, could not discern the heavenly host, which at this time encamped about him: so he requests of God, that, for the removal of his fears, and for the confirmation of his faith, his servant might be indulged with the same privilege.

18. *And he smote them with blindness.*] Not with a total blindness, that they could see nothing, for then they would not have followed him; but with a partial blindness, that they could not distinctly discern the man they sought; which might be by some alteration made by God in their brain, or in the air.

19. *This is not the way, neither is this the city.*] To wit, where you will find the man for whom you seek; which was very true, because he was now come out of the city; and, if they had gone on in that way into the city, they had found that Elisha was gone thence. There is indeed some ambiguity in his speech, and an intention to deceive them, which hath ever been esteemed lawful in the state of war, as appears from the use of stratagems.

22. *Wouldst thou smite those whom thou hast taken captive with thy sword? &c.*] It is against the laws of humanity, and custom of war, to kill captives, though thou thyself hast taken them with thy own sword and bow, which may seem to give thee some colour of right to destroy them; but much more unworthy will it be

in cold blood to kill these, whom not thy arms, but God's miraculous providence hath put into thy hands.

23. *So the bands of Syria came no more into the land of Israel.*] To wit, in small bands or companies, which might be entrapped, as these had been: but their next attempt was, by an open and solemn war, and a conjunction of all their forces, which they still ridiculously conceived would be too hard for the king, and prophet, and God of Israel, notwithstanding their multiplied experiences to the contrary.

25. *An ass's head was sold for fourscore pieces of silver.*] If we compute these pieces of silver, or shekels, at fifteen pence a-piece, they amount to five pounds-Sterling; a prodigious price for what had so little meat on it, and was, according to the law, unclean: But, in times of famine, the Jews themselves were absolved from the observation of the law. *Calmet.*

The fourth part of a cab.] This measure is no where else mentioned in scripture. It contained as much as the shells of 24 eggs would hold: the fourth part therefore is about three quarters of a pint.

Doves dung.] It is hard to believe that doves dung should be so plentiful in a city as to be sold in any quantity, or that men should eat it, especially as there is no nourishment in it. The word in the original signifies *vetches* or *pulse*, and so it should have been rendered here. Travellers tell us, that at Grand Cairo and Damascus there are magazines where they constantly fry this kind of grain, which the pilgrims buy and take with them as part of the provision for their journey. *Shaw.*

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to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants, and they bare them before him.

24 And when he came to the tower, he took them from their hand, and bestowed them in the house; and he let the men go, and they departed.

25 But he went in, and stood before his master: and Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? ^e is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The leprosie therefore of Naaman shall cleave unto thee, and unto thy seed ^e for ever. And he went out from his presence a leper as white ^e as snow.

CHAP. VI.

1 *Elisba, giving leave to the young prophets to enlarge their dwellings, causeth iron to swim: 8 He discovereth the king of Syria his counsel. 13 The army which was sent to Dothan to apprehend Elisba, is smitten with blindness: 17 Being brought into Samaria, they are dismissed in peace. 24 The famine in Samaria causeth women to eat their own children. 30 The king sendeth to slay Elisba.*

AND the ^a sons of the prophets said unto Elisba, Behold, now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and

take thence every man a beam, and let us make us ^b a place there where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and ^c go with thy servants. And he answered, I will go.

4 So ^d he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the ^e ax-head fell into the water: and he cried, and said, Alas, master, for it was ^e borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. And he cut down ^f a stick, and cast it in thither, and the iron did swim.

7 Therefore said he, Take it up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and ^g took counsel with his servants, saying, † In such and such a place ^h shall be my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel ⁱ sent to the place which the man of God told him, and warned him of, and saved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was ^j fore troubled for this thing, and he called his servants, and said unto them, Will ye not shew me which of us ^k is for the king of Israel?

12 And one of his servants said, None, my lord, O king: but Elisba the prophet, that is in Israel, telleth the king of Israel the words that thou speakest in thy ^l bed chamber.

13 ¶ And he said, Go, and ^m spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is ⁿ in Dothan.

14 Therefore sent he thither horses, and chariots, and ^o a great host: and they came by night, and ^p compassed the city about.

26. *Went not mine heart with thee?*] Did not my mind, being enlightened by God's Spirit, discern what thou saidst and didst? *Is it a time to receive money?*] Was this a fit season for this action? I had but newly and obstinately refused his gifts, for great reasons; (of which see on ver. 16.) and now thou hast given him cause to think that I was a cursed and wicked impostor, who vain-gloriously refused in public what I inwardly and greedily desired, and sought only a fitter place and opportunity to take; and that all our religion is but an imposture.

Olive-yards, and vineyards, and sheep, &c.] Which Gehazi intended to purchase with this money: and therefore the prophet names them, to inform him, that he exactly knew, by Divine inspiration, not only Gehazi's outward actions, but even his most secret intentions.

27. *The leprosy—of Naaman shall cleave unto thee, and unto thy seed for ever.*] Unto many generations, as the words *for ever* frequently signify. This sentence was justly merited by wicked Gehazi; for his crime was aggravated with the following circumstances: A greedy covetousness, which is idolatry; a profanation of the name of God; an absolute theft, in keeping that to himself which was given for others; deliberate and impudent ly-

ing; a desperate contempt of God's omniscience, justice and holiness; an horrible reproach thrown on the prophet and his religion, and a pernicious scandal given to Naaman and every other Syrian who should happen to hear of this transaction. *Poole.*

ANNOTATIONS ON CHAP. VI.

Ver. 1. *The place where we dwell—is too strait for us;*] The number of prophets increasing, by the gracious providence of God, and by the ministry and miracles of Elijah and Elisba.

2. *Let us go—unto Jordan;*] *i. e.* To the woods near Jordan, which were near to them.

And take thence every man a beam;] *i. e.* A piece of timber for the building. Hence it may be gathered, that although the sons of the prophets principally devoted themselves to religious exercises, such as prayer, and praising of God, and the studying of God's word, and instructing of others, and waiting for Divine revelations, yet they did sometimes employ themselves about manual arts; which now they might be forced to, through the iniquity of the times.

10. *Not once nor twice;*] *i. e.* Frequently.

17. *The*

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Exod. 14.

13.

2 Chron.

34. 7. Pſal.

34. 7.

Rom. 8. 31.

9 Pſal. 50.

15. Ezek.

36. 37.

7 Chap. 2.

11. 12.

Pſal. 18. 10.

& 34. 7.

& 50. 15.

& 68. 17.

& 91. 11.

Ezek. 36.

37. Zech.

1. 8. & 6.

1. 7. Mat.

26. 53.

7 Gen. 19.

11. Job.

5. 14.

Luke 24.

16.

1 Chap. 2.

13. & 8. 9.

& 13. 14.

Mat. 21.

15. & 27.

22.

2 Ver. 23.

Prov. 25.

21. Mat. 5.

44. Rom.

12. 20.

15 And when the servant of the man of God was risen early and gone forth, behold, an host compassed the city, both with horses and chariots: and his servant said unto him, Alas, my master, how shall we do?

16 And he answered, ^o Fear not: for they that be ^p with us, are more than they that be with them.

17 And Elisha ^q prayed, and said, LORD, I pray thee, open his eyes that he may see. And the LORD opened the eyes of the young man, and he saw: and behold, the mountain was ^r full of horses, and chariots of fire round about Elisha.

18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with ^r blindness. And he smote them with blindness, according to the word of Elisha.

19 ^q And Elisha said unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass when they were come into Samaria, that Elisha said, LORD, open the eyes of these men that they may see. And the LORD opened their eyes, and they saw, and behold, *they were* in the mids of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, ^t My father, shall I smite them? shall I smite them?

22 And he answered, Thou shalt not smite them: wouldst thou smite those whom thou hast taken captive with thy sword, and with thy bow? ^u set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria ^x came no more into the land of Israel.

24 ^q And it came to pass after this, that ^r Benhadad king of Syria gathered all his host, and went up, and besieged Samaria.

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26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord O king.

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30 ^q And it came to pass when the king heard the words of the woman, that ^c he rent his clothes, and passed by upon the wall, and the people looked, and behold, *he had* ^d sackcloth within, upon his flesh.

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2 Chap. 5.

2. Ver. 8.

9, 10, 24.

7 1 Kings.

20. 1, 43.

2 2 Sam.

24. 13.

Lev. 26.

25, 26.

† That is,

a pint, Lev.

14. 10.

a Pſal. 127.

1, 2.

8 Lev. 26.

29. Deut.

28. 53, 55,

37. Lam.

4. 10.

c Chap. 5.

7.

d 1 Kin. 22.

27. 16. 5. 8.

5.

e Ruth 1.

17. 1 Kin.

19. 2. Act.

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2 Psal. 118.
6. Eccl. 9.
3. Mal. 3.
16.
2. Chap. 7.
2.
1. Ver. 12.
2. 1 Kings
18. 4. &
21. 10.
1. 1 Kings
14. 6.
2. Rev. 16.
9.

32 But Elisha ^a sat in his house, (and the elders sat with him) and the king sent ^b a man from before him: but ere the messenger came to him, ^c he said to the elders, See ye how this son of ^d a murderer hath sent to take away mine head? look when the messenger cometh, shut the door, and hold him fast at the door: is not the ^e sound of his masters feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the LORD, what should I ^f wait for the LORD any longer?

CHAP. VII.

1 Elisha prophesieth incredible plenty in Samaria.
3 Four lepers venturing on the host of the Syrians, bring tidings of their flight. 12 The king, finding by the spies the news to be true, spoileth the tents of the Syrians. 17 The lord who would not believe the prophecy of plenty, having the charge of the gate, is trodden to death in the press.

2. Chap. 6.
33. Ver.
18.
2. Psal. 46.
1.
2. Chap. 6.
25.
2. Chap. 5.
18.
2. Gen. 7.
11. Mal.
3. 10.
2. Gen. 18.
12.
2. Ver. 10.
2. Lev. 13.
46.
2. Ver. 9.
1. Eph. 4.
16.
1. 1 Sam.
20. 17.
Ver. 7. 9.
Psal. 119.
147. Prov.
7. 9.
2. 1 Sam.
5. 24.
Chap. 19.
7. Job 13.
21.

THEN Elisha ^a said, Hear ye the word of the LORD, Thus saith the LORD, ^b To-morrow about this time shall a measure of fine flour be sold for a ^c shekel, and two measures of barley for a shekel, in the gate of Samaria.

2 Then a lord on whose hand the king ^d leaned, answered the man of God and said, Behold, if the LORD would make ^e windows in heaven, might ^f this thing be? And he said, Behold, thou shalt see ^g it with thine eyes, but shalt not ^h eat thereof.

3 ¶ And there were four leprous men ⁱ at the entering in of the gate: and they ^j said one to another, Why sit we here until we die?

4 If we say we will enter into the city, then the famine is in the city, and we shall die there: and ^k if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the ^l twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, ^m there was no man there.

6 For the LORD had made the host of the Syrians ⁿ to hear a noise of chariots, and a noise

of horses, ^o even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the ^p Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and ^q fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver and gold, and raiment, and went and ^r hid it; and came again, and entered into another tent, and carried thence ^s also, and went and hid it.

9 Then they said ^t one to another, We do not well: this day is ^u a day of good tidings, and we hold our peace: if we tarry till the morning light, some ^v mischief will come upon us: now therefore come, that we may go and tell the kings household.

10 So they came and called unto the porter of the city and they told them, saying, We came to the camp of the Syrians, and behold, ^w there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they ^x were.

11 And he called the porters, and they told it to the kings house within.

12 ¶ And the king arose in the night, and said unto his ^y servants, I will now shew you what the Syrians have done to us: they know that we be hungry, therefore are they gone out of the camp, to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And ^z one of his servants answered and said, Let ^{aa} some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed) and let us send and see.

14 They took therefore ^{ab} two chariot-horses, and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan, and lo, all the way was full of garments and ^{ac} vessels, which the Syrians had cast away in their ^{ad} haste: and the messengers returned and told the king.

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2 Gen. 10.
15.

2 Psal. 48.
4. 5. 6.

Prov. 28. 7.

2. Mat. 13.
44.

2. Heb. the man to his brother, Judg. 19. 30. Ver. 3. Hag. 1. 5. Heb. 10. 24. Phil. 2. 4. Heb. then iniquity will find us out, Num. 32. 23. Prov. 5. 22.

2. Gen. 20. 8. Chap. 6. 8.

2. Heb. two chariots of horses. The Hebrew word is put for several sorts of furniture, Est. 1. 7. Isa. 23. 24. Properly such bustling as is accompanied with fear.

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32. Hold him fast at the door:] i. e. Stop the messenger at the door, for his master is following to revoke the order.

33. Behold, this evil is of the Lord, what should I wait for the Lord any longer?] These words seem to have been spoken by the king in a fit of despair. He could not but acknowledge that the evil was from the Lord; but declared that he had no hopes of redress, since they were driven to such extremities, that women did eat their own children.

ANNOTATIONS on CHAP. VII.

Ver. 1. To-morrow about this time shall a measure of fine

flour be sold for a shekel.] The Hebrew word which we render measure contained about a peck of our measure.

2. If the Lord would make windows in heaven.] He was incredulous, and seemed to laugh at what the prophet said; looking upon it to be as unlikely as that God would rain corn from heaven, as once he did manna.

3. And there were four leprous men at the entering in of the gate.] To wit, of the city; out of which they were shut by virtue of God's law, Lev. 12. 46. and 14. 36. Either the dwelling-place of the lepers was near the gate; or, they were come very near the gate, for fear of the Syrians.

20. The

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16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

17 ¶ And the king appointed the lord on whose hand he leaned, to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria.

19 And that lord answered the man of God, and said, Now behold, if the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

CHAP. VIII.

1 The Shunammite, having left her country seven years, to avoid the forewarned famine, for Elisha's miracles sake hath her land restored by the king. 7 Hazael, being sent with a present by Ben-hadad to Elisha at Damascus, after he had heard the prophecy, killeth his master, and succeedeth him. 16 Jehoram's wicked reign in Judah. 20 Edom and Libnah revolt. 23 Ahaziah succeedeth Jehoram. 25 Ahaziah's wicked reign. 28 He visiteth Jehoram wounded at Jezreel.

¶ THEN spake Elisha unto the woman, (whose son he had restored to life) saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine, and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house, and for her land.

4 And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass as he was telling the king how he had restored a dead body to life, that behold, the woman whose son he had restored to life, cried to the king for her house, and for her land. And Gehazi said, My lord O king, this is the woman, and this is her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was hers, and all the fruits of the field, since the day that she left the land, even till now.

7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick, and it was told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and go meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayst certainly recover: howbeit, the LORD hath shewed me, that he shall surely die.

11 And he settled his countenance stedfastly, until he was ashamed: and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, But what, is thy servant a dog that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou shalt be king over Syria.

14 So

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This history seems to be before that of Naaman, Chap. 5. 4.

Ver. 1.

1 Kings 13. 1.

2 Kings 19. 5.

1 Kings 14. 3.

Chap. 5. 5.

Ver. 9.

m Chap. 1. 2.

† Heb. say,

Num. 2. 1.

8. John 4. 50.

m Chap. 6. 21.

Jer. 4. 19.

& 9. 1. &

14. 17.

Luke 19. 41.

p Chap. 10. 32. 33. &

12. 17. &

13. 7.

q Chap. 15. 16. Hosea 13. 16.

Am. 1. 13.

r 2 Sam. 3. 8. & 9. 8.

Psalm 24. 16. 20.

Mat. 7. 6.

Phil. 3. 2.

f Jer. 17. 9. Mat. 36. 33. 35.

1 Kings 19. 15.

4 Chap. 4.

34.

Gen. 8. 1.

Ruth 1. 1.

Psalm 105. 16. Jer. 25. 29.

Hag. 1. 11.

2 Gen. 41. 27. 2 Sam. 24. 13.

f 1 Tim. 5. 8.

3 Ver. 6.

20. The people trode upon him in the gate, and he died.] Thus the sentence pronounced by the prophet was literally fulfilled; for he saw the plenty, but was killed before he could eat of it.

ANNOTATIONS ON CHAP. VIII.

VER. 1. A famine—shall—come upon the land seven years.] As their iniquities increased, so did their punishments. The Jews will have this to be the terrible famine mentioned by the prophet Joel; four years of which were caused by noxious creatures devouring all the fruits of the earth, and the other three by a want of rain.

3. And she went forth to cry unto the king for her house, and

for her land.] Which some think her kindred had seized as if she had been dead; but it is more likely that she carried her relations along with her into the land of the Philistines: and it was the custom in Israel, as in other places, that they who left their country had their goods confiscated. Grotius.

10. Go, say unto him, Thou mayst certainly recover, &c.] His disease was not of such a nature as would endanger his life, if he did not lose it by some other means, as the prophet foresaw he would. But the words might have been rendered thus: Go, say, Thou shalt not recover, for the Lord hath shewed me that he shall surely die.

13. What, is thy servant a dog, &c.] He humbles himself as

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14 So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldst surely recover.

¶ Ver. 13.
Eccles. 8.
16.
¶ Ver. 13.

15 And it came to pass on the morrow, that he took a thick cloth, and dipt it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

¶ Chap. 1.
17. 2. Chr.
21. 5.

16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

¶ Gen. 6.
12. Psa. 1.
1.

17 Thirty and two years old was he when he began to reign, and he reigned eight years in Jerusalem.

¶ Ver. 26.
1 Kings 11.
4. 2 Chron.
22. 3.

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife; and he did evil in the sight of the LORD.

¶ 1 Kings
11. 6. &
21. 20.
2 Chron.
21. 6.

19 Yet the LORD would not destroy Judah, for David his servants sake, as he promised him to give him alway a light, and to his children.

¶ 1 Kings
11. 12.
¶ 2 Sam. 7.
13.

20 ¶ In his days Edom revolted from under the hand of Judah, and made a king over themselves.

¶ 1 Kin.
21. 36. &
15. 4.

21 So Joram went over to Zair, and all the chariots with him, and he arose by night and smote the Edomites which compassed him about: and the captains of the chariots, and the people fled into their tents.

¶ Gen. 27.
40. 2 Chr.
27. 8.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

¶ 1 Sam.
25. 17.
1 Kings 15.
29.

23 And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

¶ Gen. 27.
40. 2 Sam.
8. 14.

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

¶ Josh. 21.
13.
2 Chron.
21. 10.

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel, did Ahaziah the son of Jehoram king of Judah begin to reign.

¶ 1 Kings
14. 29.
¶ 1 Kings
14. 29.

26 Two and twenty years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem; and his mothers name was Athaliah, the daughter of Omri king of Israel.

¶ 1 Kings
14. 29.
¶ 1 Kings
14. 29.

27 And he walked in the way of the house of

¶ 1 Kings
14. 29.
¶ 1 Kings
14. 29.

¶ 1 Kings
14. 29.
¶ 1 Kings
14. 29.

¶ Ver. 18

Ahab, and did evil in the sight of the LORD, as did the house of Ahab; for he was the son in law of the house of Ahab.

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28 ¶ And he went with Joram the son of Ahab, to the war against Hazael king of Syria in Ramoth-gilead, and the Syrians wounded Joram.

¶ 1 Kings
22. 6.
¶ 2 Cor. 6.
14.

29 And king Joram went back to be healed in Jezreel, of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria: and Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

¶ 1 Kings
4. 13.
¶ Chap. 9.
15.

¶ 1 Chron.
22. 6.

CHAP. IX.

1 *Elisha sendeth a young prophet with instructions to anoint Jehu at Ramoth-gilead.* 4 *The prophet, having done his message, fleeth.* 11 *Jehu being made king by the soldiers, killeth Joram in the field of Naboth.* 27 *Ahaziah is slain in Gur, and buried at Jerusalem.* 30 *Proud Jezebel is thrown down out of a window, and eaten by dogs.*

AND Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loyns, and take this box of oyl in thine hand, and go to Ramoth-gilead.

¶ Heb. feat.
1 Kings 20.
35.

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber.

¶ 1 Kings
18. 46.
Chap. 4.
29. Jer. 1.
17.

3 Then take the box of oyl, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel: then open the door, and flee, and tarry not.

¶ 1 Kings
16. 1.
¶ Heb.
chamber in
chamber

4 ¶ So the young man, even the young man the prophet, went to Ramoth-gilead.

¶ 1 Kings
19. 16.
¶ Psa. 112.
5. Mat.
10. 16.

5 And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house, and he poured the oyl on his head, and said unto him, Thus saith the LORD God of Israel, I have

much as to say, Can a contemptible animal do such great things?

15. *He took a thick cloth, and dipt it in water, and spread it on his face;*] Pretending, it may be, to cool his immoderate heat with it, but applying it so closely, that he choaked him therewith: by which artifice his death seemed to be natural, there being no signs of a violent death upon his body. And this he the more boldly attempted, because the prophet's prediction made him confident of the success.

19. *To give him alway a light, and to his children;*] A succession of princes, not to be compleated till the appearance of the Messiah, whose kingdom will continue to all eternity.

22 *Libnah revolted at the same time.*] Libnah was a considerable city in the tribe of Judah, and belonged to the priests. The

reason of this revolt seems to have been, because he endeavoured to set up his idolatrous worship among them, contrary to the laws of God.

26. *Athaliah the daughter of Omri.*] Athaliah was the daughter of Ahab, but brought up and educated by Omri her grandfather, and thence called his daughter.

ANNOTATIONS ON CHAP. IX.

VER. 1. *Elisha the prophet called one of the children of the prophets.*] Elisha was called to anoint Jehu; but, by Ahab's repentance, God deferred the judgment pronounced upon him and his family, so that the execution of it was left to Elisha.

11. *Wherefore*

Before anointed thee king over the people of the LORD,
CHRIST even over Israel.

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1 Kings

15. 29.

1 Sam. 16.

15 Luke

18. 7 Rev.

19. 20. &

19. 21.

1 Kings

18. 4. &

21. 10.

1 Sam. 15.

21. 1 Kin.

24. 10.

Deut. 32.

26.

1 Kings

14. 10. &

15. 29. &

21. 22.

1 Kings

16. 3. 11.

1 Kings

21. 23.

Ver. 35. 36.

Ver. 25.

Jer. 29.

Hosea

9. 7. Mark

3. 21. John

10. 20.

Acts 17. 18.

& 16. 24.

2 Cor. 5.

13.

Mat. 21.

7. 8.

Chap. 8.

28. 29.

Exodus

32. 27.

Luke 16. 8.

7 And thou shalt ^a smite the house of Ahab thy master, that I may ^a avenge the blood of my servants the prophets, and the blood of all the servants of the LORD ^a at the hand of Jezebel.

8 For the whole house of Ahab shall perish, and I will cut off from Ahab, him that ^a pisseth against the wall, and him that is ^a shut up and left in Israel.

9 And I will make the house of Ahab, like the house of ^a Jeroboam the son of Nebat, and like the house of ^a Baasha the son of Ahijah.

10 And the ^a dogs shall eat Jezebel in the portion of Jezreel, and *there shall be none to bury her*. And he opened the door and fled.

11 ¶ Then Jehu came forth to the servants of his lord, and *one* said unto him, *Is all well?* wherefore came this ^a mad fellow to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is false*, tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment, and ^a put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

14 So Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Joram: (now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria:)

15 But king Joram was returned to be ^a healed in Jezreel, of the wounds which the Syrians had given him, when he fought with Hazael king of Syria: And Jehu said, If it be your minds, *then* ^a let none go forth *nor* escape out of the city, to go to tell it in Jezreel.

16 So Jehu rode in a chariot, and went to Je-

zeel, (for Joram lay there) and ^a Ahaziah king of Judah was come down to see Joram.

17 And there stood ^a a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it peace?*

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it peace?* And Jehu said, ^a What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it peace?* And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth ^a furiously.

21 And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel, and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to pass when Joram saw Jehu, that he said, *Is it peace*, Jehu? And he answered, ^a What peace, so long as the ^a whoredoms of thy mother Jezebel, and her ^a witchcrafts are *so* many?

23 And Joram ^a turned his hands, and ^a fled, and said to Ahaziah, *There is treachery*, O Ahaziah.

24 And Jehu ^a drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

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1 Chron.

21. 6. 7.

1 Sam.

14. 16.

2 Sam. 18.

24. Chap.

17. 9.

1 Sam. 21. 13.

6. 11. &

62. 6.

† Heb.

What is it to

thee and

peace?

1 Kings 17.

18. Ver.

29.

* Heb. in

madness,

Chap. 10.

16. Eccl.

10. 10. 18.

Rom. 12.

11.

2 Cor. 6.

14. 15.

Heb. 12.

14.

2 Lev. 17.

7. Nah. 3.

4. Rev. 17.

1.

7 Neh. 3.

4. Rev.

18. 23.

2 1 Kings

22. 34.

2 Amos 2.

14.

† Heb. fl-
el his hand

with a bow,

Prov. 21.

30. Eccl.

8. 12. 13.

11. *Wherefore came this mad fellow to thee?*] There were several reasons which induced Jehu's officers to have a contemptible opinion of the prophets. The Jews observe there was something in their looks and gestures which made them pass for madmen among those who did not know them; which is agreeable to what we read of Saul, who lay uncovered a whole day and night while the spirit was upon him, 1 Sam. 19. 24. We read also that the leading men of the tribe of Judah treated the prophets of the Lord as fools and madmen, Jer. 29. 26. What might still add to the uncommonness of their figure and behaviour was, the oddness of their dress, their living by themselves, and seldom appearing in public, but upon some very extraordinary errand; which often proved of a dangerous nature, and put them in fear whilst they went about it. *Univer. Hist.*

Ye know the man, and his communication:] You rightly guess that he was a madman; and so it appears by his discourse with me, which was, after the manner of that sort of men, vain and impertinent, to tell me of my sins, or my duty, or of such things as are not worth my speaking or your hearing.

12. *It is false, tell us now:*] There is something extraordinary and of great importance in his message, as we plainly perceive by

his calling thee into an inner chamber, by his great expedition, and by his gesture and carriage.

13. *They—took every man his garment, and put it under him:*] A ceremony used in the eastern parts towards superiors, in token of so great reverence to his person, that they would not have his feet to touch the ground, and that they put themselves and their concerns under his feet and into his disposal.

17. *There stood a watchman on the tower in Jezreel.*] It was customary, both in peace and war, to place watchmen on high-places wherever the king was, to prevent his being surprised, and it is natural to think that Joram would keep a watchful eye upon every company that appeared, especially from the quarter of Ramoth-gilead, where his army lay. *Patrick and Calmet.*

22. *What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts are so many?*] i. e. While her idolatries, wherewith the bewitches the people, are still continued, and even multiplied. He upbraids him with his mother's sins, because they were much more notorious and infamous than his own.

24. *The arrow went out at his heart.*] Septuagint, *Went through his heart.*

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25 Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember, how that when I and thou rode together after Ahab his father, the LORD laid this burden upon him.

26 Surely, I have seen yesterday the blood of Naboth, and the blood of his sons, said the LORD, and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah saw this, he fled by the way of the garden-house, and Jehu followed after him, and said, Smite him also in the chariot: and they did so, at the going up to Gur, which is by Ibleam: and he fled to Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab, began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard of it, and she painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master?

32 And he lift up his face to the window, and said, Who is on my side, who? And there looked out to him two or three eunuchs.

33 And he said, Throw her down. So they threw her down; and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go see now this cursed woman, and bury her: for she is a king's daughter.

35 And they went to bury her, but they found no more of her than the skull, and the feet, and the palms of her hands.

36 Wherefore they came again, and told him: and he said, This is the word of the LORD,

which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcase of Jezebel shall be as dung upon the face of the field, in the portion of Jezreel, so that they shall not say, This is Jezebel.

CHAP. X.

1 Jehu by his letters causeth seventy of Ahab's children to be beheaded: 8 He excuseth the fact by the prophecy of Elijah: 12 At the shearing-house he slayeth two and forty of Ahaziah's brethren: 15 He taketh Jehonadab into his company: 18 By subtilty he destroyeth all the worshippers of Baal. 29 Jehu followeth Jeroboam's sins. 32 Hazael oppresseth Israel. 34 Jehoabaz succedeth Jehu.

AND Ahab had seventy sons in Samaria: and Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying,

2 Now as soon as this letter cometh to you, seeing your masters sons are with you, and there are with you chariots and horses, a fenced city also and armour:

3 Look even out the best and meetest of your masters sons, and set him on his fathers throne, and fight for your masters house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

5 And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your masters sons, and come to me to Jezreel by

25. Remember, how that when I and thou rode together after Ahab his father, &c.] With the rest of his guard, when he went to take possession of Naboth's vineyard.

The Lord laid this burden upon him: i. e. This grievous prophecy; for such are oft, and truly called burdens, as Isa. 13. 1. &c.

26. The blood of Naboth, and the blood of his sons.] We do not find in all the history of Naboth any mention of the death of his sons. It is not improbable, that, as Naboth had been accused of high-treason, all his family were involved in his ruin. What seems to confirm this opinion is, that we do not find Elijah ever putting the king in mind of restoring the vineyard to Naboth's children; probably because there were no heirs left.

30. She painted her face, and tired her hair, and looked out at a window.] The Hebrew says, She put her eyes in paint; i. e. she used stibium, to make her eyes and eyebrows look black and large, which was reckoned a great ornament. Dr Shaw observes there was generally but one window or balcony towards the street in the houses of the Orientals (the rest opening towards the qua-

drangle or court) which was never opened but on great solemnities; and such was the window or balcony at which Jezebel appeared. He further says, that the Moorish ladies tinge their eyelids with the powder of lead ore. The footy colour, which is thus communicated to the eyes, is thought to add a great degree of gracefulness to persons of all complexions.

32. There looked out to him two or three eunuchs.] These persons, in the eastern countries, attended upon queens in their chambers; and, by their care and diligence, were often promoted to places of great trust and profit.

34. She is a king's daughter.] She was daughter of Eth-baal, king of Tyre: she was also the wife and mother of a king.

ANNOTATIONS on CHAP. X.

Ver. 1. And Ahab had seventy sons:] Either, 1. Properly sons by several wives; or rather, 2. Grandsons are comprehended, who are oft called sons, and grandfathers, fathers, in scripture.

Before **Chap. X.** to morrow this time: (now the kings sons being seventy persons, were with the great men of the city, which brought them up)

884. 7 And it came to pass when the letter came to them, that they took the kings sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the kings sons. And he said, Lay ye them in two heaps at the entering in of the gate, until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now, that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done, that which he spake by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

12 ¶ And he arose and departed, and came to Samaria: and as he was at the shearing-house in the way,

13 Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah, and we go down to salute the children of the king, and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing-house, even two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he lighted on Jehonadab the son of Rechab, coming to meet him, and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand: and he gave him his hand, and he took him up to him into the chariot.

8. Lay ye them in two heaps at the entering in of the gate:] The place of judicature; to signify, that this was an act of justice, and of God's righteous judgment: and the place of greatest concourse, where people went out of the city, and came in to it, and whither they resorted for judgment, and on other occasions; that all men might behold this dreadful spectacle of Divine vengeance upon Ahab's family, and thereby might justify Jehu's cause and proceedings.

9. I conspired against my master, and slew him: but who slew all these? Besides the accomplishment of the Divine decree, Jehu's further design in requesting this cruel service of the rulers of the nation was, that he might thereby engage them in the same crime with himself; besides, by the murder of Ahab's kinsmen, they were deprived of any person of distinction to head them; and by this expedient Jehu thought he should in some measure lessen the odium of his own barbarous and perfidious conduct; for this is the sense of his appeal to the people. Calmet.

16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained upon Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little, but Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests, let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it.

21 And Jehu sent through all Israel, and all the worshippers of Baal came, so that there was not a man left that came not: and they came into the house of Baal; and the house of Baal was full from one end to another.

22 And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices, and burnt-offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands, escape, he shall leteth him go, his life shall be for the life of him.

25 And it came to pass soon as he had made an end of offering the burnt-offering, that Jehu said to the guard, and to the captains, Go in, and slay them, let none come forth. And they smote them with the edge of the sword,

15. He lighted on Jehonadab the son of Rechab, coming to meet him.] Several learned men are of opinion, that this Jehonadab was the person who gave the precepts mentioned in Jer. 35. to his children.

Give me thine hand.] We are not to suppose that Jehu asked him for his hand in order to assist him in getting into his chariot, but that Jehonadab would give him an assurance that he would assist him in the prosecution of his designs; for to give the hand signifies to promise. Pilk. Rem.

18. Ahab served Baal a little, but Jehu shall serve him much.] As if he had said, My quarrel is only with Ahab's family, and not with Baal; which my actions shall manifest. Which words being manifestly false, and spoken with a design to deceive, Jehu cannot be excused from sin, though he would have endeavoured to persuade the people that they were uttered with a pious intention; this being an unmoveable principle, that we must not do the least evil of sin, that the greatest good may come, Rom. 3. 8. and, if Jehonadab did concur with Jehu herein, it was a human infirmity.

Before
CHRIST
878.
Exod. 21.
32. & 35.
12.
Lev. 27.
2.
Exod. 25.
2. & 35. 5.
2 Chron.
24. 3.
1 Chron.
20. 9. 14.
Ezra 7. 16.
& 8. 27.

Before into the house of the LORD, *even* the money ^{of} every one that passeth *the account*, the money that every man is ^{set at}, and all the money that cometh into any mans heart to bring into the house of the LORD.

5 Let the ¹ priests take it to them, every man of his ¹ acquaintance, and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so*, that in the three and twentieth year of king Jehoash, the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore ^m receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada, the priest took ^a a chest, and bored a hole in the lid of it, and set it ^o beside the altar, on the right side, as one cometh into the house of the LORD, and the priests that kept the ^{*} door, put therein all the money that was brought into the house of the LORD.

10 And it was *so*, when they saw that there was much money in the chest, that the kings ^r scribe, and the ⁹ high priest came up, and they put up in bags, and told the money that was found in the house of the LORD.

11 And they gave the money, being ^r told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders, that wrought upon the house of the LORD.

12 And to ^s masons, and hewers of stone, and to buy timber, and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair it.

13 Howbeit, there were ^c not made for the house of the LORD, ^s bowls of silver, snuffers, basons, ^r trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD.

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover, they reckoned not with the men; into whose hand they delivered the money to be bestowed on workmen: for they dealt [†] faithfully.

† Heb. in
seath. Neh.
7. 20.

ANNOTATIONS ON CHAP. XII.

Ver. 4. *The money of every one that passeth the account;* ^{i. e.} The half shekel, which was paid for every one that was numbered from 20 years old and upward. This money the priests and Levites were commanded to go through the kingdom and collect, for repairing the temple.

The money that every man is set at; ^{i. e.} The money every man who had vowed to God was to pay, by the estimation the

16 The [†] trespass-money, and sin-money was not brought into the house of the LORD: it was the priests.

17 ¶ Then ^a Hazael King of Syria ^a went up, and fought against Gath, and took it: and Hazael ^b set his face to go up to Jerusalem.

18 And Jehoash king of Judah, took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah his fathers, kings of Judah, had dedicate, and his own hallowed things, and all the gold that was found in the treasures of the house of the LORD, and in the kings house, and sent ^c it to Hazael king of Syria, and he went away from Jerusalem.

19 ¶ And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his servants arose, and made ^a a conspiracy, and slew Joash in the house of ^a Millol, which goeth down to Silla.

21 For ^a Jozachar the son of Shimeath, and Jehoabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David, and Amaziah his son reigned in his stead.

CHAP. XIII.

1 Jehoahaz his wicked reign. 3 Jehoahaz oppressed by Hazael, is relieved by prayer. 8 Joash succeedeth him: 10 His wicked reign. 12 Jeroboam succeedeth him. 14 Elisba dying, prophesieth to Joash three victories over the Syrians. 20 The Moabites invading the land, Elisba's bones raise up a dead man. 22 Hazael dying, Joash getteth three victories over Ben-hadad.

IN the ^a three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.

2 And he did *that which* was evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And the anger of the LORD was ^b kindled against Israel, and he ^c delivered them into the hand of ^a Hazael king of Syria, and into the hand of ^c Ben-hadad the son of Hazael, *all their* days.

4 And Jehoahaz ^r besought the LORD, and the LORD hearkned unto him: for ^s he saw the

priest should make for his redemption. The words in the Hebrew are, *The money of a man, whose taxation is the money of his soul; i. e.* who is taxed with such a sum of money, whereby his soul might be freed from the vow wherewith he had bound himself.

15. *They reckoned not with the men, &c.* They were so confident of the honesty of the overseers, that they took no account of the money they had paid the workmen.

20. *His servants arose,—and slew Joash, &c.* They slew him in his bed; 2 Chron. 24. 25.

Before oppression of Israel, because the king of Syria oppressed them.
 CHRIST cir. 842.
 Ver. 5. Chap. 14. 27. Neh. 9. 27. Isa. 19. 20. Obad. ver. 31. Deut. 7. 5. Kin. 16. 33.
 Chap. 10. 32. Chap. 8. 15. Amos 3. 1.
 1 Kings 2. 10. 1 Kings 14. 13. 1 Kings 16. 29.
 Gen. 39. 7. Deut. 9. 18. 1 Kings 21. 29. Chap. 20. 3. & 21. 6.
 1 Kings 1. 13.

Before oppression of Israel, because the king of Syria oppressed them.
 5 (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.)
 6 Nevertheless, they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked therein: and there remained the grove also in Samaria.)
 7 Neither did he leave of the people to Jehoahaz, but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.
 8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel?
 9 And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his son reigned in his stead.
 10 ¶ In the thirty and seventh year of Joash king of Judah, began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.
 11 And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: but he walked therein.
 12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?
 13 And Joash slept with his fathers, and Jeroboam sat upon his throne: and Joash was bu-

ried in Samaria with the kings of Israel.
 14 ¶ Now Elisha was fallen sick, of his sickness whereof he died, and Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.
 15 And Elisha said unto him, Take bow and arrows: and he took unto him bow and arrows:
 16 And he said to the king of Israel, Put thine hand upon the bow: and he put his hand upon it: and Elisha put his hands upon the king's hands.
 17 And he said, Open the window eastward: and he opened it. Then Elisha said, Shoot: and he shot. And he said, The arrow of the LORDS deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them.
 18 And he said, Take the arrows: and he took them. And he said unto the king of Israel, Smite upon the ground: and he smote thrice, and stayed.
 19 And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.
 20 ¶ And Elisha died, and they buried him: and the bands of the Moabites invaded the land at the coming in of the year.
 21 And it came to pass as they were burying a man, that behold, they spied a band of men, and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.
 22 ¶ But

Before CHRIST cir. 839.
 Elisha 17. 1. Zech. 1. 5. Chap. 6. 21. Chap. 2. 23. Job 21. 30. Prov. 11. 11. & 29. 8. Ezek. 22. 30. Heb. Make shine hand to ride. x Psal. 19. 34. 35. & 116. 1. 2. & 144. 1. Gen. 49. 24. John 15. 5. 1 Sam. 4. 1. 1 Kings 20. 26. 2 Exod. 17. 10. 11. 11a. 38. 21.
 Chap. 5. 2.
 Heb. and the man went and touched. Ezek. 37. 10. Mat. 14. 36. Rev. 11. 11.

ANNOTATIONS on Chap. XIII.

Ver. 5. *The Lord gave Israel a saviour:*] Either Elisha, below, ver. 14. or rather, Jehoash, the son of this: Jehoahaz, below, ver. 25.
 8. *His might.*] For though his success was not good, he shewed much personal valour and courage. Which is noted to intimate, that the Israelites were not conquered because of the baseness and cowardice of their king, but merely from the righteous and dreadful judgment of God, who was now resolved to reckon with them for their apostasy.
 10. *In the thirty and seventh year of Joash king of Judah, began Jehoash the son of Jehoahaz to reign over Israel.*] He reigned with his father three years; for otherways he must have begun his reign in the thirty ninth or fortieth year of Joash king of Judah.
 15. *Take bow and arrows, &c.*] This was a symbolical action, whereby the prophet intended to represent the victory which he had promised the king of Israel against the Syrians more plainly to him. His shooting the arrow eastward, or to that part of the country which the Syrians had taken from his ancestors, was a declaration of war against them: and striking the other arrows against the ground was an indication how many victories he was to obtain: but his stopping his hand too soon denoted the imperfection of his conquests, which displeased the prophet. Le Clerc.
 19. *And the man of God was wroth with him, &c.*] Quest,

Wherein was Jehoash's fault, or why was the prophet angry with him? *Ans.* The prophet himself did not yet know how many victories Jehoash should obtain against the Syrians; but God had signified to him, that he should learn that by the number of the king's strokes: and he was angry with him, not simply because he smote only thrice, but because by his unbelief and idolatry, he provoked God so to over rule his heart and hand, that he should smite but thrice, which was a token that would assist him no further. Altho' his smiting but thrice might proceed either from his unbelief or negligence: for by the former sign, and the prophet's comment upon it, he might clearly perceive that this also was intended as a sign of his success against the Syrians; and therefore he ought to have done it frequently, and vehemently.
 21. *They cast the man into the sepulchre of Elisha.*] The common places of burial among the Hebrews were in the fields, or in caverns dug in a rock, with niches for the corpse to be placed in, and at the entrance of the sepulchre there was an hewn stone which might be removed at pleasure. Josephus.
He revived, and stood up on his feet.] Which miracle God wrought there, partly, to do honour to that great prophet, and that by this he might confirm his doctrine, and thereby confute the false doctrine and worship of the Israelites; partly, to strengthen the faith of Joash, and of the Israelites, in his promise of their success against the Syrians; and partly, in the midst of all their calamities, to comfort such Israelites as were Elisha's followers with the hopes

Before
CHRIST
cir. 838.

Chap. 9.
13. 15.
Exod. 32.
13. Plal.
101. 8.
2 Chr. 21.
7.
Gen. 13.
14. 6. &
17. 7. &
26. 24.
1 Kings
17. 18.
Amos 4.
6.
Ver. 18,
19.

22 ¶ But Hazael king of Syria ^c oppressed Israel all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his ^d covenant with ^a Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence ^f as yet.

24 So Hazael king of Syria died, and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: ^e three times did Joash beat him, and recovered the cities of Israel.

CHAP. XIV.

1 Amaziah his good reign. 5 His justice on the murderers of his father. 7 His victory over Edom. 8 Amaziah, provoking Jehoash, is overcome and spoiled. 16 Jeroboam succeedeth Jehoash. 17 Amaziah slain by a conspiracy. 21 Azariah succeedeth him. 23 Jeroboam's wicked reign. 28 Zacheriah succeedeth him.

IN the second year of Joash son of Jehoahaz king of Israel, reigned ^a Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned ^b twenty and nine years in Jerusalem: and his mothers name was Jehoaddan of Jerusalem.

3 And he did *that which was* ^c right in the sight of the LORD, yet not like David his father: he did according to all things ^d as Joash his father did.

4 Howbeit, the ^e high places were not taken away: as yet the people did sacrifice, and burnt incense on the high places.

5 ¶ And it came to pass soon as the kingdom was ^f confirmed in his hand, that he ^g slew his servants which had ^h slain the king his father.

6 But ⁱ the children of the murderers he slew not: according unto that which is written in the

book of the law of Moses, wherein the LORD ^j commanded, saying, ^k The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 He ^l slew of ^m Edom in the ⁿ valley of salt, ^o ten thousand, and took Selah by war, and called the name of it Joktheel, unto this day.

8 ¶ Then Amaziah sent messengers to Jehoash the son of Jehoahaz, son of Jehu king of Israel, saying, ^p Come, let us ^q look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The ^r thistle that was in Lebanon, sent to the ^s cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and ^t thine heart hath lifted thee up ^u glory of this, and tarry at home: for why shouldst thou ^v meddle to thy hurt, that thou shouldst fall, ^w even thou, and Judah with thee?

11 But Amaziah ^x would not hear: therefore Jehoash king of Israel went up, and he and Amaziah king of Judah looked one another in the face at Beth-shechem, which ^y belongeth to Judah.

12 And Judah was put to the worse before Israel, and they fled every man to their tents.

13 And Jehoash king of Israel ^z took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shechem, and came to Jerusalem, and brake down the wall of Jerusalem, from the ^a gate of Ephraim, unto the ^b corner-gate, four hundred cubits.

14 And he took all the gold and silver, and all the ^c vessels that were found in the house of the LORD, and in the treasures of the kings house, and hostages, and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought ^d with Amaziah king of Judah, ^e are they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash ^f slept with his fathers, and

of that eternal life, whereof this was a manifest pledge, and to awaken the rest of that people to a due care and preparation for it.

ANNOTATIONS on CHAP. XIV.

Ver. 6. *The children of the murderers he slew not.* In this he acted like a good man, contrary to the custom of many kingdoms; where, if any one be guilty of high-treason, not only he, but his children likewise, though innocent, are equally devoted to destruction. *Le Clerc.*

7. *Took Selah by war.* Selah signifies a rock, and answers to the Greek word *petra*; whence most commentators think that this city had its name from its situation on a rock, and that the adjacent track was called Arabia Petraea from its being full of rocks. *Wells.*

Called the name of it Joktheel. In remembrance, as some imagine, of his having obliged the inhabitants to observe the laws of Moses; the word signifying, *obedience to God.*

8. *Come, let us look one another in the face.* [Amaziah, being encouraged by his late victory, was determined to be revenged for the slaughter of his ancestors by Jehu, and therefore sent this open declaration of war, conceived in the mildest terms possible. *Galmst.*

9. *The thistle that was in Lebanon sent to the cedar that was in Lebanon, &c.* It was a custom among the eastern people to deliver their sentiments in parables. Considering the circumstances of the person this apologue was addressed to, who was a petty prince, flushed with a little success, and thence impatient of enlarging his kingdom, no similitude could be better adapted than that of a thistle, a low contemptible weed, but which, upon its having drawn blood from some traveller, grows proud, and affects an equality with the cedar, the pride and ornament of the forest, till in the midst of all its arrogance a wild beast treads it under foot; which Joash intimates would be the fate of Amaziah, if he continued to provoke a prince of his strength and power. *Le Clerc.*

21. *The*

Before was buried in Samaria with the kings of Israel, and Jeroboam his son reigned in his stead.

CHRIST cir. 825. 17 ¶ And Amaziah the son of Joash king of Judah, lived after the death of Jehoash, son of Jehoahaz king of Israel, fifteen years.

1 Kings 14. 18. 19. 18 And the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah?

2 Chron. 25. 14. 27. 19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachish, but they sent after him to Lachish, and slew him there.

2 Chron. 31. 2. 11. 9. 15a. 20 And they brought him on horses; and he was buried at Jerusalem with his fathers in the city of David.

2 Chron. 36. 2. 21 ¶ And all the people of Judah took Azariah, (which was sixteen years old) and made him king in stead of his father Amaziah.

2 Chron. 36. 2. 22 He built Elath, and restored it to Judah, after that the king slept with his fathers.

2 Chron. 36. 2. 23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

2 Chron. 36. 2. 24 And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

2 Chron. 36. 2. 25 He restored the coast of Israel from the entering of Hamath, unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher.

2 Chron. 36. 2. 26 For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel.

2 Chron. 36. 2. 27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

2 Chron. 36. 2. 28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Danascus; and Hamath, which belonged to Judah, for Israel are they not written in the book of the chronicles of the kings of Israel?

2 Chron. 36. 2. 29 And Jeroboam slept with his fathers, even

with the kings of Israel; and Zachariah his son reigned in his stead.

Before CHRIST cir. 810.

CHAP. XV.

1 Azariah his good reign; 5 He dying a leper, Jotham succeedeth. 8 Zachariah, the last of Jeroboam's generation, reigning, is slain by Shallum. 13 Shallum, reigning a month, is slain by Menabem. 16 Menabem, strengtheneth himself by Pul. 21 Pekahiah succeedeth him. 23 Pekahiah is slain by Pekah. 27 Pekah is oppressed by Tiglath-pileser, and slain by Hoshea. 32 Jotham's good reign. 36 Ahaz succeedeth him.

IN the twenty and seventh year of Jeroboam king of Israel, began Azariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem, and his mothers name was Jecholiah of Jerusalem.

3 And he did that which was right in the sight of the LORD, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people sacrificed, and burnt incense still on the high places.

5 ¶ And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house: and Jotham the kings son was over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the city of David; and Jotham his son reigned in his stead.

8 ¶ In the thirty and eighth year of Azariah king of Judah, did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did that which was evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabeesh conspired

* The fourth from Jeroboam, Chap. 10. 30.

a Chap. 14. 21. 2 Chr. 26. 1. 3. b Chap. 14. 21.

c 2 Chron. 26. 1. 3. d 2 Chron. 26. 3.

e Chap. 14. 3. 2 Chr. 26. 4.

f Ver. 35. 1 Kings 15. 14. Chap. 12. 3. & 14. 4.

g 1 Kin. 9. 25. b Job 34. 19. 2 Chr. 26. 16.

i Num. 11. 10. 2 Chr. 26. 20.

† Heb. a house of freedom, Lev. 25. 46.

k 2 Chron. 26. 21. l 1 Kings 2. 10.

m 2 Chron. 24. 25. & 26. 23.

n Ver. 13. o Chap. 10. 31. & 13. 2. 11. & 29. 24.

p 1 Kings 16. 9.

21. The people—took Azariah.] This Azariah is called Uziah, 2 Kings 15. 30. 2 Chron. 26. 1. both names signifying the same thing for substance; that, God's help; and this, God's strength.

25. By the hand of his servant Jonah;] Or, Jonas, one of the small prophets; which prophecy not being recorded in the book of Jonah, is therefore here mentioned.

26. There was not any shut up, nor any left:] i. e. Every thing was destroyed, whether shut up in their houses, or abroad in the open field.

ANNOTATIONS ON CHAP. XV.

Ver. 8. In the twenty and seventh year of Jeroboam king of Israel, began Azariah son of Amaziah king of Judah to reign.] Commentators have taken a great deal of pains to reconcile a seem-

ing contradiction in this computation. For if Amaziah the father of Azariah or Ozihu lived no more than fifteen years after the beginning of Jeroboam's reign, then Ozihu must begin his, not in the twenty seventh, but in the sixteenth of Jeroboam: it is therefore supposed that there was an interregnum of eleven or twelve years between the death of Amaziah and the inauguration of his son; who, being left an infant of four years old when his father died, was committed to the guardianship of the grandees of the nation, till he was sixteen, when they placed him on the throne of his ancestors in the twenty-seventh year of Jeroboam.

5. The Lord smote the king, so that he was a leper.] The cause of this stroke is related at large, 2 Chron. 26. 16.

Dwelt in a several house.] By a several house the Jews understand a house in the country, where he might have liberty to take his pleasure, but not intermeddle with public affairs.

Before against him, and smote him ^a before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they are written in the book of the chronicles of the kings of Israel.

12 This ^a was the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel, unto the ^a fourth generation. And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of ^a Uzziah king of Judah, and he reigned a full month in Samaria.

14 For Menahem the son of Gadi, went up from ^a Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and ^a reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.

16 ¶ Then Menahem smote ^a Tiphfah, and all that ^a were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it, and all the ^a women therein that were with child, he ript up.

17 In the nine and thirtieth year of Azariah king of Judah, ^a began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria.

18 And he did ^a that which was ^b evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 And ^a Pul the king of Assyria came against the land: and Menahem gave Pul ^a a thousand talents of silver, that his hand might be with him, to ^a confirm the kingdom in his hand.

20 And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of

Assyria: so the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

22 And Menahem ^a slept with his fathers, and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned ^a two years.

24 And he did ^a that which was ^a evil in the sight of the LORD, he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But ^a Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob, and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah, Pekah ^a the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years.

28 And he did ^a that which was evil in the sight of the LORD, he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 In the days of Pekah king of Israel, came ^a Tiglath-pileser king of Assyria, and took ^a Ijon, and Abel-beth-maachah, and ^a Janoah, and ^a Kedesh, and ^a Hazor, and ^a Gilead, and ^a Galilee, all the land of Naphtali, and carried them ^a captive to Assyria.

30 And Hoshea the son of ^a Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, (and reigned in his

12. Thy sons shall sit on the throne of Israel unto the fourth generation.] God had promised Jehu, that, for executing his will upon the house of Ahab, he would continue the throne of Israel in his family for four generations; and accordingly Jehoahaz, Jehoash, Jeroboam and Zechariah succeeded him: but because he did it, not so much in obedience to the Divine command, as to satisfy his private and ambitious views, and in a method of cruelty abhorred by the Divine nature, God cuts his family short as soon as he had fulfilled his promise to him, and thereby accomplished the prophecy of Hosea, *I will revenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel*, Hos. i. 4. Perhaps it was in remembrance of this prophecy, as well as of the promise which gave the kingdom to Jehu's posterity during four generations only, that Shallum was encouraged to attempt the life of Zechariah. Patrick and Poole.

16. Menahem smote Tiphfah—and the coasts thereof from Tirzah.] This Tiphfah was some place not far from Tirzah, which stood in the tribe of Ephraim. Wells.

He smote it, and all the women, &c.] By this abominable cruelty he thought to terrify the whole kingdom, that none might dare to withstand him.

19. Pul the king of Assyria, &c.] This Pul is thought to have been the father of Sardanapalus, who was called Sardan, with Pul, his father's name, annexed; as Merodach, king of Babylon, was called Merodach-Baladan, because he was the son of Baladan. Prieaux and Wall.

29. Tiglath-pileser king of Assyria;] Or, Tiglath-Phul-Assur. He was the son of Pul, and is called by Heathen authors Phulassar, or Phul-Assur. The former part of his name, viz. Tiglath, is taken from the river Tigris, which is called by the inhabitants Diglito, from whose borders this king came. Patrick.

Carried them captive to Assyria.] This was the second deportation of the Israelites, the first being made by Pul, who carried away the two tribes and a half situated beyond Jordan. The king of Assyria also carried away, among other rich plunder, the golden calf, which Jeroboam had set up at Beth-el, and which had been constantly worshipped by the ten tribes; and the other, which was in Dan, was taken by Pul when he invaded Galilee, in which province that city stood.

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stead) in the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel, began Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem; and his mothers name was Jerusha, the daughter of Zadok.

34 And he did that which was right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 ¶ Howbeit, the high places were not removed: the people sacrificed and burnt incense still in the high places: he built the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

37 (In those days the LORD began to send against Judah, Rezin the king of Syria, and Pekah the son of Remaliah)

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father, and Ahaz his son reigned in his stead.

CHAP. XVI.

Ahaz his wicked reign. 5 Ahaz assailed by Rezin and Pekah, hireth Tiglath-pileser against them. 10 Ahaz, sending a pattern of an altar from Damascus to Urijah, diverteth the brasen altar to his own devotion: 17 He spoileth the temple. 19 Hezekiah succeedeth him.

IN the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

5 ¶ Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him.

6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the kings house, and sent it for a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it, against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

13 And he burnt his burnt-offering, and his meat-offering, and poured his drink-offering, and sprinkled the blood of his peace-offerings upon the altar.

14 And he brought also the brasen altar which was before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north-side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the kings burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire by.

18 Thus

ANNOTATIONS ON CHAP. XVI.

Ver. 3. *Made his son to pass through the fire, &c.* He excelled all that went before him in wickedness; for he even imitated the abominable idolaters whom God cast out before the children of Israel, by burning his children in the fire to his idols. But it is uncertain whether he did that, or only made his son pass through the fire by way of lustration.

11. *Urijah the priest built an altar, &c.* Directly contrary to the command of God, who had appointed what kind of altar he would have, and no other sort to be made, *Exod. 27. 1, 2.*

15. *The brasen altar shall be for me to enquire by.* He pretended to have some regard for this altar, and therefore ordered it

Before CHRIST 739. 16. Thus did Urijah the priest, according to all that king Ahaz commanded.

17. ¶ And king Ahaz cut off the † borders of the bases, and removed the laver from off them, and took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stones.

18. And the covert for the sabbath that they had built in the house, and the kings' entry without, turned he from the house of the LORD, for the king of Assyria.

19. ¶ Now the rest of the acts of Ahaz, which he did, are they not written in the book of the chronicles of the kings of Judah?

20. And Ahaz slept with his fathers, and was buried with his fathers in the city of David, and Hezekiah his son reigned in his stead.

f Chap. 12.
21. 2 Chr.
24. 25. &
28. 27.

C H A P. XVII.

1. *Hoshea his wicked reign: 3 Being subdued by Shalmaneser, he conspireth against him with So king of Egypt. 5 Samaria, for their sins, is captivated. 24 The strange nations, which were transplanted in Samaria, being plagued with lions, make a mixture of religion.*

IN the twelfth year of Ahaz king of Judah, began Hoshea the son of Elah to reign in Samaria, over Israel nine years.

2. And he did that which was evil in the sight of the LORD, but not as the kings of Israel that were before him.

3. ¶ Against him came up Shalmaneser king of Assyria, and Hoshea became his servant, and gave him presents.

4. And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

5. ¶ Then the king of Assyria came up

throughout all the land, and went up to Samaria, and besieged it three years.

6. ¶ In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

7. For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8. And walked in the statutes of the heathen, (whom the LORD cast out from before the children of Israel) and of the kings of Israel, which they had made.

9. And the children of Israel did secretly those things that were not right, against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10. And they set them up images and groves in every high hill, and under every green tree:

11. And there they burnt incense in all the high places, as did the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger.

12. For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.

13. Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14. Notwithstanding, they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them, and they followed vanity, and became vain, and

36. 13. Prov. 19. 1. Isa. 48. 4. Jer. 7. 26. 21 Kings 16. 13. Rom. 1. 21.

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f Chap. 18.
10.

g Lev. 26.
32.

h 1 Chron.
5. 26.

i Chap. 18.
21.

k Gen. 10.
2.

l Exod. 28.
1, 2.

m Gen. 35.
2.

n Lev. 18.
3.

o Jer. 2.
13.

p Ver. 19.
1 Kin. 12.

q Mic. 6. 16.
† Heb. they covered, or,

hil.
Ezek. 9.

12. 1 Pet.
2. 16.

Rev. 17. 4.
p Chap.

18. 8.
Ezek. 7.

23. & 9.
9.

q Exod. 34.
13. Lev.

26. 1.
r Deut. 12.

2. & 16.
21. Mic.

5. 14.
s Exod. 30.

1.
t Lev. 18.

27. 28.
u Jer. 25.

3.
x Jer. 18.

21. & 25.
y & 35.

15. Ezek.
18. 27.

z Deut. 31.
27. a Chr.

to be set aside for his own use. It should be rendered, *for me to worship at.* Pilk. Rem.

17. *And king Ahaz cut off the borders of the bases, &c.]* Which he did, either to express his contempt of them, or to render them inconvenient for the uses to which they had been designed; or to dispose of them, or of the bras of them, in some other place and way, as best suited with his fancy; or *for the king of Assyria*, as it follows in the next verse.

18. *The covert for the sabbath that they had built in the house.]* Commentators are greatly divided with regard to the meaning of the word which we translate *covert*, and the reason why it was called the *covert for the sabbath*. The most probable opinion is, that it was a covered place, where the king sat, in the porch of the temple, on the sabbath and other great solemnities. It is conjectured that Ahaz took this away to express his contempt of the sabbath.

ANNOTATIONS on CHAP. XVII.

Ver 2. *He did that which was evil,—but not as the kings of Israel that were before him.]* Though he did not himself keep the

law of Moses, yet he suffered others to do it, and even to go up to Jerusalem to worship the Lord.

4. *So king of Egypt, &c.]* This So, with whom Hoshea entered into confederacy, is, in profane authors, called Sabacon, the famous Ethiopian mentioned by Herodotus and Diodorus Siculus, who, in the beginning of Hezekiah's reign, invaded Egypt, and having taken Baccaris, the king thereof, prisoner, caused him to be burnt alive, and then seized on his kingdom. Prideaux.

10. *Under every green tree.]* The Hebrew which we translate *groves*, as before observed, signifies the idols placed in groves, and should have been so rendered: for how could groves be set under every green tree?

14. *They—hardened their necks;] i. e. They were obstinate. Did not believe in the Lord their God.]* This was the source of all the sins they committed; they did not believe the prophets of the Lord, but listened to deceivers.

15. *They followed vanity, and became vain:]* They worshipped idols, and became stupid like their gods.

17. *They*

Before CHRIST 721. went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David, and they made Jeroboam the son of Nebat king, and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did, they departed not from them:

23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria, unto this day.

24 ¶ And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, in stead of the children of Israel; and they

possessed Samaria, and dwelt in the cities thereof. 25 And so it was at the beginning of their dwelling there, that they feared not the LORD; therefore the LORD sent lions among them, which slew some of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence, and let him go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit, every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech the gods of Sepharvaim.

32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 They feared the LORD, and served their own gods, after the manner of the nations, whom they carried away from thence.

34 Unto this day they do after the former

Before CHRIST 678.

1 Isa. 29. 13. Mat. 23. 8. Eph. 2. 12.

u Judg. 17. 29. 1 Kin. 12. 31. 2 Chr. 17. 13. Rom. 16. 18.

x 1 Kings 12. 31.

† Heb. nash on nation. Gen. 7. 2. y Ver. 30. 31. Rom. 1. 23. 1 Cor. 8. 5.

z Mat. 16. 5. John 4. 9. a Lev. 18. 21. b That is, A glorious king. b Zeph. 1. 5.

c 1 Kings 14. 31. & 23. 33. d Ver. 8. 12. 16. 17. 41. Deut. 23. 64.

17. They—sold themselves to do evil;] i. e. They gave themselves up to it.

25. They feared not the Lord: therefore the Lord sent lions among them, &c.] Instead of lions, Josephus says they were infected with a dreadful plague, so that the place was in a manner depopulated. But, allowing it to be lions, why should these new inhabitants be more afflicted than the Israelites, who feared the Lord as little as they? But it should be remembered, that though the Israelites were addicted to idolatry, yet they did not deny the Divine power and providence: they only imagined that their idols were the intermediate causes, whereby the blessings of the supreme God might be conveyed to them; whereas these new-comers believed the idols they worshipped to be the true gods, and had no conceptions of an Almighty Being who made and governed the world. Calmet.

28. How they should fear the Lord;] i. e. The manner how they should worship him, according to the law of Moses.

30. The men of Babylon made Succoth-benoth;] Or, Succot Benoth, which, says Lamy, signifies tents for young women: i. e. They built a temple, round which were tents, in which the young women prostituted themselves in honour of Venus, p. 390; for thus, according to Herodotus, Venus was honoured at Babylon.

The men of Cuth made Nergal.] The most probable opinion is, that Nergal signified fire; for these Cathites, who were afterwards

called Persians, adored fire, and, in honour of the sun, kept a perpetual flame burning on their altars.

The men of Hamath made Ashima.] Some of the Rabbins tell us, that this deity was worshipped under the shape of a goat; others, of a satyr: but as it is well known that the Syrians adored the sun, and as *asuman*, in the Persian language, signifies *heaven*, it is probable that the Syrians derived from thence the name of their god, who was represented by a large pillar, of a pyramidal form, the hieroglyphic of fire. Calmet.

31. Nibhaz and Tartak.] Some think one of these names signifies the *sun*, and the other a *chariot*: and hence these two idols may, both together, denominate the sun mounted on his car, as the poets often represented that bright luminary.

Burnt their children in fire to Adrammelech and Anammelech.] Moloch, Milcom and Melech, in the language of different nations, all signify a *king*, and imply the sun, which was called the *king of heaven*; and therefore the addition of *Adra*, which signifies *powerful*, to the one, and of *Anam*, which implies *to answer*, to the other, means no more than the *mighty*, or the *oracular Moloch*. The offering of children to him sufficiently shews that he was the same with the Moloch of the Ammonites, or the Saturn of the Phœnicians. Calmet and Patrick.

Before manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel;

35 With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow your selves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt, with great power, and stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment which he wrote for you, ye shall observe to do for evermore, and ye shall not fear other gods.

38 And the covenant that I have made with you, ye shall not forget, neither shall ye fear other gods.

39 But the LORD your God ye shall fear, and he shall deliver you out of the hand of all your enemies.

40 Howbeit, they did not hearken, but they did after their former manner.

41 So these nations feared the LORD, and served their graven images, both their children, and their childrens children: as did their fathers, so do they unto this day.

CHAP. XVIII.

1. *Hezekiah his good reign: 4 He destroyeth idolatry, and prospereth. 9 Samaria is carried captive for their sins. 13 Sennacherib, invading Judah, is pacified by a tribute. 17 Rab-shakeh, sent by Sennacherib again, revileth Hezekiah, and, by*

41. So these nations feared the Lord, and served their graven images:] i. e. They joined the worship of their own idols with that of God; in the same manner as the Israelites before them had blended the worship of the golden calves with that of the Holy One of Israel.

ANNOTATIONS ON CHAP. XVIII.

Ver. 2. *Twenty and five years old was he when he began to reign.* It is before said of Ahaz, (chap. 16. 2.) that he was but twenty years old when he began to reign, and that he reigned sixteen. Now, if his son Hezekiah was twenty-five years old at his father's death, it must follow, that his father, when he begat him, was only eleven years old, which seems incredible. But it must be remembered, that it is very common, both in sacred and profane authors, in the computation of time, to take no notice whether the year they mention be perfect or imperfect, whether finished or but newly begun. Hence we may very naturally suppose, that Ahaz was near one and twenty years old when he began to reign, and near seven years older when he died: and, on the other hand, that Hezekiah, when he began to reign, was but just entered into his five and twentieth year, and by this means Ahaz might be near fourteen years old when he begat Hezekiah; which is no extraordinary thing, if the nature of the climate where he lived be considered. Bochart, &c.

blasphemous persuasions, solliciteth the people to revolt.

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem: his mothers name also was Abi, the daughter of Zachariah.

3 And he did that which was right in the sight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

5 He trusted in the LORD God of Israel, so that after him was none like him among all the kings of Judah, nor any that were before him.

6 For he clave to the LORD, and departed not from following him, but kept his commandment, which the LORD commanded Moses.

7 And the LORD was with him, and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

8 He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

9 ¶ And it came to pass in the fourth year of king Hezekiah, (which was the seventh year of Hoshea son of Elah king of Israel) that Shal-

4. *He removed the high-places;] i. e.* The altars that were upon the hills. He did not stay till he was firmly settled in his kingdom before he began a reformation in religion, though he must know that he ran a great hazard in attempting to abolish idolatry, which had been confirmed by so many years prescription.

Brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it.] We must not suppose, that from the days of Moses the Israelites considered this brasen serpent as an object of religious worship; for neither David nor Solomon, nor Asa nor Jehoshaphat, would have permitted it. It is more than probable therefore, that, in the general defection which happened after the reigns of these princes, the people either worshipped the God of Israel under that image, or, which is worse, substituted a heathen god in his room, and worshipped the brasen serpent as his image; which they might more easily be induced to do, because the practice of some neighbouring nations was to worship God under the figure of a serpent. Upon this account Hezekiah chose rather to destroy this memorial of God's wonderful mercy to his people in the wilderness, than to suffer it any longer to be abused to idolatry. Calmet.

He called it Nehushtan;] Which signifies, a thing of brass: as if he had said, It is surprising how any person could be so stupid to worship this serpent, or flatter himself that it had any power to save, when it is only common brass!

Before **CHRIST** **maneser king of Assyria came up against Samaria, and besieged it.**

cir. 721.

Chap. 17.

6.

1 Chron.

5. 26.

Chap.

17. 7.

Dan. 9. 6.

9.

2 Chron.

32. 1. Isa.

36. 1.

Chap. 19.

28.

Chap. 14.

19.

Ver. 7.

Prov. 29.

25.

Chap.

16. 8.

Prov. 11.

4. Mark

5. 26.

2 Kin. 6.

35.

Ver. 14.

16. Phil.

61. 9.

Isa. 7. 3.

& 12. 9.

Isa. 22.

25.

Ver. 29.

Jer. 6. 9.

Zach. 1. 3.

19.

Rev. 13.

6.

Gen. 3.

1. Deut.

25. 18.

Judg. 6.

23. Ver.

51. Phil.

42. 3. &

71. 11. &

78. 19.

Mat. 4. 3.

† Heb.

words of the

lips, Phil.

141. 3. 6.

10 And at the end of three years they took it, *even* in the sixth year of Hezekiah (that is the ninth year of Hoshea king of Israel) Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes :

12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them.

13 ¶ Now in the fourteenth year of king Hezekiah, did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended, return from me : that which thou puttest on me, I will bear. And the king of Assyria appointed unto Hezekiah king of Judah, three hundred talents of silver, and thirty talents of gold.

15 And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the kings house.

16 At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

17 ¶ And the king of Assyria sent Tartan, and Rabfaris, and Rab-shakeh from Lachish, to king Hezekiah with a great host against Jerusalem : and they went up and came to Jerusalem : and when they were come up, they came and stood by the conduit of the upper pool, which is in the high-way of the fullers field.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest ?

20 Thou sayst, (but they are but vain words)

I have counsel and strength for the war : now on whom dost thou trust, that thou rebellest against me ?

21 Now behold, thou trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it : so is Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God : is not that he whose high places, and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem ?

23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them :

24 How then wilt thou turn away the face of one captain of the least of my masters servants, and put thy trust on Egypt for chariots and for horsemen ?

25 Am I now come up without the LORD against this place to destroy it ? The LORD said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language, (for we understand it) and talk not with us in the Jews language, in the ears of the people that are on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words ? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you ?

28 Then Rab-shakeh stood and cried with a loud voice in the Jews language, and spake, saying, Hear the words of the great king, the king of Assyria.

29 Thus saith the king, Let not Hezekiah deceive you, for he shall not be able to deliver you out of his hand :

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Harken not unto Hezekiah for thus saith the king of Assyria, † Make an agreement with

Before **CHRIST** cir. 710.

Job 20.

3. Prov.

27. 30.

Isa. 36.

6. Ezek.

29. 6. 7.

1 Ver. 4.

2 Chr. 32.

1.

2 Chron.

32. 12.

1 Kings

13. 18.

Chap. 19.

16. Isa.

10. 5.

† Heb. we

are hearing,

Gen. 11. 7.

m Dent.

28. 55.

Chap. 6.

25.

† Heb. the

water of

their feet.

n Daniel 3.

15. 17. &

7. 25.

John 19.

10. 11.

Rev. 13. 8.

† Heb.

Made with

me a blessing,

Gen. 33.

14. Three hundred talents of silver, and thirty talents of gold.] Three hundred and fifty-one thousand pounds of our money. *Prideaux.*

17. Tartan, and Rabfaris, and Rab-shakeh, &c.] These are not the proper names of the men, but denote their employment and offices. Tartan signifies the president of the counsel, Rabfaris the chief eunuch, and Rab-shakeh the principal cup-bearer. *Le Clerc.*

19, 20. And Rab-shakeh said unto them, &c.] The Jews are of opinion, that Rab-shakeh, from his speaking Hebrew so fluently, was either an apostate Jew, or one of the captivity of Israel. It is certain, that he was a very eloquent man, and his speech was excellently adapted to raise sedition among the besieged.

21. Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, &c.] This comparison is excellently adapted to denote an ally that is not only weak and unable to help, but also dangerous to those who rely on him for succour : and his representing the power of Egypt to be as brittle as the reeds growing on the banks of the Nile (for to these doubtless the Syrian author alludes) is a great beauty in the similitude.

23. I will deliver thee two thousand horses, &c.] He seems to challenge him to come out and fight with his master ; and, if he could give security to make that use of them, he would furnish him with two thousand horses, provided he was able to find the same number of men to mount them : a very insolent speech.

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me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern:

32 Until I come and take you away to a land like your ownland, a land of corn ^o and wine, a land of bread and vineyards, a land of oyl-olive, and of hony, that ye may live and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

33 Hath any of the ^p gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where *are* the gods of ^a Hamath, and of Arpad? where *are* the gods of ^r Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people ^t held their peace, and ^t answered him not a word: for the kings commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes [†] rent, and told him the words of Rab-shakeh.

† Heb. rent of garments, Gen. 37.

29.

CHAP. XIX.

Hezekiah mourning, sendeth to Isaiah to pray for them: 6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah. 14 Hezekiah his prayer. 20 Isaiah his prophecy of the pride and destruction of Sennacherib, and the good of Zion. 35 An angel slayeth the Assyrians. 36 Sennacherib is slain at Nineveh by his own sons.

† Isa. 37.

1.

2 Chron.

7. 15. &

32. 20.

3. Luke 3.

4. James

5. 16. 17.

2. Psal. 50.

15.

Or, reviv-

ing, Psal.

39. 11. &

143. 3.

Hosea 5. 9.

2. Chap. 18.

29.

36. *The king's commandment was, Answer him not: A very wise and pious order. Hezekiah believed God would answer for himself, not by words, but in deeds.*

ANNOTATIONS ON CHAP. XIX.

Ver. 3. *The children are come to the birth, &c.* A proverbial expression for a critical time of extremity in any case.

7. *I will send a blast upon him;* i. e. A pestilence, which

come to the birth, and *there is not* ^t strength to bring forth.

4 It may be the LORD ^s thy God will hear all the ^a words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach ^t the living God; and will ^k reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the ^t remnant *that are* left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not ^a afraid of the words which thou hast heard, with which the servants of the king of Assyria have ^a blasphemed me.

7 Behold, I will send [†] a blast upon him, and he shall hear a ^o rumour, and shall return to his own land, and I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from ^p Lachish.

9 And ^a when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: ^{*} he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not ^t thy God in whom thou trustest, deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which ^t my fathers have destroyed; as Gozan, and ^t Haran, and Rezeph, and the children of ^a Eden which were in Thelassar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the ^a LORD.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which ^s dwellest between the cherubims, thou art the God, *even* thou ^a alone, of all the kingdoms of the earth, thou hast ^a made heaven and earth.

16 LORD, bow down ^b thine ear, and hear: ^c open, LORD, thine eyes, and see: and hear the words

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1.

Gen. 22.

14. Deut.

32. 36.

Hosea 13.

13.

g 1 Sam.

14. 6.

2 Sam. 16.

12.

b Chap. 18.

28. 36.

i Chap. 18.

35.

k Psal. 50.

21.

l Chap. 17.

3. 6. & 18.

13. 2 Chr.

28. 6.

James 5.

16.

m Exod.

14. 13.

n Chap.

18. 35.

Rev. 13. 6.

† Heb. a

spirit.

Ver. 35.

37.

o Ver. 9.

p Chap.

14. 19.

g 1 Sam.

23. 27.

q Heb. he

returned and

sent.

r Chap.

18. 29. 30.

f Chap. 18.

33.

j Gen. 11.

31.

k Ezek. 27.

23.

l 1 Kings

83. 3. 34.

y Exod. 25.

18. 1 Sam.

4. 4. Psal.

80. 1.

Heb. 4. 16.

2. Isa. 44.

6.

a Jer. 10.

11. 12.

b Psal. 31.

2.

c 2 Chr. 6.

40.

in one night destroyed a great part of his numerous army.

8. *Found the king of Assyria warring against Libnah.* Libnah was not far from Lachish, both situated on the mountains of Judah. It is probable that Sennacherib, unable to take the latter, had removed the siege to Libnah, which he considered as a place not so well fortified as Lachish, and so situated, that, by keeping a strong guard in the passes of the mountains, he should be able to carry on the siege, notwithstanding the approach of Tirhakah. *Le Clerc.*

21. *The*

Before words of Sennacherib, which hath sent him to
CHRIST reproach the living God.

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Num. 24.

Heb.

given,

Sam. 5.

21.

Jer. 10.

Rev.

9. 20.

1 Kings

3. 28.

Psal. 83.

18.

Daniel 9.

20.

Ver. 19.

Psal. 65.

2.

Isa. 37.

21.

Isa. 9. 9.

20. Zech.

2. 5.

Job 16.

4. Psal.

22. 7. &

44. 14.

Jer. 18. 16.

Lam. 2.

15. Mat.

27. 30.

Psalm. 71.

22. Isa.

5. 24. Jer.

51. 5.

Chap. 18.

27.

Psal. 20.

7.

Ezek. 17.

21.

Isa. 10.

19.

Num. 21.

18.

Isa. 10.

5, 7, 13, 15.

17 Of a truth, LORD, the kings of Assyria have ^d destroyed the nations and their lands,

18 And have [†] cast their gods into the fire: for they were no gods, but ^e the work of mens hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD ^f our God, I beseech thee, save thou us out of his hand, that ^g all the kingdoms of the earth may know that thou art the LORD God, even thou only,

20 ¶ Then ^h Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, That ⁱ which thou hast prayed to me against Sennacherib king of Assyria, I have heard.

21 This is the word that the LORD hath spoken concerning him, The ^k virgin, the daughter of Zion hath despised ^l thee, and laughed thee to scorn, the daughter of Jerusalem hath shaken ^m her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lift up thine eyes on high? even against the holy ⁿ One of Israel.

23 By thy ^o messengers thou hast reproached the LORD, and hast said, With the ^p multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the ^q tall cedar-trees thereof, and the choice fir-trees thereof: and I will enter into the lodgings of his borders, and into the forest of his ^r Carmel.

24 I have digged and drunk strange ^s waters, and with the sole of my feet have I dried up all the rivers of besieged places.

25 Hast thou not heard long ago, how I have done it, and of ancient times that I have formed it? now have I brought it to pass that ^t thou shouldst be to lay waste fenced cities into ruinous heaps.

21. The virgin, the daughter of Zion—the daughter of Jerusalem, &c.] By the daughter of Zion, he means the people that inhabited the upper part of the city, and, by the daughter of Jerusalem, the people of the lower part. They shook their heads, i. e. they laughed him to scorn.—He calls Zion a virgin, because this fortress, since David conquered it, remained inviolable.

23, 24. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, &c.] The prophet, in this answer to Hezekiah, has given us an admirable description of the ridiculous vanity and ostentation of a king puffed up with great success. As if he had said; “What can resist the force of my victorious arms? Or where is the place that is inaccessible to the strength and activity of my troops? I have even ascended Lebanon itself? Who then shall hinder me from taking up my quarters in what part of Judea I please? At my call, fountains, even in the driest places, arise; at my command the hills subside, the rocks separate, and make me a way; and at my approach the deepest rivers and lakes become dry; so that all resistance is vain, for victory must continually attend my standard.”

25. Hast thou not heard long ago, how I have done it, &c.]

26 Therefore their inhabitants were of [†] small power, they were dismayed and confounded, they were as the grafs of the field, and as the green herb, and as the ^u grafs on the house-tops, and as corn blasted before it be grown up.

27 But I know thy ^x abode, and thy going out, and thy coming in, and thy rage ^y against me.

28 Because thy rage against me, and thy tumult is come up into mine ears, therefore I will put my ^z hook in thy nose, and my ^a bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this shall be a sign unto thee, Ye shall eat ^b this year such things as grow of themselves, and in the second year that which springeth of the same, and in the third year sow ye and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant ^c that is escaped of the house of Judah, shall yet again take ^d root downward, and bear fruit upward.

31 For out of ^e Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the ^f zeal of the LORD of hosts shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall ^g not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it:

33 By the way ^h that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city to save it, for mine own sake, and for my servant ⁱ Davids sake.

35 ¶ And it came to pass ^j that night, that the ^k angel of the LORD went out, and smote in the camp of the Assyrians, an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

Jehovah answers the boastings of this vain prince. What are thy exploits when compared to the works that I have done? Art thou ignorant that I dried up the Red sea before my people, and made them walk through the deep as through the wilderness?

28. I will put my hook in thy nose, &c.] To understand this, we must know, that the dromedaries of the eastern countries were governed by a bridle, which was fastened to a ring fixed in the nostrils of the beast. Shaw.

29. This shall be a sign unto thee, &c.] These words are spoken to Hezekiah, and not intended as a sign of the truth of this prophecy, because it was not to happen till after that was fulfilled, but as a token of God's peculiar favour and protection, after Sennacherib was departed; for though the Assyrians had trodden down the corn, and the succeeding year was the sabbatical or year of rest to the land, when they were not permitted either to sow or reap, yet God promises that the earth should of itself, without any labour from them, produce sufficient for their support.

35. And when they arose early in morning, &c.] i. e. The remainder of the Assyrian army who were not killed by the destroying angel.

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† Heb. *hoyr*

of land,

Psal. 127.

1. Jer. 5.

10.

u Psal. 129.

6.

x Psal. 139.

2, 3.

y Acts 9. 4.

z Job 41.

1. Ezek.

29. 4. &

38. 4.

Amos 4.

2.

a Psal. 32.

9. James

3. 3.

b Lev. 25.

4. 5.

c Ver. 4.

d Psal. 80.

9. Isa. 27.

6.

e Isa. 37.

31.

f Isa. 9. 7.

g Isa. 37.

33.

h Ver. 29.

i Prov. 16.

4. Isa. 48.

9, 11.

Ezek. 36.

28.

k Chap. 20.

6. 1 Kin.

11. 12. 13.

Isa. 37. 35.

1. Isa. 37.

36. 1 Thess.

5. 2. 3.

m 2 Sam.

24. 16.

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Gen. 10.
11, 12.
2 Chron.
32, 31.
Chap. 17.
31.
Ver. 7.
The last of
the Assyrian
monarchs,
Ezra. 4. 2.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.
37 And it came to pass as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia; and Esharaddon his son reigned in his stead.

CHAP. XX.

1 Hezekiah, having received a message of death, by prayer hath his life lengthened. 8 The sun goeth ten degrees backward, for a sign of that promise. 12 Berodach-baladan sending to visit Hezekiah, because of the wonder, hath notice of his treasures. 14 Isaiah, understanding thereof, foretelleth the Babylonian captivity. 20 Manasseh succeedeth Hezekiah.

Ver. 7.
2 Chron.
32, 24.
Isa. 38. 1.
2 Sam.
17. 23.
Mat. 6.
6.
Neh. 5.
18. & 13.
14, 22, 31.
Psal. 25. 7.
1 Kings
2. 4. & 8.
61.
1 Thes. 2.
4.
1 Kings
6. 8.

IN those days was Hezekiah sick unto death: and the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order, for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept sore.

4 And it came to pass afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God

of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years, and I will deliver thee, and this city, out of the hand of the king of Assyria, and I will defend this city for mine own sake, and for my servant Davids sake.

7 And Isaiah said, Take a lump of figs. And they took and laid it on the boyl, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD, and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

12 ¶ At that time Berodach-baladan the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures:

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Chap. 19.
20. Psal.
65. 2.
Psal. 39.
12. & 56.
8.
Ver. 7.
Isa. 38. 27.
1 Ver. 21.
Job 14. 5.
2 Cor. 1.
20.
Ver. 5.
Chap. 4.
41.
Mark 7.
33. John
9. 6.
Heb.
Ezek.
Chap. 8. 8.
Judg. 6. 1.
17, 17. Isa.
7. 11, 14.
Mat. 16. 1.
John. 10.
13.
Exod. 14.
15. 1 Kin.
17. 20. &
18. 42.
Ezek. 36.
37.
Isa. 38.
8.
Isa. 39. 1.
2 Sam. 8.
10. & 10.
Isa. 39. 1.
2 Chron.
32. 23, 31.

37. Nisroch his god.] The learned Jurieu has made it appear, that this idol was Jupiter Belus, the founder of the Babylonish empire, who was worshipped under the form of an eagle; and he farther observes, that as this Belus, in profane history, was the same with the Nimrod of Moses, it is not improbable, that, to perpetuate his honour, his votaries changed the name of Nimrod, which signifies a rebel, into that of Nisroch, which denotes a young eagle.

ANNOTATIONS on CHAP. XX.

Ver. 1. In those days was Hezekiah sick unto death.] Tho' the sacred historian has placed this sickness immediately after the defeat and death of Sennacherib, yet it is sufficiently evident that it happened before that time; for God promises, in the message he was pleased to send him by the prophet Isaiah, that he would deliver Jerusalem out of the hand of the king of Assyria, ver. 6. Nor will it be difficult to determine the year when this sickness happened. Hezekiah reigned in all nine and twenty years, 2 Kings 18. 2. he had reigned fourteen years when Sennacherib invaded him, 2 Kings 18. 13. and after his sickness he reigned fifteen years, 2 Kings 20. 6. consequently this sickness happened in the very same year that the king of Assyria invaded Judea; but the sacred penman thought proper to defer the account of it till he had finished the history of Sennacherib, that he might not break the thread of the narrative. Calmet.

2. He turned his face to the wall;] i. e. From his attendants, that the fervency of his devotion might be less observed.

3. Hezekiah wept sore.] Being as yet childless, he saw the royal family of David extinct, and all hopes of the Messiah's being born of his race abortive; he saw the impending storm that threatened his country with desolation, and, as there was none of his family to succeed him, all things in danger of falling into confusion; this dismal prospect melted him into tears, as it seemed to extinguish all his hopes, and consummate all his fears.

7. Take a lump of figs.] A roasted fig, with some white sugar powdered, is now used as a suppurative to a plague-boil at Constantinople, Phil. Transf. vol. XLVII. p. 387.

11. He brought the shadow ten degrees backward, &c.] The generality of interpreters have supposed that the sun actually went backward. But, had that been the case, it must have been perceived all over the world, which certainly it was not. The prophet here does not mean that the sun went backward, but only the rays of the sun. The words may be thus naturally rendered, The beams of the sun (being miraculously inflected) caused the shadow to go back over ten of the degrees, or steps, which it had passed upon Ahaz's dial, or flight of steps. For to suppose, that the whole fabric of the universe went back, or that even the earth alone did so, is unnecessary, because the business was, not to lengthen the day, as in Joshua, but only to put the shadow back so many degrees. Besides, the original word does not signify a dial, but steps or stairs; and so the Septuagint renders it, agreeably with Josephus; for the gnomon dial is not supposed to have been invented till about 200 years after Hezekiah. See Univer. Hist. vol. IV. p. 165, note S.

16. Heat

Before there was ^v nothing in his house, nor in all his dominions, that Hezekiah shewed them not.

712. 14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from ^s whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, All ^a the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be ^b carried into Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue ^c from thee, which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good ^d is the word of the LORD which thou hast spoken. And he said, Is it not good, if ^e peace and truth be in my days?

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made ^f a pool, and a conduit, and brought ^g water into the city, are they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah ^h slept with his fathers: and Manasseh his son reigned in his stead.

C H A P XXI.

1 Manasseh his reign: 3 His great idolatry: 10 His wickedness causeth prophecies against Judah. 17 Amon succeedeth him. 19 Amon's wicked reign: 23 He being slain by his servants, and those murderers slain by the people, Josiah is made king.

MANASSEH was ^a twelve years old when he began to reign, and reigned fifty and five years in Jerusalem: and his mothers name was ^b Hephzi-bah.

16. Hear the word of the Lord.] Hezekiah's offence seems to have lain, not so much in the ostentation of his military stores and treasures, as in not giving due glory to God for the late signal miracle, and his recovery thereupon. Calmet.

19. Good is the word of the Lord which thou hast spoken, &c.] The words in the original are to this effect: What thou hast told me from God is good; I willingly submit to it. But shall peace and truth continue for my time? God is just in all his ways: but do these threats relate to me, or to my posterity only? Happy for me, if he will suspend the execution of his wrath during the small portion of time I have to live. Calmet.

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2 And he did ^a that which was evil in ^a the sight of the LORD, after the abominations ^c of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places which Hezekiah ^f his father had destroyed, and he reared up altars for Baal, and made a grove, as ^g did Ahab king of Israel, and worshipped all the host of heaven, and served them.

4 And he ^h built altars in the house of the LORD, of which the LORD said, In ⁱ Jerusalem will I put my name.

5 And he built altars for all the host of heaven, in the ^k two courts of the house of the LORD.

6 And he made ^l his son pass through the fire, and ^m observed times, and used enchantments, and dealt with familiar spirits, and wizards: he wrought much wickedness in the sight of the LORD, to provoke ⁿ him to anger.

7 And he set a graven image of the grove that he had made, in the house of which the LORD said ^o to David, and to Solomon his son, In his ^p house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever.

8 Neither will I make the ^q feet of Israel move any more out of the land which I gave their fathers; only ^r if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh ^s seduced them to do more ^t evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake by his servants the prophets, saying,

11 Because ^u Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols:

12 Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon ^v Jerusalem and Judah, that whosoever heareth of it, both his ears shall ^w tingle.

13 And I will stretch over Jerusalem the ^x line of Samaria, and the plummet of the house of

Before CHRIST 698.

Ver. 3, 6,

16

Chap. 20.

3.

1 Kings

14, 24.

f Chap. 18.

4

1 Kings

16, 32, 33.

b Jer. 32.

34.

i 2 Sam. 7.

13. 1 Kin.

8. 29. & 9.

3.

1 Kings

6. 36.

1 Lev. 19.

21. Chap.

16. 3.

m Lev. 19.

26. Deut.

18. 34.

n 2 Sam. 7.

10.

o 1 Kin. 8.

13, 29, 44.

& 9. 3.

Chap. 23.

27.

p Chap. 18.

11. 2 Chr.

31. 8.

q Lev. 26.

14.

r Prov. 29.

12. Rev.

2. 20.

s John 9.

41. & 45.

22. James

4. 17.

t Jer. 15.

4.

u Lam. 1.

1. Micah

3. 18.

x 1 Sam. 3.

11. Jer.

19. 3. Dan.

9. 22.

y Isa. 34.

11. Lam.

2. 8. Am.

7. 7. 8.

z Ph. 1. 4.

ANNOTATIONS ON CHAP. XXI.

Ver. 3. Made a grove;] i. e. An oratory.

4. He built altars in the house of the Lord:] In the sanctuary itself. The outward courts are mentioned in the next verse.

12. I will stretch over Jerusalem the line of Samaria.] This metaphor is taken from those who use a line in laying out the lots of several persons, and signifies that Jerusalem should suffer the same fate as Samaria had done; be visited with famine, destroyed by the sword, and its inhabitants carried into captivity.

The plummet of the house of Ahab.] As they had imitated his sin, so they should share in his punishment.

† 3 Q

Before
CHRIST
698.

2 Chap. 10.
11.

a Jer. 26.
9.

b Chap. 19.
4. Amos
2: 5.

c Exod. 32.
34. 1 Kin.
8: 9.

Ezek. 20.
throughout.

d Dan. 3.
4: 5. Mat.
27: 4.

e 1 Kings
11: 6, 7, 8.
f 2 Chron.
33: 11,
—19.

g 2 Chron.
33: 20.

h Mat. 2.
24.

i Num. 33.
33. Deut.
30: 7.

k Ver. 17,
21.

l 1 Kings
25: 26.

m 1 Kings
11: 33.

n Jer. 2: 13.
o 1 Kings
11: 33.

p Chap. 11.
9. 2 Chr.
24: 21.

q Judg. 7.
7. Ver.
23: Mat.
7: 2.

r Chap. 16.
20. Isa.
3: 2, 3, 4.
Ps. 1: 25,
26.

s 1 Kings
13: 1.

t Mat. 1: 10.

^a Ahab : and I will wipe Jerusalem as a man^a wipeth a dish, wiping it, and turning it upside down.

14 And I will forsake the ^b remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall become a prey and a spoil to all their enemies ;

15 Because they have done *that which was* evil in my sight, and have provoked me to anger ^c since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, Manasseh shed ^d innocent blood very much, till he had filled Jerusalem from one end to another, beside ^e his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

17 ¶ Now the ^f rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah ?

18 And Manasseh ^g slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza : and ^h Amon his son reigned in his stead.

19 ¶ Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem : and his mothers name was Meshullemeth, the daughter of Haruz of ⁱ Jotbah.

20 And he did *that which was* evil in the sight of the LORD, ^k as his father Manasseh did.

21 And he walked ^l in all the way that his father walked in, and served the idols that his father served, and worshipped them :

22 And he ^m forsook the LORD God of his fathers, and ⁿ walked not in the way of the LORD.

23 And the servants of ^o Amon conspired against him, and slew the king in his own house.

24 And the people of the land ^p slew all them that had conspired against king Amon, and the people of the land made Josiah his son king in ^q his stead.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah ?

26 And he was buried in his sepulchre, in the garden of Uzza : and ^r Josiah his son reigned in his stead.

I will wipe Jerusalem as a man wipeth a dish, &c.] I will take away all its inhabitants, as a dish is freed from its contents, by wiping and turning it upside down.

16. *Moreover, Manasseh shed innocent blood, &c.]* He put to death the prophets, and all those who opposed his impiety ; among whom was the prophet Isaiah, whom he caused to be sawn asunder with a wooden saw, to make his torments more exquisite. Calmet.

18. *Manasseh—was buried in the garden of his own house.]* This garden is generally supposed to be the place where Azariah, who died a leper, was buried ; and that Manasseh chose to be buried there, as unworthy to be laid in the sepulchres of the kings of Judah. His miserable captivity, repentance, and reformation, are mentioned in 2 Chron. 33: 11, &c.

22. *He forsook the Lord God of his fathers.]* The most abominable wickedness and licentiousness had overspread the land : a-

CHAP. XXII.

Before
CHRIST
641.

1 *Josiah his good reign : 3 He taketh care for the repair of the temple. 8 Hilkiah having found a book of the law, Josiah sendeth to Huldah to enquire of the Lord. 15 Huldah prophesieth the destruction of Jerusalem ; but respites thereof in Josiah's time.*

JOSIAH was ^a eight years old when he began to reign, and he reigned thirty and one years in Jerusalem : and his mothers name was Jedidah, the daughter of Adaiah of ^b Bosphath.

2 And he did *that which* ^c was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the ^d right hand or to the left.

3 ¶ And it came to pass in ^e the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to ^f Hilkiah the high priest, that he may sum the silver *which is* brought into the house of the LORD, which the ^g keepers of the ^h door have gathered of the people.

5 And let them deliver it in to the hand of the doers of the work, that have the ⁱ oversight of the house of the LORD : and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy ^j timber and hewn stone to repair the house.

7 Howbeit, there was no reckoning made ^k with them of the money that was delivered in to their hand, because they dealt ^l faithfully.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, I have found ^m the book of the law in the house of the LORD : and Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the

a 1 Kings
13: 2.

b 2 Chr. 34.
1.

c Josh. 15.
39.

d 1 Kings
11: 33.

e Deut. 5.
32. Josh.
1: 7.

f That is,
of his reign,
2 Chr. 34.
3: 8.

g Jer. 1: 1.

h Chap. 13.
9. 2 Chr.
8: 14. &
34: 9.

i Heb. thrę
shold,
Ps. 94.
10.

j Chap. 15.
11. 2 Chr.
34: 15.

k Chap. 12.
12.

l Chap. 10.
15.

m Heb. in
truth,
Neh. 7: 2.
Prov. 28.
20: 1 Tim.
2: 2.

n Deut. 31.
24: 26.

o 2 Chr. 34.
24.

mong the princes, judges and magistrates, reigned injustice, oppression, cruelty, and all manner of debauchery ; among the priests, pride, avarice, and a shameful traffic of religion ; among the people, ignorance and impiety ; altars reared every where to Baal and the whole host of heaven, and the very sanctuary polluted by the filthy idol of the groves. *Univer. Hist. vol. IV. p. 173.*

ANNOTATIONS on CHAP. XXII.

Ver. 8. *I have found the book of the law in the house of the Lord.]* This was probably the original book of the law written by Moses himself, and by God's command laid up in the most holy place. The Jews tell us, that Manasseh had blotted the name of Jehovah out of all the copies he could find ; Hilkiah therefore rejoiced that he had found the original, by which all the rest might be corrected.

14. Huldah

Before hand of them that do the work, that have the oversight of the house of the Lord.

CHRIST 642. 10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me ^a a book: and Shaphan ^m read it before the king.

11 And it came to pass when the king had heard the ⁿ words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and ^p Achbor the son of Michaiah, and Shaphan the scribe, and Afahiah a servant of the king, saying,

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled ^a against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Afahiah, went unto Huldah the ^r prophetess, the wife of Shallum the son Tikvah, the son of ^r Harhas, keeper of the ^t wardrobe, (now she dwelt in Jerusalem in the ^{* college}) and they communed with her.

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell ^t the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even ^u all the words of the book which the king of Judah hath read.

17 Because they have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the ^x works of their hands: therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to ^y the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thine heart was [†] tender, and thou hast ^a humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me: I also have heard thee, saith the LORD.

20 Behold therefore, I will ^a gather thee unto thy fathers, and thou shalt be gathered into thy grave ^b in peace, and thine eyes shall not see all

the evil which ^c I will bring upon this place. And they brought the king word again.

C H A P. XXIII.

1 *Josiah causeth the book to be read in a solemn assembly: 3 He reneweth the covenant of the Lord: 4 He destroyeth idolatry: 15 He burneth dead mens bones upon the altar of Beth-el, as was fore-prophefied: 21 He keepeth a most solemn passover: 24 He putteth away witches, and all abomination. 26 God's final wrath against Judah. 29 Josiah, provoking Pharaoh-nechoh, is slain at Megiddo. 31 Jehoahaz, succeeding him, is imprisoned by Pharaoh-nechoh, who made Jehoikim king. 36 Jehoikim his wicked reign.*

AND the king ^a sent, and they gathered unto him all the elders of Judah, and of Jerusalem.

2 And the king went up into the house of the LORD, and ^b all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the ^c prophets, and all the people both small and great; and he read in their ears all the words of the ^d book of the covenant which was found in the house of the LORD.

3 ¶ And the king stood by ^e a pillar, and made ^f a covenant ^g before the LORD, to ^h walk after the LORD, and to keep his commandments and his testimonies and his statutes, with all ⁱ their heart, and all ^j their soul, to perform the words of this covenant, that were written in this book: and all the people ^k stood to the covenant.

4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD, all the ^l vessels that were made for Baal, and for the ^m grove, and for all the host of heaven: and he burnt them without Jerusalem in the fields of Kidron, and carried the ashes of them unto ⁿ Beth-el.

5 And he put down the ⁿ idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places, in the cities of Judah, and in the places round about Jerusalem, them also that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the ^o host of heaven.

6 And he brought out the ^p grove from the house of the LORD, without Jerusalem, unto

Before CHRIST 624.

642.

1. Amos

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14. *Huldah the prophetess.*] This is the only mention we have of this prophetess, though she was doubtless an excellent woman, as appears by the king's consulting her on this occasion, when both Jeremiah and Zephaniah were prophets in Judah; though probably they were not then near at hand.

20. *Behold,—I will gather thee unto thy fathers.*] A strange promise, had it meant no more but, Thou shalt ly down with thy fathers, or, Thou shalt die! But certainly here is a twofold blessing, viz. that his soul should be gathered to the souls of his pious ancestors, and his earthly part should likewise be joined to theirs, and

laid in the sepulchres of the kings of Judah. *Peters on Job.*

ANNOTATIONS ON CHAP. XXIII.

Ver. 5. *Them also that burnt incense unto Baal, to the sun, &c.*] It should be, *Unto Baal the sun*; for the words in the Hebrew, *Baal the sun*, have no copulative *and* betwixt them, whereas it is prefixed to all the rest. *Winder's History of Knowledge.*

6. *He brought out the grove from the house of the Lord;* i. e. He brought out Ashoreth, or the image of the grove.

Before the brook Kidron, and burnt it at the brook Kidron, and stamp *it* small to powder, and cast the powder thereof upon the ^a graves of the children of the people.

7 And he brake down the houses of the * for-
domites that were by the house of the LORD,
where the women wove * hangings for the grove.

24. 34. 8 And he brought all the priests out of the cities of Judah, and defiled the † high places where the priests had burnt incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Jothua the governor of the city, which were on a mans left hand at the gate of the city.

9 Nevertheless, the priests of the high places
 10 came not up to the altar of the LORD in Jeru-
 11 salem, but they ¹² did eat of the unleavened bread
 13 among their brethren.

10 And he defiled ² Topheth, which *is* in the valley of the children ⁷ of Hinnom, that no man might make his son or his daughter to pass through the fire to ² Molech.

11 And he took away the ^a horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain, which *was* in the suburbs, and burnt the chariots of the sun with fire.

12 And the altars that *were* on the ^b top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which ^c Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of ^d corruption, which Solomon the king of Israel had builded for Astarteth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for ^e Milcom the abomination of the children of Ammon, did the king defile.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 ¶ Moreover, the altar that was at Beth-el; and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burnt the high place, and stamped it small to powder, and burnt the grove:

16 And as Jossiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burnt *them* upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who * proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* the ^b sepulchre of the man of God, which came from Judah, and proclaimed ⁱ these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone, let no man
^k move his bones: so they let his bones alone,
 with the bones of the ^l prophet that came out
 of ^m Samaria.

19 And all the houses also of the high places that ~~were~~ in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he † slew^o all the priests of the high places that *were* there, upon the altars, and burnt mens bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, Keep the ^p passover unto the LORD your God, as *it is* written in the ^q book of this covenant.

22 Surely there was not holden such a passover,
from the days of the judges that judged Israel,
nor in all the days of the kings of Israel, nor of
the kings of Judah :

8. *Defiled the high places, &c.*] By burning dead mens bones upon them, ver. 14, 16, 20: or by putting them to some other unclean use.

Brake down the high places of the gates, &c.] i. e. Altars, probably erected there to offer incense to those titular gods, to whom their idolatrous kings had committed the care of the city.

11. *He took away the horses that the kings of Judah had given to the sun, &c.*] It is certain, that all the people of the east worshipped the sun, and consecrated horses to it, because they were nimble and swift in their course. The antients had a notion that the sun itself was carried about in a chariot; and therefore chariots as well as horses, were dedicated to it: for in them the king and his great officers went out every morning at the east gate of the city to salute and adore the sun at his coming above the horizon. *Bochart.*

13. *Mount of corruption*;] *id.* The mount of Olives, but called the *mount of corruption*, from the idols that were placed there and which corrupted the people from their religion.

Which Solomon the king of Israel had builded, &c.] It is no doubted but the idolatrous temples built by Solomon had been de-

molished by such religious kings as Aſa, Jehoſhaphat and Hezekiah, but rebuilt by their impious ſucceſſors.

16. *According to the word of the Lord, &c.*] These transactions were foretold by the man of God from Judah three hundred and sixty years before they happened. See *1 Kings* 13. 2. In the Septuagint are several words in this place which are not in the Hebrew, which seem genuine; and probably were in the copy from whence the LXX made their version; they shall here be included in a parenthesis—*According to the word of the Lord, which the man of God proclaimed* (when Jeroboam stood, on the feast, by the altar. And he turned and lift up his eyes to the sepulchre of the man of God) *who proclaimed these words.*

17. *What title is that that I see?* It was the manner then, as now it is, to set up little pillars or stones, by or upon the graves of the higher sort of men, upon which the name of the person and some remarkable passages relating to him were engraven.

Before CHRIST
cir. 623. 23 But in the eighteenth year of king Jofiah, wherein this paffover was holden to the LORD in Jerusalem.

24 ¶ Moreover, the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were fpid in the land of Judah, and in Jerusalem; did Jofiah put away, that he might perform the words of the law, which were written in the book that Hilkiah the priest found in the house of the LORD.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his foul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

26 ¶ Notwithstanding, the LORD turned not from the fierceness of his great wrath, where-with his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen; and the house of which I said,

My name shall be there.

28 Now the rest of the acts of Jofiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

29 ¶ In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Jofiah went against him, and he slew him at Megiddo, when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and the people of the land took Jehoahaz the son of Jofiah, and anointed him, and made him king in his fathers stead.

31 ¶ Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem: and his mothers name was Hamutal, the daughter of Jeremiah of Libnah.

32 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem, and put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the son of Jofiah king, in the room of Jofiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

35 And Jehoiakim gave the silver and the gold to Pharaoh, but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

36 ¶ Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and his mothers name was Zebudah, the daughter of Pedaiah of Rumah.

37 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

C H A P. XXIV.

Jehoiakim, first subdued by Nebuchadnezzar, then rebelling against him, procureth his own ruin: 6 Jehoiachin succeedeth him. 7 The king of Egypt is vanquished by the king of Babylon. 8 Jehoiachin his evil reign. 10 Jerusalem is taken, and carried captive into Babylon. 17 Zedekiah is made king, and reigneth ill, unto the utter destruction of Judah.

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it; according to the word of the LORD which he spake by his servants the prophets.

3 Surely at the commandment of the LORD came this upon Judah, to remove them out of

rael, it being held according to the antient form prescribed in the authentic book of the law lately found by Hilkiah.

26. The Lord turned not from the fierceness of his great wrath, &c.] All the virtues of Jofiah, his great care and indefatigable industry to extirpate idolatry, were not sufficient to obtain a revocation of the sentence God had pronounced against Judah for their abominable transgressions. It seems, that though the people complied with the present reformation, yet it proceeded principally from a fear of incurring the king's displeasure, or of feeling the severity of his justice. Their hearts were not right towards God, as appears from the writings of the prophets who lived in these times; and therefore God had no reason to reverse his decree. Calmet and Le Clerc.

34. Took Jehoahaz away: and he came to Egypt, and died

there.] Thus the prophecy of Jeremiah was literally fulfilled. Weep ye not for the dead, (i.e. for Jofiah,) neither bemoan him, but weep sore for him that goeth away: for he shall return no more, nor see his native country, &c. but he shall die in the place whither they have led him captive, Jer. 22. 10, 11, 12.

A N N O T A T I O N S ON CHAP. XXIV.

Ver. 3. At the commandment of the Lord came this upon Judah, &c.] Manasseh had so corrupted the whole body of the people, that all Jofiah's pains to reform them were of no effect: accordingly we find, that, immediately upon his death, his son relapsed into the old idolatry.

Before his sight, for the sins of ^a Manasseh, according to all that he did:

4 And also for the ^b innocent blood that he shed, (for he filled Jerusalem with innocent blood) which the LORD would ^c not pardon.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim ^b slept with his fathers: and Jehoiachin his son reigned in his stead.

7 And the king of Egypt came ^c not again any more out of his land: for the king of Babylon had taken from the ^m river of Egypt unto the river Euphrates, ^a all that pertained to the king of Egypt.

8 ¶ Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem ^o three months: and his mothers name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that ^p his father had done.

10 ¶ At ^q that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he and his mother, and his servants, and his princes, and his officers: and the king of Babylon ^r took him in the eighth year of ^s his reign.

13 And he carried out thence ^a all the treasures of the house of the LORD, and the treasures of the kings house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen, and smiths: none remained, save the ^t poorest sort of the people of the land.

15 And he carried away ^u Jehoiachin to Babylon, and the kings mother, and the kings wives, and his officers, and the mighty of the land, *those* carried he into captivity, from Jerusalem to Babylon.

16 And all the ^v men of might, *even* seven thousand, and craftsmen and smiths a thousand,

all that *were* strong and apt for war, *even* them the king of Babylon brought captive to Babylon.

17 ¶ And the king of Babylon made Mattaniah: ^x his fathers brother-king in his stead, and changed his name to Zedekiah.

18 Zedekiah *was* ^y twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem: and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah.

19 And he did *that which was* ^z evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For ^b through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled ^c against the king of Babylon.

CHAP. XXV.

2 Jerusalem besieged. 4 Zedekiah taken, his eyes put out. 8 Nebuzar-adan desaceth the city, carrieth the remnant into captivity, and carrieth away the treasures. 18 The nobles are slain at Riblah. 22 Gedaliah, who was set over them that remained, being slain, the rest flee into Egypt. 27 Evil-merodach advanceth Jehoiachin in his court.

AND it came to pass in the ^a ninth year of his reign, in the tenth ^b month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his host, against Jerusalem, and pitched against it, and they built ^c forts against it round about.

2 And the city was besieged unto the ^d eleventh year of king Zedekiah.

3 And on the ninth day of the ^e fourth month, the famine prevailed in the city, and there was ^f no bread for the people of the land.

4 ¶ And the city was ^g broken up, and all the ^h men of war fled ⁱ by night, by the way of the gate, between two walls, which *is* by the kings garden, (now the Chaldees *were* against the city round about) and ^j the king went the way toward the plain.

5 And the army of the Chaldees ^k pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him

8. *Jehoiachin was eighteen years old when he began to reign.* In 2 Chron. 36. 9. it is said he was only eight years old. But if we consider that it was very common for kings to make their sons associates in the kingdom, the difference is easily reconciled, by supposing, that, when his father had reigned one year, he took him to reign in conjunction with him when he was only eight years: so that the book of Chronicles computes from the time he began to reign with his father, and the book of Kings from the time he began to reign alone.

3. *Cut in pieces all the vessels of gold which Solomon, &c.* He carried them with him to Babylon, or cut them off from the

temple; for these vessels were preserved entire, and not cut to pieces, as appears from Dan. 5. 2.

ANNOTATIONS on CHAP. XXV.

Ver. 4. *And all the men of war fled by night, by the way of the gate, between two walls.* In Jeremiah it is thus expressed; *They went by the way of the king's garden, by the gate between the two walls:* so that, as the king's garden faced the country, probably there was some private gate through which they escaped.

7. *And*

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 up to the king of Babylon, to Riblah, and they gave judgment upon him.

† Heb. *spoke judgment with him*,
 Ezek. 17.

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 ¶ And in the fifth month, on the seventh day of the month (which is the nineteenth year of king Nebuchadnezzar king of Babylon) came Nebuzar-adan captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And he burnt the house of the LORD, and the kings house, and all the houses of Jerusalem, and every great mans house burnt he with fire.

10 And all the army of the Chaldees that were with the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land, to be vine-dressers, and husbandmen.

13 And the pillars of brass that were in the house of the LORD, and the bales, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the bras of them to Babylon.

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the fire-pans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

16 The two pillars, one sea, and the bases which Solomon had made for the house of the LORD, the bras of all these vessels was without weight.

17 The height of the one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits: and the wreathen-work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen-work.

18 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door.

19 And out of the city he took an officer, that was set over the men of war, and five men of them that were in the kings presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city.

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon, to Riblah.

21 And the king of Babylon smote them, and slew them at Riblah, in the land of Hamath. So Judah was carried away out of their land.

22 ¶ And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they, and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon, and it shall be well with you.

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elihama, of the seed of royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people both small and great, and the captains of the armies arose, and came to Egypt: for they were afraid of the Chaldees.

27 ¶ And it came to pass in the seventh and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison.

28 And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon.

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† Heb. *saw the king's face*,
 Eth. 1. 14.

† Heb. *saw the king's face*,
 Eth. 1. 14.

g Jer. 25. 9.

b Jer. 25.

i Jer. 40.

5, 9.

k Jer. 39.

14, & 40. 6.

l Jer. 40. 7.

m Judg. 11.

11.

n 2 Sam.

23. 28.

o Jer. 40. 9.

1.

7. 5.

† Heb. *of the kingdom*,
 Dan. 1. 3.

g Jer. 41.

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7. And put out the eyes of Zedekiah, and carried him to Babylon.] Thus the two famous prophecies of Ezekiel and Jeremiah, which seemed to contradict each other, were both fulfilled. *I will bring him to Babylon to the lord of the Chaldeans, yet shall he not see it, though he die there*, Ezek. 12. 13. *He shall be delivered into the hand of the king of Babylon, and shall speak to him mouth to mouth, and his eyes shall behold his eyes*, Jer. 32. 4. For Zedekiah was carried to Riblah, where he saw the king of Babylon, and spoke to him, and saw his children executed; but had afterwards his eyes put out, and was then carried to Babylon, where he was incapable of seeing the city.

9. He burnt the house of the Lord.] Thus was the celebrated temple built by Solomon laid in ashes, after it had stood four hundred and twenty-four years three months and eight days, according to Usher's computation.

21. So Judah was carried away.] 468 years after the beginning of the reign of David, 388 years from the division of the ten tribes from Judah and Benjamin, and 134 years since the destruction of the ten tribes, according to Usher's account.

Before
CHRIST he did eat bread continually before him all the days of his life.

562.
Gen. 41. 14. y 3 Sam. 9. 7.

30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

2 Psal. 103. 13. Isa. 27. 8. 1 Cor. 10. 13.

Before
CHRIST 562.



The First BOOK of the CHRONICLES.

Before
CHRIST 4004, &c.

CHAP. I.

1 Adam's line to Noah. 5 The sons of Japheth.
8 The sons of Ham. 17 The sons of Shem.
24 Shem's line to Abraham. 29 Ishmael's sons.
32 The sons of Keturah. 34 The posterity of Abraham by Esau. 43 The kings of Edom. 51 The dukes of Edom.

ADAM, ^a Sheth, ^b Enosh,
^c Kenan, Mahalaleel, Jered,
^d Henoch, Mathushelah, Lamech,
^e Noah, Shem, Ham, and Japheth.
5 ¶ The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
6 And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah.
7 And the sons of Javan; ^f Elifshah, and Tarshish, Kittim, and Dodanim.
8 ¶ The sons of Ham; ^g Cush, and Mizraim, Put, and Canaan.
9 And the sons of Cush; Seba, and Havilah, and Sabra, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.
10 And Cush begat ^h Nimrod: he began to be ⁱ mighty upon the earth.
11 And Mizraim begat ^j Ludim, and Ananimit, and Lehabim; and Naphtuhim,

^a Gen. 4. 25, 26. &c.
^b Gen. 4. 26.
^c Gen. 5. 9.
^d Jude ver. 14.
^e Gen. 10. 1.
^f Gen. 10. 2.
^g Ezek. 38. 6.
^h Gen. 10. 4.
ⁱ Gen. 10. 6.
^j Gen. 10. 10.
^k Gen. 10. 11.
^l Gen. 10. 12.
^m Gen. 10. 13.

12 And Pathrusim, and Casluhim, (of whom came the ⁿ Philistines) and ^o Caphthorim.

13 And Canaan begat ^p Zidon his first-born, and Heth,

14 The ^q Jebusite also, and the Amorite, and the ^r Girgashite,

15 And the ^s Hivite, and the Archite, and the Sinite,

16 And the ^t Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The sons of Shem; ^u Elam, and Ashur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.

18 And Arphaxad begat Shelah, and Shelah begat ^v Eber.

19 And unto Eber were born two sons: the name of the one was ^w Peleg, (because in his days the earth was divided) and his brothers name was Joktan.

20 And ^x Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And ^y Ophir, and Havilah, and Jobab.

All these were the sons of Joktan.

24 ¶ ^z Shem, Arphaxad, Shelah,

25 ^{aa} Eber, Peleg, Ren,

26 Serug, ^{ab} Nahor, Terah,

27 Abram, the same ^{ac} is Abraham.

28 The

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ⁿ Gen. 10. 14.
^o Dcut. 2. 23.
^p Gen. 10. 11.
^q Josh. 18. 28.
^r Mat. 8. 28.
^s Josh. 9. 1.
^t Ezek. 17. 8.
^u Acts 1. 9.
^v Gen. 10. 24.
^w Gen. 10. 25.
^x Gen. 10. 26.
^y 1 Kin. 9. 28.
^z Job. 28. 24.
^{aa} Gen. 11. 10.
^{ab} Gen. 11. 19.
^{ac} Luke 3. 35.
^{ad} Gen. 11. 25. & 24. 47.
^{ae} Gen. 17. 5.

ANNOTATIONS ON CHAP. I.

ESRA is generally supposed to have been the author of the two books of Chronicles, because the book of Ezra begins with the same words wherewith these books end. They were written after the Babylonish captivity, and in the reign of Cyrus, mention being made of that prince in the last chapter of the second book. They are a sort of abridgement of all the sacred history, from Adam to the return of the Jews from captivity, extracted from those books of the bible which are still extant, and from other annals now lost. In almost every chapter we meet with transactions omitted in the book of Kings, and many particulars relating to the gospel explained.—This first book goes down as far as the death of King David.

Ver. 1. Adam, Sheth, Enosh.] He mentions only their names briefly; but the meaning is, Adam begat Seth, Seth Enosh, and so on. In this chapter we have a compendious account of the posterity of Adam to Noah, the posterity of Noah by Japheth, Ham and Shem, to Abraham the father of the faithful; and an account of the children of Abraham by Hagar, Keturah, and Sarah, from whom the Israelites sprung, and of whose seed, in the fulness of time, was born the great Messiah.

17. Uz, and Hul, and Gether, and Meshech.] These were not the sons, but the grandsons of Shem, by Aram his youngest son, as appears from Gen. 10. 22, 23. But the scripture generally calls grandsons by the name of sons. Thus Laban is called the son of Nahor, though he was only his grandson by Bethuel, Gen. 29. 5.

36. Timnah

Before
CHRIST
4004, &c.

28 The sons of Abraham; ^c Isaac, and ^e Ishmael.

29 ¶ These are their generations: The ^b first-born of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa, ¹ Hadad, and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 ¶ Now the sons of Keturah, Abrahams ^k concubine: ¹ the bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

33 And the sons of Midian; ^m Ephah, and Ephraim, and Henoah, and Abida, and Eldaah. All these are the sons of Keturah.

34 And Abraham begat ⁿ Isaac. The sons of Isaac; Esau and Israel.

35 The sons of ^o Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of ^p Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and ^q Mizzah.

38 And the sons of ^r Seir; Lotan, and Shobal, and Zibeon, and ^s Anah, and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan; Hori, and Homam: and Timna was Lotan's sister.

40 The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; ^t Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and Zavan, and Jakan. The sons of Dishan; ^u Uz, and Aran.

43 ¶ Now these are the kings that reigned in the land of Edom, before any ^v king reigned over the children of Israel; ^v Bela the son of Beor: and the name of his city was Dinhabah.

44 And when Bela was dead, Jobab the son of Zerah of ^w Bozrah, reigned in his stead.

45 And when Jobab was dead, Husham of the land of the ^x Temanites, reigned in his stead.

46 And when Husham was dead, ^y Hadad the son of Bedad (which smote Midian in the ^z field of Moab) reigned in his stead: and the name of his city was Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

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48 And when ^a Samlah was dead, Shaul of Rehoboth by the ^c river, reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city was Pai; and his wives name was Mehetabel the daughter of Matred, the daughter of Mezahab.

51 ¶ Hadad died also. And the [†] dukes of Edom were; duke Timna, duke ^{*} Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These are the dukes of Edom.

CHAP. II.

1 The sons of Israel. 3 The posterity of Judah by Tamar. 13 The children of Jesse. 18 The posterity of Caleb the son of Hezron. 21 Hezron's posterity by the daughter of Machir. 25 Jerahmeel's posterity. 34 Shephar's posterity. 42 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Hur.

THESE are the sons of ^a Israel; ^b Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of ^c Judah; Er, and Onan, and Shelah: which three were born unto him of the daughter of Shua the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the Lord, and he slew him.

4 And ^d Tamar, his daughter in law, bare him Pharez, and Zerah. All the sons of Judah were five.

5 The sons of ^e Pharez; Hezron, and Hamul.

6 And the sons of Zerah; [†] Zimri, and [†] Ethan, and Heman, and Calcol, and Dara: five of them in all.

7 And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing [†] accused.

8 And the sons of Ethan; Azariah.

9 The sons also of ^h Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai.

10 And Ram begat ⁱ Amminadab; and Amminadab

36. Timnah and Amalek.] Timnah was the concubine (not the son) of Eliphaz, and the mother (not the brother) of Amalek. The Arabic version and the Alexandrian copy of the Greek have the true reading; Timnah, which was the concubine of Eliphaz, bare him Amalek. Kennicott.

38. The sons of Seir; Lotan, and Shobal, &c.] Seir was the ancient lord of the country of Seir, from whom it had its name.

ANNOTATIONS on CHAP. II.

Ver. 3. The sons of Judah.] The reason why Judah is here placed first is, because the Saviour of the world was to spring from that tribe, according to the celebrated prophecy of Jacob: The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, Gen. 49. 10.

7. Achar, the troubler of Israel.] His true name was Achan, Josh. 7. but he is here called Achar, which signifies troubler, because

Before 55 And the families of the ¹ scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the ^m Kenites that came of Hemath, the father of the house of ⁿ Rechab.

CHRIST
1471, &c.
1 Ezra 7. 6.
Jer. 8. 8.
m Num.
34. 21.
Judg. 1.
16.
n Jer. 35.
2.

CHAP. III.

1 The sons of David: 10 His line to Zedekiah.
17 The successors of Jeconiah.

4 Sam. 5. NOW these were the sons of David, which were born unto him in ^a Hebron; the first-born ^b Amnon, of Abinoam the Jezreelitess: the second Daniel, of Abigail the Carmelitess: 2 The third, ^c Absalom the son of Maachah the daughter of Talmi king of Geshur: the fourth, ^d Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah ^e his wife.

4 These six were born unto him in ^f Hebron, and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

5 And ^g these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of ^h Bath-shua the daughter of Ammiel:

6 Ibhar also, and Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and ⁱ Eliada, and Eliphelet, nine.

9 These were all the sons of David, beside the sons of the ^j concubines, and ^k Tamar: their sister.

10 And Solomons son was ^l Rehoboam, Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, Ahaziah ^m his son, Joash his son,

12 Amaziah his son, Azariah his son, Jotham his son,

13 ⁿ Ahaz his son, ^o Hezekiah his son, Manasseh his son,

14 ^p Amon his son, Josiah his son.

15 And the sons of Josiah were, the first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.

16 And the sons of Jehoiakim; ^q Jeconiah his son, Zedekiah his son.

17 ^r And the ^s sons of Jeconiah; ^t Assir, Salathiel his son,

18 Malchiram also, and Pelaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah,

19 And the sons of Pedajah were, ^u Zerubba-

bel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jedaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

24 And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

CHAP. IV.

1, 11 The posterity of Judah by Caleb the son of Hur. 5 Of Asbur the posthumous son of Hezron.

9 Of Jabez, and his prayer. 21 The posterity of Shelah. 24 The posterity and cities of Simeon: 39 Their conquest of Gedor, and of the Amalekites, in mount Seir.

THE sons of Judah; ^a Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah the son of Shobal, begat Jahath, and Jahath begat Ahumai, and Lahad. These are the families of the ^b Zorathites.

3 And these were of the father of ^c Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazeleponi.

4 And Penuel the father of ^d Gedor, and Ezer the father of Hushah. These are the sons of ^e Hur, the first-born of Ephratah, the father of Beth-lehem.

5 ^f And ^g Ashur the father of Tekoa, had ^h two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hopher, and Temeni, and Haahatari. These were the sons of Naarah.

7 And the sons of Helah were, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel, the son of Harum.

9 ⁱ And Jabez was ^j more honourable than his brethren: and his mother called his name Jabez, saying, Because ^k I bare him with sorrow.

10 And Jabez ^l called on the God of Israel, saying, Oh that thou wouldst bless me indeed,

8. *Elishama—Eliphelet.*] These words seem to be an interpolation, being before mentioned at the 6th verse.

ANNOTATIONS ON CHAP. III.

Ver. 3. *Eglah his wife.*] The Jews are of opinion that this was Michael the daughter of Saul, because she was his only legal wife; the others he took according to the custom then prevailing among the Israelites.

ANNOTATIONS ON CHAP. IV.

Ver. 3. *These were of the father of Etam.*] This is the version of the Hebrew: the original MSS have it *sons*, instead of *sister*, agreeably to all the ancient versions.

Before CHRIST 1300, &c.
 1. Psal. 127.
 2. Prov.
 10. 22.
 3. Job 28.
 27. 28.
 4. Psal. 11. 4.
 5. & 65. 2.
 6. Mat. 7. 7.
 7. Num. 32.
 12. Joth.
 15. 17.
 8. Judg. 1.
 13. & 3. 9.
 11.
 * Or, craft-
 men,
 2 Chr. 24.
 12.
 3. Num. 14.
 24. Joth.
 14. 6.
 9. Chap. 2.
 42.
 7. Chap. 2.
 17. 32.

and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me. And God granted him that which he requested.
 1. ¶ And Chelub, the brother of Shuah, begat Mehir, which was the father of Eshton.
 12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Irnahash. These are the men of Rechab.

13 And the sons of Kenaz; Othniel, and Seraiah; and the sons of Othniel; Hathath.
 14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim, for they were craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra were, Jether, and Mered, and Ephraim, and Jalon: and the base Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of his wife Hodiah, the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were, Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah the son of Judah were, Er the father of Lecah, and Laadah the father of Marehab, and the families of the house of them that wrought fine linen, of the house of Ashbea.

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And these are ancient things.

23 These were the potters, and those that dwelt amongst plants and hedges: there they dwelt with the king for his work.

24 ¶ The sons of Simeon were, Nemuel, and Jamin, Jarib, Zerah, and Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons, and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.

28 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual,

29 And at Bilhah, and at Ezem, and at Tolad, 30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Shaaraim: These were their cities, unto the reign of David.

32 And their villages were, Etam, and Ain, Rimmon, and Tochen, and Athan, five cities.

33 And all their villages that were round about the same cities, unto Baal. These were their habitations, and their genealogy.

34 And Meshobab, and Jamlech, and Joshah, the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah.

38 These mentioned by their names, were princes in their families: and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of Gedor, even unto the east-side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable: for they of Ham had dwelt there of old.

41 And these written by name, came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms, because there was pasture there for their flocks.

42 And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

CHAP. V.

1 The line of Reuben (who lost his birthright) unto the captivity: 2 Their habitation and conquest of the Hagarites. 11 The chief men, and habitations of Gad. 18 The number and conquest of Reuben, Gad, and the half of Manasseh: 23 The habitations and chief men of that half-tribe: 25 Their captivity for their sin.

18. Bithiah, the daughter of Pharaoh.] Not Pharaoh the king of Egypt, but some Israelite called by that name.

24. The sons of Simeon.] The Samaritan text and the Hebrew of Gen. 46. 10. agree in saying, that the sons of Simeon were

Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, &c. which is therefore the most probable reading. Pirk.

31. These were their cities, &c.] i. e. They dwelt in these cities when David ascended the throne of Israel.

ANNO.

Before CHRIST 1300, &c. **N**OW the sons of Reuben the first-born of Israel, (for he was the first-born, but forasmuch as he defiled his fathers bed, his birthright was given unto the sons of Joseph the son of Israel) and the genealogy is not to be reckoned after their birthright:

2 For Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Josephs)

3 The sons, I say, of Reuben the first-born of Israel were, Hanoch, and Pallu, Hezron, and Carmi:

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom Tilgath-pileser king of Assyria carried away captive: he was prince of the Reubenites.

7 And his brethren by their families (when the genealogy of their generations was reckoned) were the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo, and Baal-meon.

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east-land of Gilead.

11 ¶ And the children of Gad dwelt over against them, in the land of Bashan unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These are the children of Abihail the son of Hori, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jethihai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.

17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was intreated of them, because they put their trust in him.

21 And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

22 For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.

23 ¶ And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan, unto Baal-hermon, and Senir, and unto mount Hermon.

24 And these were the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pileser king of Assyria, and he carried them away (even the Reubenites, and the Gadites, and the half-tribe of Manasseh) and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

C H A P. VI.

1 The sons of Levi. 4 The line of the priests unto the captivity. 6 The families of Gerson, Kohath, and Merari. 49 The office of Aaron, and his line unto Ahimaaz. 54 The cities of the priests and Levites.

ANNOTATIONS ON CHAP. V.

Ver. 2. [Of him came the chief ruler.] By the chief ruler is here meant, first, David, and after him the Messiah.

6. [Tilgath-pileser.] He is called Tilgath-pileser, 2 Kings 15. 29. and the Greek, Syriac and Arabic versions confirm this reading.

16. [In all the suburbs of Sharon.] The country of Sharon abounded with excellent pastures, and produced the most generous

wines. There were two Sharons; one in the east, inhabited by the Gadites; the other in the west, not far from the famous city of Joppa, Acts 9. 35. [They made war with the Hagarites, with Jetur, &c.] These were different tribes of Ishmaelites, being all descended from Ishmael the son of Hagar. [They transgressed against the God of their fathers.] Probably they were the first that worshipped the gods of the heathens; therefore God delivered them first into the hand of their enemies, who carried them captive into a strange land.

Before
CHRIST
1300, &c.

Ver. 16.
Gen. 46.
11 Exod.
6. 16.
Num. 26.
57. Chap.
23. 6.
6 Num. 3.
17.
Exod. 19.
44.
Exod. 1.
4. Micah
6. 4.
Num. 20.
28.
Judg. 20.
28.
2 Sam.
8. 17.

2 Chr.
26. 17, 18.
† Heb in the
house.
1 Kin. 6.
2. 1 Chr.
3. 1. & 23.
30.

2 Kings
22. 4.

Exa 7. 1.
Neh. 11.
Jer.
52. 24.
1 Kings
25. 18.
Judg. 2.
24. Isa. 10.
5.

Exod. 6.
27.

Num. 3.
33.

THE sons of Levi; ^a Gershon, Kohath, and ^b Merari.

2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; ^c Aaron, and Moses, and ^d Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ ^e Eleazar begat ^f Phinehas, Phinehas begat Abishua.

5 And Abishua begat Bukki, and Bukki begat Uzzi.

6 And Uzzi begat Zerachiah, and Zerachiah begat Meraioth.

7 Meraioth begat Amariah, and Amariah begat Ahitub.

8 And ^g Ahitub begat Zadok, and Zadok begat Ahimaaz.

9 And Ahimaaz begat Azariah, and Azariah begat Johanan.

10 And Johanan begat ^h Azariah, (he it is that executed the priests office, † in the temple that Solomon built in Jerusalem)

11 And Azariah begat Amariah, and Amariah begat Ahitub.

12 And Ahitub begat Zadok, and Zadok begat Shallum.

13 And Shallum begat ⁱ Hilkiyah, and Hilkiyah begat Azariah.

14 And Azariah begat ^k Seraiah, and Seraiah begat Jehozadak.

15 And ^l Jehozadak went into captivity, when the LORD carried away Judah and Jerusalem ^m by the hand of Nebuchadnezzar.

16 ¶ The sons of Levi; Gershon, Kohath, and Merari.

17 And these be the names of the sons of Gershon; ⁿ Libni, and Shimei.

18 And the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of ^o Merari; Mahli, and Musi. And these are the families of the Levites according to their fathers.

20 Of Gershon; Libni his son, Jahath his son, Zimmah his son,

21 Joah his son, Iddo his son, Zerah his son, Jeaterai his son.

22 The sons of Kohath; Amminadab his son, Korah his son, Assir his son,

23 ^p Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uziah his son, and Shaul his son.

25 And the sons of Elkanah; Amasai, and Ahimoth.

26 As for Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son,

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the first-born Vashni, and Abiah.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Afaiah his son.

31 And these are they whom David set over † the service of song in the house of the LORD, after that the ark had rest.

32 And they ministered ^q before the dwelling-place of the tabernacle of the congregation, with singing, until Solomon had built the house of the LORD in Jerusalem: and then they waited on their office, according to their ^r order.

33 And these are they that ^s waited with their children; of the sons of the Kohathites; ^t Heman a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of ^u Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph, (who stood on ^v his right hand) even ^w Asaph the son of Berechiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershon, the son of Levi.

Before
CHRIST
1300, &c.
1 Sam.
1. 1.

† Heb. in the band of the sons of the house of the LORD after the rest of the ark.
2 Sam. 6.
17. 1 Kin.
8. 4. Chap.
15. 1. &
17. 5.
9 Chap. 16.
37.
† Heb. stood.
1 Chron.
15. 17, 19.
& 25. 4.

1 Exod. 6.
24.

Ver. 44.
1 Kings 1.
29.
2 Chap. 15.
19. & 16.
5. 7. 37.
Psal. 50.
tit.

ANNOTATIONS ON CHAP. VI.

Ver. 10. *He it is that executed the priest's office, &c.*] So did all the rest, but it is implied that he did it worthily. He filled his place, and valiantly discharged his office in Uziah's time; of which see 2 Chron. 26. 17, &c.

14. *Seraiah begat Jehozadak.*] Seraiah was carried to Babel by the Babylonish army, and there put to death by order of Nebuchadnezzar; so that in him ended the succession of high-priests under the first temple, and their number from Zadok amounted to twelve.

16. *The sons of Levi; Gershon, Kohath, and Merari.*] This he repeats, as the foundation of the following genealogy of these Levites who were not priests.

28. *The first-born, Vashni, and Abiah.*] The Syriac and Arabic versions have from a perfect copy rightly rendered the words thus, *The first-born Joel, and the second Abiah*, agreeably to 1 Sam. 8. 2. and ver. 33. of this chapter.

39. *And his brother Asaph.*] Asaph is here called Heman's brother, both by his birth, being of the same tribe and father, Levi; and by his office and employment, which was the same with his.

70. *Bileam*

Before
CHRIST
1280, &c.
Ver. 19.
Or, Je-
dubun,
Chap. 9.
16. & 25.
6. & Chr.
35. 15.
Psal. 62. &
77. titi.
2 Ver. 44.
Mat. 23.
47.
Num. 18.
7.
Lev. 1.
9. Heb.
13. 10.
c Lev. 1. 6.
Rom. 12.
1.
d Exod. 30.
7.
e Exod. 30.
8. Lev.
16. 11.
Psal. 66.
15. Luke
1. 10.
Mat. 3. 17.
Rom. 8.
34. Eph.
5. 2.
1 Pet. 2. 7.
f Num. 9.
21. Rom.
5. 11.
g Num. 13.
7. Heb. 3.
2.
h Joh. 21.
2. &c.
i Joh. 14.
2. Cl. 1.
12.
k Joh. 21.
11.
l Joh. 24.
23. & 15.
23. & 21.
22.
m Joh. 25.
48.
n Joh. 21.
15.
o Jer. 1. 2.
p Joh. 21.
5.
q Joh. 21.
5.
r Joh. 21.
5.
s Joh. 21.
5.
t Joh. 21.
5.
u Joh. 21.
5.
v Joh. 21.
5.
w Joh. 21.
5.
x Joh. 21.
5.
y Joh. 21.
5.
z Joh. 21.
5.

44 And their brethren the sons of Merari, stood on the ⁷ left hand: * Ethan the son of Kishi, the son of Abdi, the son of Mallach;
45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah;
46 The son of Amzi, the son of Bani, the son of Shamer,
47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.
48 Their ² brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God:
49 ¶ But Aaron and his ² sons offered upon the ^b altar of the ^c burnt-offering, and on the ^d altar of ^e incense, and were appointed for all the work of the place most holy, and to make an ^f atonement for Israel ^g according to all that Moses the servant of God had commanded.
50 And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abithua his son,
51 Bukki his son, Uzzi his son, Zerariah his son,
52 Meraioth his son, Amariah his son, Ahitub his son,
53 Zadok his son, Ahimaaz his son.
54 ¶ Now these are their ^h dwelling-places throughout their castles in their coasts of the sons of Aaron, of the families of the Kohathites: for theirs was the ⁱ lot.
55 And they gave them ^j Hebron in the land of Judah, and the suburbs thereof round about it.
56 But the fields of the city, and the villages thereof, they gave to ^k Caleb the son of Jephunneh.
57 And to the sons of Aaron they gave the cities of Judah, namely, Hebron the city of refuge, and Libnah with her suburbs, and ^l Jattir, and Eshtemoa, with their suburbs.
58 And ^m Hilen with her suburbs, Debir with her suburbs,
59 And Ashan with her suburbs, and Bethshemeth with her suburbs.
60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, ⁿ and Anathoth with her suburbs. All their cities throughout their families were thirteen cities.
61 And unto the sons of Kohath, which were left of the family of that tribe, were cities given out of the half-tribe, namely, out of the half-tribe of Manasseh, ^o by lot, ten cities.
62 And to the sons of Gershom throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.
63 Unto the sons of Merari were given by

lot, throughout their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, ^p twelve cities.

64 And the children of Israel gave to the Levites these cities, with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names.

66 And the residue of the families of the sons of Kohath, had cities of their coasts, out of the tribe of Ephraim.

67 And they gave unto them of the cities of ^q refuge, Shechem in mount Ephraim, with her ^r suburbs: they gave also ^s Gezer with her suburbs,

68 And ^t Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And ^u Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half-tribe of Manasseh; ^v Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom were given out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and ^w Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; ^x Kedesh with her suburbs, Daberath with her suburbs,

73 And ^y Ramoth with her suburbs, and A-nem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and ^z Hammon with her suburbs, and Kirjathaim with her suburbs:

77 Unto the rest of the children of Merari were given out of the tribe of Zebulun, ^a Rimmon with her suburbs, Tabor with her suburbs: ^b 32.

78 And on the other side Jordan by Jericho, on the east-side of Jordan were given them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Me-phath with her suburbs:

80 And out of the tribe of Gad; ^c Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And ^d Hesbbon with her suburbs, and ^e Jazer with her suburbs.

C H A P. VII.

1 The sons of Issachar, 6 of Benjamin, 12 of Naphtali

70. Bileam with her suburbs.] This place is called Ibleam in the book of Joshua: but length of time made great alterations in

the names of places and things, as will appear by several other places mentioned in these chapters.

Before
CHRIST
1444, &c.

a Gen. 30.
17, 18.
b Gen. 46.
13. Num.
26, 23.
c Num. 26.
23.

d 2 Sam.
24, 1. 2.
Chap. 27.
1.

e Num. 1.
28, 29, &
26, 25.
Ver. 5.
f Chap. 3.
22.

g Gen. 49.
25.
† Heb. they
multiplied
wives and
children.
Ver. 3.

h Gen. 35.
18. & 41.
23. & 46.
21. Num.
26, 38.
Chap. 8. 1.

14 of Manasseh, 20, 24 and of Ephraim.
21 The calamity of Ephraim by the men of Gath.
23 Beriah is born. 28 Ephraim's habitations.
30 The sons of Asher.

NOW the sons of ^a Issachar were ^b Tola, and Puah, Jashub, and Shimron, four.

2 And the sons of Tola; ^c Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their fathers house, to wit, of Tola: they were valiant men of might in their generations; whose number was in the days of David two and ^e twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ithiah, ^f five: all of them chief men.

4 And with them, by their generations, after the house of their fathers were bands of soldiers ^g for war, six and thirty thousand men: for [†] they had many wives and sons.

5 And their brethren among all the families of Issachar, were valiant men of might, reckoned in all by their genealogies, fourscore and seven thousand.

6 ¶ The sons of ^h Benjamin; Bela, and Becher, and Jedaiel three.

7 And the sons of Bela; Ezbon, and Uzzi and Uzziel, and Jerimoth, and Iri, five; heads of the house of their fathers, mighty men of valour, and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joseph, and Eliezer, and Elieonai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameh. All these are the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty thousand and two hundred.

10 The sons also of Jedaiel; Bilhan: and the sons of Bilhan; Joush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Abihahar.

11 All these the sons of Jedaiel, by the heads

of their fathers, mighty men of valour, were seventeen thousand and two hundred soldiers: [†] fit to go out for war and battle.

12 ¶ Shuppim also, and Huppim, the children of Ir, and Hulhim, the sons of Aher.

13 ¶ The sons of ⁱ Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of ^k Bilhah.

14 ¶ The ^l sons of Manasseh; Ashriel, whom she bare: (but his concubine the Aramitess bare ^m Machir the father of Gilead:

15 And Machir took to wife the sister of Huppim and Shuppim, whose sisters name was Machah) and the name of the second was Zelophehad: and Zelophehad had ⁿ daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Pereh; and the name of his brother was Shereh; and his sons were Ulam, and Rakem.

17 And the ^o sons of Ulam; ^p Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare ^q Ishod, and Abiezer, and Mahalah.

19 And the sons of Shemida were ^r Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the sons of ^s Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son.

21 ¶ And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of ^t Gath that were born in that land slew, because they came down to take away their cattle.

22 And Ephraim their ^u father mourned many days, and his brethren came to ^x comfort him.

23 ¶ And when he ^y went in to his wife, she conceived and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter was Sherah, who built Beth-horon the nether, and the upper, and Uzen-therah)

25 And Rephah was his son, also Resheph, and Telah his son, and Tahan his son,

26 ^z Laadan his son, Ammihud his son, Elishama his son,

Before
CHRIST
1444, &c.

† Heb. going out into the army to war.

Called Muppim and Huppim, Gen. 46.

21. also Shuppim and Shu-

pham, Num. 26, 49.

i Gen. 30.

Gen. 35.

Num. 26.

Num. 26.

Chap. 2.

Num. 26.

Gen. 41.

Num. 26.

1. Sam.

Gen. 37.

Job 2. 11.

Gen. 16.

Num. 1.

10.

ANNOTATIONS ON CHAP. VII.

Ver. 4. *They had many wives and sons.* They were very fruitful, and propagated the more, because they had many wives, who bare them many sons; and those sons probably took many wives, for the greater increase of their family.

6. *The sons of Benjamin; Bela, and Becher, and Jedaiel, three.* They were ten, Gen. 46. 21. and five of them are named, chap. 8. 1. but here only three are mentioned, either because these were most eminent for courage or fruitfulness, or because the other families were now extinct.

21. *Whom the men of Gath that were born in that land slew, because they came down to take away their cattle.* This history is not recorded elsewhere in scripture, but it is in the ancient Hebrew writers, though mixed with many fables. The Philistines

(one of whose cities this Gath was) and the Egyptians were next neighbours; and in those ancient times it was usual for such to make inroads one into another's country, and to carry thence what prey they could take, as we find both in scripture and in profane writers. And as the Philistines had probably made such inroads formerly into Egypt, and particularly into the land of Goshen, which was the utmost part of Egypt, bordering upon the Philistines land, so the Israelites might requite them in the like kind; and particularly the children of Ephraim, either presuming upon their numbers and strength, or having possibly received the greatest injury from the Philistines in their last invasion, might make an attempt upon the Philistines to their own great loss, as is here related. Probably this transaction happened before the children of Israel came out of Egypt, for it appears from the following verse that Ephraim was alive when these children were slain.

Before CHRIST 1444 &c. 27 Non his son, * Jehoshua his son. 28 ¶ And their possessions and habitations were, Beth-el and the towns thereof, and eastward * Naaran, and west-ward * Gezer with the towns thereof, Shechem also and the towns thereof, unto * Gaza and the towns thereof;

29 And by the borders of the children of * Manasseh, * Beth-shean and her towns, Taanach and her towns, * Megiddo and her towns, * Dor and her towns. In these dwelt the children of Joseph the son of Israel.

30 ¶ The sons of * Asher; Imnah, and Ishuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; * Heber, and Malchiel, who is the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath: these are the children of Japhlet.

34 And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem, Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Shuah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of † Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these were the children of Asher, heads of their fathers house, choice and * mighty men of valour, * chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle, was twenty and six thousand men.

C H A P. VIII.

1 The sons and chief men of Benjamin. 33 The stock of Saul and Jonathan.

NOW * Benjamin begat * Bela his first-born, Ashbel the second, and Aharah the third, 2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, * Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah, 5 And Gera, and * Shephuphan, and Huram.

6 And these are the sons of * Ehud: these are the heads of the fathers of the inhabitants of Gaba, and they * removed them to * Manahath:

39. Chap. 7. 12. & Judg 3. 15. f Gen. 13. 6. & 26. 16. g Chap. 2. 52.

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat children in the country of Moab, after he had * sent them away; Hushim and Baara were his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These were his sons, heads of the fathers.

11 And of Hushim he begat Ahitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built * Ono, and Lod with the towns thereof:

13 Beriah also and Shema, who were heads of the fathers of the inhabitants of * Aijalon, who drove away the inhabitants of Gath:

14 And Abio, Shashak, and Jerimoth,

15 And Zebadiah, and Aarad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jeziah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimeath, the sons of * Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphideiah, and Penuel, the sons of Shashak;

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jarefiah, and Eliah, and Zichri, the sons of Jeroham.

28 These were heads of the fathers, by their generations, chief men. These * dwelt in † Jerusalem.

29 And at * Gibeon dwelt the father of Gibeon (whose * wives name was Maachah)

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Abio, and † Zacher.

32 And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

33 ¶ And * Ner begat Kish, and Kish begat Saul, and Saul begat * Jonathan, and * Malchishua, and Abinadab, and Esh-baal.

34 And the son of Jonathan was * Merib-baal; and Merib-baal begat Micah.

35 And

kingdom of Judah, and went with Judah into Babylon, and now were returned from thence in greater numbers than the other tribes except Judah.

13. Drove away the inhabitants of Gath;] Probably in revenge for the slaughter they had formerly made of their brethren the Ephraimites. See verse 21st of the foregoing chapter.

† 3 S

Before CHRIST 1400 &c.

b Ver. 7. Gen. 24. 6.

i Ezra 8. 33. Neh. 11. 35.

k Josh. 19. 41.

l Jer. 18. 17.

m Josh. 23. 63. Judg. 1. 21.

n Heb. Jer. 23. 18.

o Gal. 4. 25.

p Or, Zecheriah, Chap. 9. 37.

q Chap. 14. 31.

r 1 Sam. 18. 1.

s 1 Sam. 14. 49.

t Or, Meribbaal, 1 Sam. 4. 4.

ANNOTATIONS on CHAP. VIII.

Ver. 1. Now Benjamin begat, &c.] He had spoken something of this tribe before, chap. 7. 6. but now he treats of it again, and that more fully and exactly; partly for Saul's sake, who was of this tribe; and partly because this tribe adhered to David and the

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Before CHRIST 1400, &c. 35 And the sons of Micah were, Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begat Jehoadah, and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea; Rapha was his son, Eleasah his son, Azel his son:

38 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.

39 And the sons of Eshek his brother were, Ulam his first-born, Jehuath the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons sons an hundred and fifty. All these are of the sons of Benjamin.

C H A P. IX.

1 The original of Israel and Judah's genealogies. 2 The Israelites, 10 the priests, 14 and the Levites, with the Nethinims, which dwelt in Jerusalem. 27 The charge of certain Levites. 35 The flock of Saul and Jonathan.

† Here they were carried four times

captives,

2 Chr. 33.

21. & 36.

9. Jer 52.

4. 5. Dan.

1. 5. 2.

2. Chron.

36. 14.

8. Joth. 9.

21. 23. 25.

27. Ezra

2. 58. 70.

& 8. 20.

Neh. 11. 3.

6. Neh. 12.

4.

2. Chron.

21. 16. &

30. 11. 18.

& 34. 6.

2. Neh. 12.

4.

f Gen 38.

5.

That is,

kinsmen,

Gen 12. 5.

& 13. 8.

Chap. 6.

39. 44. &

7. 5. Ver.

9.

40. The sons of Ulim were mighty men of valour, archers.] The Hebrew word, which we render archers, signifies those that tread the bow; because their steel bows were so strong, that they could not bend them with their arms, but sat down, and, pressing them with their feet, drew the arrow with both hands, that it might fly with the greater force.

A N N O T A T I O N S O N C H A P. IX.

Ver. 3. In Jerusalem dwelt of the children of Judah, and—of Benjamin, and—of Ephraim, and Manasseh.] Hence we may ob-

9 And their brethren; according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

10 ¶ And of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the son of Hilkiab, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pahur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer,

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.

14 And of the Levites; Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, of the sons of Merari,

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph,

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters were; Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief.

18 (Who hitherto waited in the kings gate east-ward) They were porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren: (of the house of his father) the Korahites were over the work of the service, keepers of the gates of the tabernacle: and their fathers being over the host of the LORD, were keepers of the entry.

20 And Phinehas the son of Eleazar was the ruler over them in time past, and the LORD was with him.

21 And Zechariah the son of Meshelemiah, was porter of the door of the tabernacle of the congregation.

22 All these which were chosen to be porters in the gates, were two hundred and twelve. These were reckoned by their genealogy in their villages:

serve, that some of the ten tribes returned with those of Judah and Benjamin. Indeed the proclamation of Cyrus excepted none, but gave all the people of that nation liberty to return to their own country.

11. The ruler of the house of God.] Rather, A ruler in the house of God; for he was not high-priest, that office being filled by Joshua, as we learn from Ezra 3. 2. and Hag. 1. 1. By the house of God is to be understood the house of the tabernacle; for the temple of Solomon was destroyed, and the second temple not yet built.

22. Whom

Before whom ¹ David and ² Samuel the seer [†] did ordain in their set office.

23 So they and their children *had* the oversight of the gates of the house of the Lord, namely, the house of the ² tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after seven days from time to time with them.

26 For these Levites, the four chief porters, were in *their* set office, and were over the ⁷ chambers and treasuries of the house of God.

27 ¶ And they lodged round about the house of God, because the charge was upon them, and the opening thereof every ⁸ morning pertained to them.

28 And *certain* of them had the charge of the ⁹ ministering vessels, that they should bring them in and out by tale.

29 Some of them also *were* appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oyl, and the frankincense, and the spices.

30 And *some* of the sons of the priests made the ointment of the spices.

31 And Mattithiah, *one* of the Levites (who was the first-born of Shallum the Korahite) had the set office over the things that were made in the ¹⁰ pans.

32 And *other* of their brethren of the sons of the Kohathites, *were* over the ¹¹ shew-bread to prepare it every [†] sabbath.

33 And these *are* the fingers, chief of the fathers of the Levites, *who remaining* in the ¹² chambers, *were* free: for they ¹³ were employed in *that* work, day and night.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 ¶ And in ¹⁴ Gibeon dwelt the father of Gibeon, Jehiel, whose [†] wives name was Machah:

36 And his first-born son, Abdon, then Zur, and Kish, and Baal, and ¹⁵ Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: and they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal.

40 And the son of Jonathan was Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah were, Pithon, and Melech, and Tahrea, and ¹⁶ Abaz.

42 And Abaz begat [†] Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza.

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son.

44 And Azel had six sons, whose names are these, Azrikam, Bocheru, and ¹⁷ Ishmael, and Sheariah, and Obadiah, and Hanan. These were the sons of Azel.

CHAP. X.

2 Saul's overthrow and death. 3 The Philistines triumph over Saul. 11 The kindness of Jabez-gilead toward Saul and his sons. 13 Saul's sin: for which the kingdom was translated from him to David.

NOW the ¹⁸ Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons, and the Philistines slew ¹⁹ Jonathan, and Abinadab, and Malchishua, the sons of Saul.

3 And the battle went fore against Saul, and the ²⁰ archers hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come, and ²¹ abuse me. But his armour-bearer would not, for he was fore afraid. So Saul took a sword, and fell upon it.

22. Whom David and Samuel the seer did ordain.] In the times of the judges there was much disorder and confusion both in the Jewish state and church; and the Levites came to the tabernacle promiscuously, and as their inclinations or occasions brought them. But Samuel, the best of judges, having some prospect and good hopes of deliverance from their enemies, and of an happy settlement of the Israelitish church and nation, and observing that the Levites were greatly increased, he began to think of establishing some order among the Levites in their ministrations about the tabernacle. And these intentions of his probably were communicated by him to David, who, after Samuel's death, and his own peaceable settlement on his throne, revived and perfected Samuel's design, and took care to put it in execution.

30. And some of the sons of the priests made the ointment of the spices.] This is added to prevent a mistake, and to shew, that although the Levites were intrusted with the keeping of this oint-

ment, yet none but the priests could make it. See Exod. 30. 22, &c.

31. Mattithiah, — had the set office over the things that were made in the pans;] i. e. Was to take care that fine flour might be provided and kept safely, that when occasion required they might make cakes in pans to be offered to the Lord; of which see on Lev. 2. 5.

33. They were employed in that work day and night;] i. e. In learning and teaching to sing, and to play on different kinds of musical instruments, as appears from chap. 26. in which work they were more particularly employed in the morning and evening, the two times appointed for solemn service and offerings.

ANNOTATIONS ON CHAP. X.

Vcr. 1. Now the Philistines, &c.] This history has already been related

Before CHRIST 1056.
 1 Sam. 31. 6.
 2 Sam. 3. 7.
 1 Sam. 31. 7.
 2 Sam. 31. 9.
 Judg. 16.
 Psal. 24. 5.
 1 Sam. 21. 5.
 2. & 37.
 10. 1 Kin. 11. 5.
 1. 1 Sam. 21. 1. 9. & 31. 11.
 1 Sam. 15. 3. 23.
 & 13. 13.
 Lev. 19. 31. 1 Sam. 28. 7.
 2 Kings 1. 2. & 21. 6.
 1 Sam. 28. 6.
 James 1. 6. 8. & 4. 3. p. 1 Kings 12. 15. q. Chap. 12. 23. 1 Sam. 13. 14. & 25. 28. 1 Kin. 12. 16.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.
 6 So Saul died, and his ^c three sons, and ^f all his house died together.
 7 And when all the men of Israel that were in the ^e valley, saw that they fled, and that Saul and his sons were dead; then they forsook their cities, and fled: and the Philistines came and dwelt in them.
 8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.
 9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.
 10 And they put his armour in the house of their ^k gods, and fastned his head in the temple of Dagon.
 11 ¶ And when all ^l Jabesh-gilead heard all that the Philistines had done to Saul;
 12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.
 13 ¶ So Saul died for his transgression which he committed against the LORD, even against ^m the word of the LORD, which he kept not, and also for ⁿ asking counsel of one that had a familiar spirit, to enquire of it:
 14 And ^a enquired not of the LORD: therefore he ^p slew him, and ^q turned the kingdom unto David the son of Jesse.

CHAP. XI.

1 David by a general consent is made king at Hebron: 4 He winneth the castle of Zion from the Jebusites, by Joab's valour. 10 A catalogue of David's mighty men.

Chap. 12.
 2 Sam. 23. 1. Hof. 3. 5.
 Gen. 2. 23. & 19.
 & 37.
 Judg. 9. 2.
 2 Sam. 19. 12. 13.
 Eph. 5. 30.
 Or, rule.
 Psal. 72. 8.
 & 78. 71.
 Mic. 5. 2.

THEN ^a all Israel gathered themselves to David, unto Hebron, saying, Behold, we are thy bone and thy flesh.
 2 And moreover, in time past, even when Saul was king, thou wast he that leddest out, and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.
 3 Therefore came all the elders of Israel to the king to Hebron, and David made a covenant with them in Hebron, before the LORD, and

they ^c anointed David king over Israel, according to the word of the LORD, by Samuel.

4 ¶ And ^d David and all Israel went to Jerusalem, which is Jebus, where the Jebusites were, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless, David took the ^f castle of Zion, which is the city of David.

6 And David said, ^g Whosoever smiteth the Jebusites first, (hall be chief and captain. So Joab the son of Zeruiah went first up, and ^h was chief.

7 And David dwelt in the castle, therefore they called it, The city of David.

8 And he built the city round about, even from Millo round about: and Joab repaired the rest of the city.

9 So David waxed greater and greater: for the LORD of hosts was ^k with him.

10 ¶ These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel to make him king, ^l according to the word of the LORD, concerning Israel.

11 And this is the number of the mighty men whom David had; Jashobeam an Hachmonite, the chief of the captains: he lift up his spear against ^m three hundred, slain by him at one time.

12 And after him was Eleazar the son of Dodo, the ⁿ Ahobite, who was one of the ^o three mighty men.

13 He was with David at ^p Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley, and the people ^q fled from before the Philistines.

14 And they ^r set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the LORD ^s saved them by a great deliverance.

15 ¶ Now three of the thirty captains went down to the rock to David, into the cave of ^t Adullam, and the host of the Philistines encamped in the valley of Rephaim.

16 And David was then in the hold, and the Philistines ^u garison was then at Beth-lehem.

17 And David longed and said; ^v Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate!

18 And the three ^w brake through the host of the Philistines, and drew water out of the well

Before CHRIST 1048.

1 Sam. 16. 13.

2 Sam. 2. 4. & 5. 3.

1 Kings 1. 39. Chap. 29. 22.

2 Sam. 5. 6. Chap. 12. 23.

2 Sam. 5. 6.

2 Sam. 5. 7.

2 Sam. 5. 8.

2 Sam. 5. 9.

Rom. 8. 31.

1 Sam. 13. 14. & 15. 18. & 16. 1. 8.

1 Sam. 23. 19.

Chap. 4.

Ver. 11.

2 Sam. 23. 11.

1 Sam. 17. 1.

2 Kings. 13. 20. 21. Chap. 10.

2 Sam. 23. 12.

Psal. 3.

2 Sam. 23. 13.

1 Sam. 23. 25.

2 Sam. 23. 1.

2 Sam. 10. 5. & 19. 21.

Who will give me?

Deut. 5.

Jer. 29. 1.

Rom. 19. 4. 2 Cor. 12. 15.

related in 1 Sam. 31. nearly in the same words, but is here repeated to introduce the history of David.

6. Saul died, and his three sons, and all his house;] i. e. All the persons of his house that were present at this battle: nor did his family ever recover itself after this terrible blow.

12. So Saul died for his transgression, &c.] The two principal crimes of this monarch were, his sparing the Amalekites, and his consulting the witch of Endor.

ANNOTATIONS ON CHAP. XI.

Ver. 1. Then;] i. e. After the death of Ishbosheth; for many things passed between the death of Saul, and the transaction the sacred historian is now going to recite, which are related in the 1st, 2d, 3d and 4th chapters of 2 Sam. This chapter being nearly the same as the first ten verses of 2 Sam. chap. 5. and the

Before CHRIST 1047. of Beth-lehem, that was by the gate, and took it and brought it to David: but David would not drink of it, but poured it out to the LORD, 19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for * with the jeopardy of their lives they brought it: therefore he would not drink it. These things did these three mightiest.

20 ¶ And Abishai the brother of Joab, he was chief of * the three: for lifting up his spear against three hundred, he slew them, and had a name among the three.

21 Of the three, he was more honourable than the two, for he was their captain; howbeit, he attained not unto * the first three.

22 ^b Benaiah the son of Jehoiada, the son of a valiant man of ^c Kabzeel, † who had done many acts, he slew ^d two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, a man of great stature, ^e five cubits high, and in the Egyptians hand was a spear like a weavers beam, and he went down to him with a staff, and plucked the spear out of the Egyptians hand, and slew him with ^f his own spear.

24 These things did Benaiah the son of Jehoiada, and had the name among the three * mightiest.

25 Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard.

26 ¶ Also the valiant men of the armies, were ^h Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 Shammoth the ⁱ Harorite, Helez the Pelonite,

28 Ira the son of Ikkehi the ^k Tekoite, Abiezer the Antothite,

29 Sibbecai the ^l Hushathite, Ilai the Abohite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the ^m Pirathonite,

32 Hurai of the brooks of ⁿ Gaash, Abiel the ^o Arbathite,

33 Azmaveth the ^p Baharumite, Eliahba the ^q Shaalbomite,

34 The sons of Hashem the Gizonite, ^r Jonathan the son of Shage the Hararite.

35 Abiam the son of Sacar the Hararite, Eli-phal the son of * Ur.

36 Hephher the Mecherathite, Ahijah the Pelonite,

37 Hearo the Carmelite, Naarai the son of Ezbai,

38 ^s Joel the brother of Nathan, Mibhar the son of Haggeri,

39 Zelek the Ammonite, Naharai the ^t Berothite, the armour-bearer of Joab the son of Zeruiah,

40 Ira the ^u Ithrite, Gareb the Ithrite,

41 Uriah the ^v Hittite, Zabab the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of ^w Maachah, and Josaphat the Mithnite,

44 ^x Uzzia the Aftherathite, Shama and Jehiel the sons of Hothan the ^y Aroerite,

45 ^z Jediahel the son of Shimri, and Joha his brother, the Tizite,

46 ^a Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and ^b Obed, and Jafiel the Mebobaite.

CHAP. XII.

1 The companies that came to David at Ziklag: 23 The armies that came to him at Hebron.

NOW these are they that * came to David to ^b Ziklag, while he yet kept himself close, because of ^c Saul the son of Kish: and they were among the mighty men, helpers of the war.

2 They were armed with bows; and could use both the ^d right hand and the left, in ^e hurling stones, and shooting arrows out of a bow, even of Sauls brethren of Benjamin.

3 The chief was Ahiezer, then Joash; the sons of Shemaah the ^f Gibeathite, and Jeziel, and Pelet, the sons of Azmaveth and Berachah, and Jehu the Antothite,

4 And Ismaiah the ^g Gibeonite, a mighty man among the thirty, and over the thirty, and Jeremiah, and Jahaziel, and Johanan, and Josabab the ^h Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

23d chapter of the same book, commencing at the 8th verse, the reader is referred to those passages.

46. *Ithmah the Moabite:* So called; either because he was by birth a Moabite, though now profolyted to the true religion; or, from some eminent service done by him against the Moabites, as among the Romans the Scipios were called Asiatic and African, because of their great achievements and victories over those parts and people.

ANNOTATIONS ON CHAP. XII.

Ver. 1. *These are they that came to David.* The sacred writer here mentions those persons who joined David in his exile: they are omitted in the book of Samuel.

2. *Saul's brethren of Benjamin.* Something extraordinary must have happened, to induce Saul's kindred to forsake him. *Posibly*

Before
CHRIST
cir. 1058.
6 Elkanah, and Jeshiah, and Azareel, and
Joezer, and Jathobeam, the Korhites,
7 And Joelah, and Zebadiah, the sons of Je-
roham of ¹ Gedor.

8 And of the Gadites there separated themselves
unto David, into the ^h hold to the wilderness,
men of might, and men of war fit for the battle,
that could handle shield and buckler, whose
¹ faces were like the faces of lions, and were as
^o swift as roes upon the mountains:

9 Ezer the first, Obadiah the second, Eliab
the third,

10 Mishmannah the fourth, Jeremiah the
fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These were of the sons of Gad, captains
of the host: one [†] of the least was over an hun-
dred, and the greatest over a thousand.

15 These are they that went over Jordan in
in the ^m first month, when it had overflowed ^a all
his banks, and they put to flight all ^{them} of the
valleys, both toward the east, and toward the
west.

16 And there came of the children of Benja-
min, and Judah, to the hold unto David.

17 And David went out to meet them, and
answered and said unto them, If ye be come
^o peaceably unto me to help me, ^o mine heart
shall be knit unto you: but if ye be come to be-
tray me to mine enemies, seeing there is no wrong
[†] in mine hands, the God of our fathers look
^a thereon, and rebuke it.

18 Then the spirit [†] came upon Amasai, who
was chief ^r of the captains, and he said, Thine
^r are we, David, and on thy side, thou son of
Jesse: peace, peace be unto thee, and peace be to
thine helpers; for thy God helpeth thee. Then
David received them, and made them ^a captains
of the band.

19 And there fell some of Manasseh to David
(^u when he came with the Philistines against Saul
to battle, but they helped them not, for the lords
of the Philistines, upon advisement, sent him
away, saying, He will fall ^a to his master Saul,
to the jeopardy of our heads)

20 As he went to ^r Ziklag, there fell to him

of Manasseh, Adnah, and Jozabad, and Jedaiel,
and Michael, and Jozabad, and Elihu, and Zil-
thai, captains of the thousands that were of
Manasseh.

21 And they helped David ^a against the band
of the rovers: for they were all mighty ^a men of
valour, and were captains in the host.

22 For at that time day by day, there came
to David to help him, until it was a ^b great host,
like the host of God.

23 ¶ And these are the numbers of the bands
that were ready armed to the war, and came to
David to Hebron, to turn ^c the kingdom of Saul
to him, according to the word ^d of the LORD.

24 The children of Judah that bare shield and
spear, were six thousand and eight hundred, ready
armed to the war.

25 Of the children of ^e Simeon, mighty men
of valour for the war, seven thousand and one
hundred.

26 Of the children of ^f Levi, four thousand
and six hundred.

27 And Jehoiada was the leader of the Aaron-
ites, and with him were three thousand and seven
hundred.

28 And ^g Zadok, a young man mighty of va-
lour, and of his fathers house twenty and two
captains.

29 And of the children of Benjamin, the kin-
dred of Saul, three thousand: for hitherto the
[†] greatest part of them had kept the ward of
the house of Saul.

30 And of the children of Ephraim, twenty
thousand and eight hundred, mighty men of
valour, ^a famous throughout the house of their
fathers.

31 And of the half-tribe of Manasseh, eighteen
thousand which were expressed by name, to come
and make David king.

32 And of the children of Issachar, which were
men that had ^b understanding of the times, to
know what Israel ought to do: the heads of
them were two hundred, and all their brethren
were at their commandment.

33 Of Zebulun, such as went forth to battle,
expert in war, with all instruments of war, fifty
thousand, which could keep rank: they were not
of [†] double heart.

sibly they could not bear to see an innocent person persecuted in so
violent a manner; especially after he had refused to hurt the person
who thus pursued him, when he had it in his power.

8. *Whose faces were like the faces of lions, and were as swift
as roes upon the mountains.* A beautiful hyperbole! By
the roe, according to Dr Shaw, we are to understand the antelope,
see 2 Sam. 2. 18

15. *These are they that went over Jordan in the first month,
when it had overflowed all his banks.* This is given as an instance
of their intrepidity, in venturing to pass the Jordan at this danger-
ous season, and in all probability without the help of any boat,
notwithstanding the violence and rapidity of the current.

They put to flight all them of the valleys. These were probably

the inhabitants of the countries bordering on Jordan, who took this
opportunity to invade the Israelites.

18. *The spirit came upon Amasai;* i. e. God inspired him
with an intrepid boldness to profess, in the name of his companions,
their fidelity to David in such pathetic words, as convinced him
they were really his friends.

22. *A great host, like the host of God;* i. e. A very formidable
army, which might be compared to the host of heaven, because they
were numerous, and many of them illustrious persons.

32. *Men that had understanding of the times;* i. e. Who were
well versed in political affairs, and knew what was most proper to
be done in all exigencies of human life, as the words immediately
following sufficiently indicate.

Before
CHRIST
1048.

34 And of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.

35 And of the Danites expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel, were of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, even unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen; and meat, meal, cakes of figs, and bunches of raisins, and wine, and oyl, and oxen, and sheep abundantly, for there was joy in Israel.

C H A P. XIII.

1 David fetcheth the ark with great solemnity from Kirjath-jearim. 9 Uzza being smitten, the ark is left at the house of Obed-edom.

AND David consulted with the captains of thousands, and hundreds, and with every leader.

2 And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the LORD our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us.

3 And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul.

4 And all the congregation said, that they would do so: for the thing was right in the eyes of all the people.

5 So David gathered all Israel together, from Shihor of Egypt, even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel to Balaiah, that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the Lord, that dwelleth between the cherubims, whose name is called on it.

7 And they carried the ark of God in a new cart, out of the house of Abinadab: and Uzza and Ahio drove the cart.

8 And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 And when they came unto the threshing-floor of Chidon, Uzza put forth his hand to hold the ark, for the oxen stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.

11 And David was displeased, because the LORD had made a breach upon Uzza; wherefore that place is called Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God home to me?

13 So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom, in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.

C H A P. XIV.

1 Hiram's kindness to David. David's felicity in people, wives and children: 8 his two victories against the Philistines.

NOW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

39. They were with David three days, eating and drinking.] This was certainly the most splendid show that was ever exhibited. The feast lasted three days, for three hundred forty-eight thousand and eight hundred brave men.

40. For there was joy in Israel.] They were greatly pleased to see an end of their divisions, by being united under one king, whom they had great reason to hope would procure them both peace and plenty in their dwellings.

first care of this pious prince was to consult with the elders of the people about bringing up the ark of God; which was accordingly done at the time fixed for it at this meeting.

We enquired not at it in the days of Saul;] Or, as the Hebrew, We enquired not of or about it, &c. i. e. we were not solicitous to find a proper place for it during the time that Saul governed the kingdom.

5. Shihor of Egypt.] Dr Shaw says this is the Nile.

ANNOTATIONS ON CHAP. III.

Ver. 3. Let us bring again the ark of our God to us.] The

Before
CHRIST
cir. 1043.

3 ¶ And David took ^a more wives at Jeru-
salem: and David begat more sons and daugh-
ters.

4 Now these *are* the names of *his* children
which he had in Jerusalem; ^a Shammua, and
Shobab, Nathan, and Solomon,

5 And Ibhar, and ^a Eliphua, and ^a Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Eliphama, and ^a Beeliada, and Elipha-
let.

8 ¶ And when the Philistines heard that ¹ Da-
vid was anointed king over all Israel, ² all the
Philistines went up to seek David: and David
heard of it, and went out against them.

9 And the Philistines came and spread them-
selves in the ¹ valley of Rephaim.

10 And David ^a enquired of God, saying,
Shall I go up against the Philistines? and wilt
thou deliver them into mine hand? and the LORD
said unto him, Go up, for I will deliver them
into thine hand.

11 So they came up to Baal-perazim, and Da-
vid smote them there. Then David said, God
hath broken in upon mine enemies by mine hand,
like the breaking forth of waters: therefore they
called the name of that place, [†] Baal-perazim.

12 And when they had left their ^a gods there,
David gave a commandment, and they were
burnt with fire.

13 And the Philistines ^a yet again spread them-
selves abroad in the valley.

14 Therefore David enquired again of God;
and God said unto him, Go not up after them,
turn away from them, and ^a come upon them
over against the mulberry-trees.

15 And it shall be, when thou shalt hear ^a a
sound of going in the tops of the mulberry-
trees, *that* then thou shalt go out to battle: for
God is gone forth before thee, to smite the host
of the Philistines.

16 David therefore did as God commanded
him: ^a and they smote the host of the Philistines
from Gibeon even to Gazer.

17 And the ^a fame of David went out into all
lands, and the LORD brought the ^a fear of him
upon all nations.

CHAP. XV.

1 David, having prepared a place for the ark, or-
dereth the priests and Levites to bring it from
Obed-edom: 25 He performeth the solemnity there-
of with great joy. 29 Michal despiseth him.

ANNOTATIONS ON CHAP. XV.

Ver. 1. David—prepared a place for the ark of God.] The
tabernacle made by Moses in the wilderness was now at Gibeon; but
David did not think proper to bring it from thence, and therefore
caused a new tent to be pitched for it.

AND David made him houses in the ^a city of
David, and prepared a place for the ark of
God, and pitched for it a ^b tent.

2 Then David said, None ought to carry the
ark of God, but the ^a Levites: for them hath
the LORD chosen to carry the ark of God, and
to minister unto him for ever.

3 And David ^a gathered all Israel together to
Jerusalem, to bring up the ark of the LORD un-
to his place, which he had prepared for it.

4 And David assembled the ^a children of Aaron,
and the Levites.

5 Of the sons ^a of Kohath: Uriel the chief,
and his brethren an hundred and twenty.

6 Of the sons of ^a Merari: Asaiah the chief,
and his brethren two hundred and twenty.

7 Of the sons of ^a Gershon: Joel the chief,
and his brethren an hundred and thirty.

8 Of the sons of ^a Elizaphan: Shemaiah the
chief, and his brethren two hundred.

9 Of the sons of ^a Hebron: Eliel the chief,
and his brethren fourscore.

10 Of the sons of ^a Uzziel: Amminadab the
chief, and his brethren an hundred and twelve.

11 And David called for ^a Zadok and Abiathar
the priests, and for the Levites, for Uriel, Asaiah,
and Joel, Shemaiah, and Eliel, and Ammina-
dab,

12 And said unto them, Ye *are* the chief of
the fathers of the Levites: ^a sanctifie yourselves,
both ye and your brethren, that you may bring
up the ark of the LORD God of Israel, unto the
place that I have prepared for it.

13 For because ye ^a did it not at the first, the
LORD our God made ^a a breach upon us, for
that we sought him not ^a after the due order.

14 So the priests and the Levites ^a sanctified
themselves to bring up the ark of the LORD God
of Israel.

15 And the children of the ^a Levites bare the
ark of God upon their shoulders, with the staves
thereon, ^a as Moses commanded, according to
the word of the LORD.

16 And David spake to the chief of the Le-
vites, to appoint their brethren *to be* the ^a sing-
ers with instruments of musick, psalteries, and
harps, and cymbals, sounding, by lifting up the
voice with joy.

17 So the Levites appointed ^a Heman the son
of Joel: and of his brethren, ^a Asaph the son
of Berechiah: and of the sons of Merari their
brethren, ^a Ethan the son of Kushiiah.

2. None ought to carry the ark of God, but the Levites.] The
former miscarriage had taught David to use the ark with more reve-
rence, and take care that the Levites, according to an express pre-
cept of the law, should bear it on their shoulders.

16. Lifting up the voice with joy:] Singing so loud, that the
people might hear, and lift up their hearts unto the Lord.

20. With

Before CHRIST 1042. **18** And with them their brethren of the second degree, Zechariah, Ben, and Jasziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphaleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass; **20** And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on * Alamoth;

* Or, The treble, Psal. 46. tit. the word signifieth virgins, Song 6. 8. * Psal. 6. tit.

21 And Mattithiah, and Eliphaleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the * Sheminith to excel.

22 And Chenaniah chief of the Levites was for song: he instructed about the song, because he was skilful.

23 And Berechiah and Elkanah were door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were door-keepers for the ark.

25 ¶ So David and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD, out of the house of Obed-edom with joy.

26 And it came to pass when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks, and seven rams.

27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song, with the singers: David also had upon him an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul, looking out at a window, saw king David dancing and playing: and she despised him in her heart.

30 With psalteries on Alamoth;] Or, with Alamoth; which some take to be a musical instrument, and that Sheminith, ver. 21. signifies a harp with eight strings: but others, from the derivation of the word, think that Alamoth signifies that these men sung the bass, as those in the next verse did the treble.

26. God helped the Levites that bare the ark;] i. e. He preserved them from committing any error, so that they carried it without offence.

to sing thanksgiving. 7 The psalm of thanksgiving. 37 He appointeth ministers, porters, priests, and musicians, to attend continually on the ark.

Before CHRIST 1042.

SO they brought the ark of God, and set it in the midst of the tent: that David had pitched for it: and they offered burnt-sacrifices, and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

4 ¶ And he appointed certain of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries, and with harps: but Asaph made a sound with cymbals.

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day, David delivered first this psalm to thank the LORD, into the hand of Asaph and his brethren.

8 Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk you of all his wondrous works.

10 Glory ye in his holy name, let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

13 O ye seed of Israel his servant, ye children of Jacob his chosen ones.

14 He is the LORD our God, his judgments are in all the earth.

15 Be ye mindful always of his covenant: the word which he commanded to a thousand generations;

16 Even of the covenant which he made with Abraham, and of his oath unto Isaac:

17 And hath confirmed the same to Jacob for

ANNOTATIONS on CHAP. XVI.

Ver. 7. On that day, David delivered first this psalm.] Heb. This David ordained in the first place at that time; i. e. he then ordered that God should be praised by Asaph and his assistants in the following manner. This solemn service began on the day he brought up the ark to its place in Jerusalem, and was afterwards constantly continued.

8. Give thanks unto the Lord, &c.] This beautiful hymn is taken

Before for a law, and to Israel for an everlasting co-
CHRIST venant,

1042.

a Gen. 34.

30. Heb.

11. 13.

b Gen. 12.

1. & 13. 3.

c Gen. 10.

25.

d Gen. 12.

17. & 20.

3.

e Psa. 105.

25.

f 1 Cor. 8.

5.

g Isa. 40.

5. 6. Jer.

10. 31.

h Psa. 96.

6.

i Psa. 29.

2.

k Mat. 16.

20.

l Psa. 103.

20. 23.

m Psa. 93.

2.

n Rev.

21. 15.

o Heb.

thunder,

Rev. 14. 2.

p Psa. 92.

3. & 107.

3. & 118.

3. & 136.

11.

q Psa. 106.

47. Hosai

14. 2.

r Hosai 2.

21.

s 1 Kings

8. 15.

t Eph. 1. 3.

u Deut. 27.

23.

v Heb. ac-

cording to the

work of the

day in its

day.

18 Saying, Unto thee will I give the land of
Canaan, the lot of your inheritance.

19 When ye were but few, even a few and
strangers in it:

20 And when they went from ^b nation to na-
tion, and from ^c one kingdom to another people:

21 He suffered ^e no man to do them wrong:
yea, he ^d reproved kings for their sake,

22 Saying, Touch not mine ^e anointed, and
do my prophets no harm.

23 Sing unto the LORD all the earth: shew
forth from day to day his salvation.

24 Declare his glory among the heathen: his
marvellous works among all nations.

25 For great ⁱ is the LORD, and greatly to be
praised: he also ⁱ is to be feared ^f above all gods.

26 For all the gods of the people ^g are idols:
but the LORD ^g made the heavens.

27 Glory ^h and honour ^h are in his presence,
strength and gladness ^h are in his place.

28 Give unto the LORD, ye kindreds of the
people, give unto the LORD ⁱ glory and strength.

29 Give unto the LORD the glory ⁱ due unto
his name: bring an offering and come before
him, worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world
also shall be ^k stable, that it be not moved.

31 Let the ^k heavens be glad, and let the
earth rejoice: and let ^l men say among the nations,

The LORD ^m reigneth.

32 Let the sea ⁿ roar, and the fulness thereof:
let the fields rejoice, and all that ⁿ is therein.

33 Then shall the trees of the wood sing out
at the presence of the LORD, because he cometh
to judge the earth.

34 O give ^o thanks to the LORD, for ^o he is
good: for his mercy ^o endureth for ever.

35 And ^p say ye, Save us, O God of our sal-
vation, and ^p gather us together, and deliver us
from the heathen, that we may give thanks to
thy holy name, and glory in thy praise.

36 Blessed ^q be the LORD God of Israel for
ever and ever: and all the people said, Amen,
and praised the LORD.

37 ¶ So he left there before the ark of the
covenant of the LORD, Afaph and his brethren,
to minister before the ark continually, as ^u every
days work required:

38 And Obed-edom, with their brethren, three-
score and eight: Obed-edom also the son of
Jeduthun, and Hosai ^v to be porters:

39 And Zadok the priest and his brethren the
priests, before the tabernacle of the LORD, in
the ^f high place that was at Gibeon,

40 To offer burnt-offerings unto the LORD,
upon the altar of the burnt-offerings ^f conti-
nually morning and evening, and ^f to do according
to all ^f that is written in the law of the LORD, which
he commanded Israel:

41 And with them Heman and Jeduthun, and
the rest ^f that were chosen, who were expressed
by name, to give thanks to the LORD, because
his mercy ^f endureth for ever:

42 And with them Heman and Jeduthun, with
trumpets and cymbals, for those that should make
a sound, and with musical instruments of God:
and the sons of Jeduthun were porters.

43 And all the people departed every man to
his house: and David returned to ^f bless his
house.

C H A P. XVII.

1 Nathan, first approving the purpose of David,
to build God an house, 3 after by the word of
God forbiddeth him: 11 He promiseth him blef-
sings and benefits in his seed. 16 David's prayer
and thanksgiving.

NOW it came to pass, as David sat in his

house, that David said to Nathan ^a the
prophet, Lo, ^a I dwell in an house of cedars,
but the ^a ark of the covenant of the LORD re-
maineth under curtains.

2 Then Nathan said unto David, Do ^a all that
is in thine heart, for ^a God is with thee.

3 ¶ And it ^a came to pass the same night, that
the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the
LORD, Thou ^a shalt not build me an house to
dwell in.

5 For I have not dwelt in an house since the
day that I brought up Israel, unto ^a this day,
but have gone from tent to tent, and from ^a one
tabernacle to another.

6 Wheresoever I have walked with all Israel,
spake I a word to any of the ^a judges of Israel,
(whom I commanded to feed my people) saying,

Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my
servant David, Thus saith the ^a LORD of hosts,
I took thee from the ^a sheep-cote, even from ^a fol-
lowing the sheep, that thou shouldst be ruler
over my people Israel:

taken from the 105th and the 96th psalms: what remarks therefore
may be thought necessary, will be properly referred to illustrate
those psalms.

39. Zadok the priest, and his brethren, &c.] Zadok was the
second priest, and ministered in the tabernacle of Moses, which was
then at Gibeon. Here the ordinary worship of God was per-
formed, and the daily sacrifices offered on the altar made by Moses;

but the extraordinary worship was performed before the ark at Je-
rusalem, where Abiathar the high-priest attended.

A N N O T A T I O N S ON CHAP. XVII.

Ver. 1. As David sat in his house, &c.] See 2 Sam.
chap. 7.

Before
CHRIST
1042.
1 Sam.
17: 37.
1 Sam.
31: 9.
2 Chr.
15: 2.
Exod. 1.
13.
1 Kings
5: 4.
Psal. 127.
1.
1 Kings
7: 10.
1 Sam.
7: 12.
1 Sam. 9: 7.
Luke 1.
32.
Mat. 16.
18.
2 Psa. 45.
6. Dan.
3: 44.
1 Cor. 15.
23. 2 Pet.
1: 12.
Psal. 2.
7. Mat. 3.
17. Heb.
1: 3.
Mat. 7.
16.
1 Kings
2: 45. Ver.
11: 12.
Gen. 32.
10. 2 Sam.
7: 18. Job
7: 17. Psa.
8: 4.
1 Cor. 15.
9.
2 Sam. 7.
19.
Psal. 139.
1. John
31: 16.
1 Sa. 49.
6. Mat.
12: 18.
Mat. 11.
26. Eph.
1: 12.
1 Sam. 3.
2.
Psal. 44.
1.
Deut. 33.
29.
John 6.
44.
Tim. 3.
15.

8 And ^a I have been with thee whithersoever thou hast walked, and have ^b cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them ^c any more: (^d as at the beginning.

10 And since the time that I commanded judges to be over my people Israel) moreover, I will ^e subdue all thine enemies. Furthermore, I tell thee, that the ^f LORD will build thee an house.

11 ^g And it shall come to pass when thy days be expired that thou must ^h go to be with thy fathers, that I will raise up thy seed ⁱ after thee, which shall be of thy sons, and I will establish ^j his kingdom.

12 He ^k shall build me an house, and I will establish his throne ^l for ever.

13 I will be his ^m father, and he shall be my son, and I will not take my mercy away from him, as I took it from him that was before thee.

14 But I will settle him in ⁿ mine house, and in my kingdom for ever, and his throne shall be established for ^o evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ^p And David the king came and sat before the LORD, and said, ^q Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto?

17 And yet this was a small thing in thine eyes, O God, for thou hast ^r also spoken of thy servants house for a great while to come, and hast ^s regarded me according to the estate of a man of high degree, O LORD God.

18 What can David ^t speak more to thee for the honour of thy servant? for ^u thou knowest thy servant.

19 O LORD, for thy ^v servants sake, and ^w according to thine own heart hast thou done all this greatness, in making known all ^x these great things.

20 O LORD, there is ^y none like thee, neither is there any God besides thee, according to all that we have ^z heard with our ears.

21 And what one nation in the earth ^a is like thy people Israel, whom God ^b went to redeem to be his own people, to make thee a name of

greatness and terribleness, by driving out nations from before thy people whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make ^c thine own people for ever, and thou, LORD, be-
camest their God.

23 Therefore now, LORD, ^d let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, ^e even a God to Israel: and let the house of David thy servant be establish-
ed before thee.

25 For thou, ^f O my God, ^g hast told thy servant, that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee.

26 And now, LORD, (thou art God, and hast ^h promised this goodness unto thy servant)

27 Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and it shall be blessed ⁱ for ever.

C H A P. XVIII.

1 David subdueth the Philistines and the Moabites:

3 He smiteth Hadarezer and the Syrians. 9 Thou sendest Hadoram with presents to bless David.

11 The presents and the spoil David dedicateth to God: 13 He putteth garrisons in Edom. 14 David's officers.

NOW after this, it came to pass, that David smote the Philistines, and subdued them, and took ^a Gath and her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became ^b Davids servants, and brought gifts.

3 ^c And David smote ^d Hadarezer king of Zobah unto Hamath, as he went to establish his dominion by the river ^e Euphrates.

4 And David took from him a thousand ^f chariots, and ^g seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot-horses, but ^h reserved of them an hundred chariots.

5 And when the Syrians of Damascus came to help Hadarezer king of Zobah, David ⁱ slew of the Syrians two and twenty thousand men.

6 Then David put ^j garrisons in ^k Syria-damas-

phcy of the Messiah, who was really the Lord God, but took upon him our nature, and appeared in the form of a man.

21. To make thee a name of greatness, &c.] See this passage illustrated under its parallel place in 2 Sam. 17. 23, 24.

A N N O T A T I O N S O N C H A P. XVIII.

Ver. 1. After this it came to pass, &c.] This chapter has been explained, 2 Sam. 8. which the reader is desired to consult.

3 T 2

10. Hadoram

14. I will settle him in mine house, and in my kingdom for ever.] In 2 Sam. 7. 16. it is said, *thine house, and thy kingdom*; which sufficiently proves, that this principally belongs to the Messiah, of whom David was only a type or figure.

17. Thou hast regarded me according to the estate of a man of high degree.] Victorius Strigelius thinks the words may be rendered, *Thou hast looked upon me in the form of a man, who art in the highest the Lord God*; which he looks upon as a pro-

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cir. 1040. cus, and the Syrians became Davids servants, and brought gifts. Thus the LORD^k preserved David whithersoever he went.

7 And David took the^l shields of gold that were on the servants of Hadarezer, and brought them to^m Jerusalem.

8 Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewithⁿ Solomon made the brasen sea, and the pillars, and the vessels of brass.

9 ¶ Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent Hadoram his son to king David, to enquire of his welfare, and * to congratulate him, because he had fought against Hadarezer, and smitten him, (for Hadarezer had warred with Tou) and with him all manner of vessels of gold, and silver, and brass,

11 ¶ Them also king David^o dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from^q Amaal.

12 Moreover, Abishai the son of Zeruiah slew of the Edomites, in the^r valley of salt, eighteen thousand.

13 ¶ And he put garisons in Edom; and all the Edomites became Davids servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

15 And^t Joab the son of Zeruiah was over the host, and^u Jehoshaphat the son of Ahilud, recorder.

16 And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the^v priests, and Shavsha was scribe.

17 And Benaiah the son of Jehoiada was over the Cherethites, and the Pelethites: and the sons of David were chief about the king.

C H A P. XIX.

1 David's messengers, sent to comfort Hanun the son of Nahash, are villanously intreated. 6 The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai. 16 Shophach, making a new supply of the Syrians, is slain by David.

NOW it came to pass after this, that^w Nahash the king of the children of Ammon

died, and his^x son reigned in his stead.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father: so the servants of David came into the land of the children of Ammon, to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, † Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took Davids servants, and shaved them, and cut off their garments in the midst hard by their^y buttocks, and sent them away.

5 Then there went certain, and told David how the men were served; and he sent to meet them (for the men were greatly ashamed) and the king said, Tarry at^z Jericho until your beards be grown, and then return.

6 ¶ And when the children of Ammon saw that they had made themselves^{aa} odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachab, and out of Zobah.

7 So they hired^{ab} thirty and two thousand chariots, and the king of Maachab and his people, who came and pitched before^{ac} Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard of it, he sent^{ad} Joab, and all the host of the^{ae} mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the^{af} city: and the kings that were come, were by themselves in the field.

10 Now when Joab saw that the^{ag} battle was set against him, before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians.

11 And the rest of the people he delivered unto the hand of^{ah} Abishai his brother, and they set themselves in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt^{ai} help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the

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2 Sam.

10. 1.

2 Sam. 9.

1.

1 Lam. 1.

2.

† Heb. In

th ne eyes

both David,

2 Cor. 13.

5, 6.

† Gen. 41.

9.

g 2 Sam.

10. 4. Psa.

109. 4.

2 Chr.

36. 16.

Isa. 20. 4.

1 Kings

16. 34.

* Heb.

stinking.

2 Sam. 10.

6. Luke

10. 16.

2 Sam.

10. 6.

1 Num. 27.

30. Joab.

13. 9.

2 Chap. 11.

6.

2 Chap. 13.

1.

o Ver. 7;

15.

p 2 Sam.

10. 8.

† Heb. the

face of the

buffs.

q 2 Sam.

10. 10.

Ch p. 15.

20.

* Heb. he

for deliver-

ance.

r Deut. 31.

1, 6, 7.

Joab. 1. 6.

7. 1 Sam.

4. 9.

cities

Psa. 3. 8.

10. Hadoram.] The Syriac and Arabic versions, and the parallel place in Samuel, read *Joab*.

ANNOTATIONS ON CHAP. XIX.

Ver. 1. It came to pass after this, that Nahash the king of the

children of Ammon died.] This whole transaction has already been fully related, 2 Sam. 10. to which the reader is referred.

7. They hired thirty and two thousand chariots;] Or, they hired thirty and two thousand men who fought in chariots.

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cities of our God: and let the LORD do *that which is good in his sight.*

14 So Joab and the people that *were* with him, drew nigh before the Syrians, unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise *fled* before Abishai his brother, and entred into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were *†* put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the river: and *†* Shophach, the captain of the host of Hadarezer, *went* before them.

17 And it was told David, and he gathered all Israel, and passed over Jordan, and came upon them, and *†* set the battle in array against them: so when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel, and David slew of the Syrians seven thousand men, *which fought* in chariots, and *†* forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his *†* servants: neither would the Syrians help the children of Ammon *†* any more.

C H A P. XX.

1 Rabbah is besieged by Joab, spoiled by David, and the people thereof tortured. 4 Three giants are slain in three several overthrowes of the Philistines.

AND it came to pass, that *†* after the year was expired, at the time that *†* kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah (but David *†* tarried at Jerusalem) and Joab smote Rabbah, and destroyed it.

2 And David took the *†* crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious stones in it, and it was set upon Davids head; and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with *†* saws, and with har-

rows of iron, and with axes: even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 ¶ And it came to pass *†* after this, that there arose war at Gezer with the Philistines, at which time Sibbechai the Hushathite, slew Sippai *that was* of the children of the giant, and they were *†* subdued.

5 And there was war again with the Philistines, and Elhanan the son of *†* a Jair, slew Lahmi the brother of Goliath the Gittite, whose spear-staff was like a weavers beam.

6 And yet again *†* there was war at Gath, where was *†* a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant.

7 But when he *†* defied Israel, Jonathan the son of Shimea, Davids brother, slew him.

8 These were born unto the giant in Gath; and they *†* fell by the hand of David, and by the hand of his servants.

C H A P. XXI.

1 David, tempted by Satan, forceth Joab to number the people: 5 The number of the people being brought; David repenteth of it. 9 David, having three plagues pronounced by God, chooseth the pestilence. 14 After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem. 18 David by Gods direction purchaseth Ornan's threshing-floor: where having built an altar, God giveth a sign of his favour by fire, and stayeth the plague. 28 David sacrificeth there, being restrained from Gibeon by fear of the angel.

AND *†* Satan stood up against Israel, and *†* provoked David to number Israel.

2 And David said to Joab, and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know it.

3 And Joab answered, The LORD *†* make his people an hundred times so many more as they be: but my lord the king, are they not all my lords-servants? why then doth my lord require this

ANNOTATIONS ON CHAP. XX.

Ver. 1. *It came to pass, that after the year was expired, &c.* See 2 Sam. 11. 1. of Ammon. See the parallel place to this at the end of 2 Sam. 21. 4, 5, &c.

ANNOTATIONS ON CHAP. XXI.

Ver. 1. *And Satan stood up against Israel, &c.* Heb. *flood*, to wit, before the Lord and his tribunal, to accuse David and Israel,

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2 Sam. 11. 18.
f 2 Sam. 5. 25.

g 1 Sam. 17. 51.
Ver. 8.
b 2 Sam. 21. 19.

i 2 Sam. 21. 20.
† Heb. a man of measure, Num. 13. 33.

k 1 Sam. 17. 10.

l 1 Sam. 17. 50.
2 Sam. 21. 16, 22.

a Job. 1. 6. Zech. 3. 1. Rev. 12. 10.
b 2 Sam. 24. 1.
c Judg. 20. 1.

† Heb. add unto, Deut. 1. 11. Psal. 115. 4.
11a. 26. 15.

and to beg Gods permission to tempt David to number the people. Standing is the accuser's posture before mens tribunals; and consequently the holy scripture (which useth to speak of God, and of the things of God, after the manner of men, to bring them down to our capacities) elsewhere represents Satan in this posture, as 1 Kings 22. 21. Zech. 3. 1. And so this agrees with 2 Sam. 24. 1. where the Lord is said to move David, i. e. to give Satan commission or permission to move him; for otherways God tempteth no man. James 1. 13. But of this, and of this whole chapter, and of the variations and seeming contradictions between this narrative and that in Samuel, see notes on 2 Sam. 24.

Before this thing? why will he be a cause of trespass to Israel?

1017. 4^d Nevertheless, the kings word prevailed against Joab: wherefore Joab departed, and went ^c throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they* of Israel were ^f a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the kings word was ^a abominable to Joab.

7 And God was displeased with this thing, therefore he ^b smote Israel.

8 And David said unto God, I have ⁱ sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant, for I have done very foolishly.

9 ¶ And the LORD spake unto Gad, Davids ^k seer, saying,

10 Go and tell David, saying, ⁱ Thus saith the LORD, I offer thee *three* things, ^m choose thee one of them, that I may do *it* unto thee.

11 So Gad ^a came to David, and said unto him, Thus saith the LORD, Choose thee

12 Either three years ^o famine, or three months to ^p be destroyed before thy foes, (while that the sword of thine enemies overtaketh *thee*) or else three days the sword of the LORD, even the pestilence in the land, and the angel of the LORD destroying throughout all the coasts of Israel: now therefore advise thy self, what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD, (for [†] very great *are* his mercies) but let me ^q not fall into the hand of man.

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel ^r seventy thousand men.

15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he ^r repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshing-floor of Ornan the ^r Jebusite.

16 And David lift up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having ^u a drawn sword in his hand stretched out over Jerusalem: then David and

the elders of Israel, who were clothed in sackcloth, ^x fell upon their faces.

17 And David said unto God, *Is it not I that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these ^y sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my fathers house, but not on thy people, that they should be plagued.

18 ¶ Then the ^z angel of the LORD commanded ^a Gad to say to David, that David should go up and set up an altar unto the LORD, in the threshing-floor of Ornan the Jebusite.

19 And David went up at ^b the saying of Gad, which he spake in the name of the LORD.

20 And Ornan turned back, and saw the angel; and his four sons with him ^c hid themselves. Now Ornan was ^d threshing wheat.

21 And as David came to Ornan, Ornan looked and ^e saw David, and went out of the threshing-floor, and ^f bowed himself to David with his face to the ground.

22 Then David said to Ornan, ^g Grant me the place of *this* threshing-floor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price, that the plague may be stayed from the people.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that* which is good in his eyes: lo, I give *thee* the oxen also for burnt-offerings, and the ^h threshing-instruments for wood; and the wheat for the meat-offering. I give it all.

24 And king David said to Ornan, Nay, but I will verily ⁱ buy it for the full price: for I will not take *that* which is thine for the LORD, nor offer burnt-offerings without cost.

25 So David gave to Ornan for the place, ^j six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD, and he answered him from heaven ^k by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel, and he ^l put up his sword again into the sheath thereof.

28 ¶ At that time, when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed ^m there.

29 (For the ⁿ tabernacle of the LORD which Moses made in the wilderness, and the ^o altar of the burnt-offering were at that season in the high place at ^p Gibeon.)

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Num. 14.
5. Josh.
7. 6.

7. Kings
22. 17.
Psal. 43.

11. Jer.
12. 3.
2. Chron.

3. 1.
2. Acts 10.
5.

3. Mat. 28.
20. 1 Cor.
12. 23.

6. Prov. 22.
11.
d. Judg. 6.

11.
e. 2 Sam.
24. 20.
f. 1 Kings

1. 23.
g. Heb.
Giv. 1 Kin.
22. 2.

g. 2 Sam.
24. 22.

h. Rom. 12.
17. Philip.
4. 8.

i. 2 Sam.
24. 24.
j. Lev. 9.

24. 1 Kin.
26. 38.
k. Chr. 7.

1. Psal.
20. 3.
l. Psal. 85.

3. Ps. 12.
1.
m. Ver. 18.

26. 2 Chr.
3. 1.
n. Exod 36.

8.
o. Exod. 38.
1.

p. 1 Kings
3. 4. Chap.
16. 39.
2 Chron. 1.

5. *All they of Israel were a thousand thousand, &c.*] The sums here given, both of the men of Israel and Judah, are very different from those in 2 Sam. 24. 9. as is observed on that chapter, to which the reader is referred.

6. *Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.*] We have here the true reason why neither the Levites nor Benjamites were numbered,

namely, because the work was odious to Joab, and therefore he left off before he had numbered these two tribes.

8. *I have sinned greatly.*] See note on 2 Sam. 24. 10.

15. *Ornan the Jebusite.*] In 2 Sam. 24. he is called *Araunah*. 26. *He answered him from heaven by fire upon the altar of burnt-offering.*] This was the highest token that could be given of God's gracious acceptance of any sacrifice.

39. For

Before CHRIST 1017. 30 But David could not go before it to enquire of God; for he was ^a afraid, because of the sword of the angel of the LORD.)

Psalm 119.
119.

CHAP. XXII.

1 David foreknowing the place of the temple, prepareth abundance for the building of it: 6 He instructeth Solomon in God's promises, and his duty in building the temple: 17 He chargeth the princes to assist his son.

a Deut. 12.
5, 6, 7.
2 Sam. 24.
18.

THEN David said, "This is the house of the LORD God, and this is the altar of the burnt-offering for Israel.

1 Kings
9. 20, 21.

2 And David commanded to gather together the strangers that were in the land of Israel, and he set masons to hew wrought stones to build the house of God.

e Ver. 14.
1 Kings 7.
47.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brags in abundance without weight;

1 Kings
5, 6.
1 Kings
5. 1.

4 Also cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

f Chap. 29.
1.
1 Kings
3. 7.

5 And David said, "Solomon my son is young and tender, and the house that is to be builded for the LORD, must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparation for it: So David prepared abundantly before his death.

1 Kings
8. 15.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel:

7 And David said to Solomon, My son, as for

me, it was in my mind to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

10 ¶ He shall build an house for my name, and he shall be my son, and I will be his father, and I will establish the throne of his kingdom over Israel for ever.

11 Now my son, the LORD be with thee, and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayst keep the law of the LORD thy God.

13 ¶ Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with, concerning Israel: be strong, and of good courage, dread not, nor be dismayed.

14 Now behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brags, and iron, without weight (for it is in abundance): timber also and stone have I prepared, and thou mayst add thereto.

15 Moreover, there are workmen with thee

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1 Sam.
7. 2. Chap.
17. 1.
1 Deut. 12.
5. 12.
1 Kings
5. 3.
2 Sam.
7. 5.
1 Sam.
17. 50.
Chap. 14.
8. & 18. 1.
2 Sam. 7.
5.
1 Sam. 7.
13. Chap.
17. 12, 13.
Matth. 23. 16.
18.
1 Psal. 72.
16.
1 Ver. 16.
1 Kings
3. 5. Psal.
72. 1.
1 Jer. 22.
28.
1 Sam.
3. 1. & 15.
11.
* The gold
and silver
here are both
of one value,
and together
amount to
seven hundred
and fifty mil-
lions.

30. For he was afraid because of the sword of the angel of the LORD:] i. e. When he saw the angel stand with his drawn sword over Jerusalem, as is related above, ver. 15, 16. he durst not go away thence to Gibeon, lest the angel in the mean time should destroy Jerusalem; for the prevention whereof he thought it most proper to continue to worship God in that place, which he had consecrated by his special presence and gracious acceptance.

ANNOTATIONS ON CHAP. XXII.

Ver. 1. *This is the house of the Lord God.*] David seems to have been inspired by God with this thought, and probably concluded, from the signal marks he had given of his acceptance of the sacrifice, that this was the spot on which the temple must be built.

8. *Thou hast shed much blood upon the earth.*] Not that wars, either now or then, were simply unlawful, or that David sinned in shedding the blood of war; for it is manifest, that David's wars were undertaken by God's command, or with his leave, and were attended with his blessing: but partly because David's military employments did for a good while fill his head and hands, and gave him no leisure for the temple-work; and principally for mystical signification, to teach us that the church (whereof the temple was a manifest and illustrious type) should be built by Christ, the Prince of peace, Isa. 9. 6. and that it should be gathered and built up, not by might or power, or by force of arms, but by God's Spirit, Zech. 4. 6. and by the preaching of the gospel of peace.

In my sight;] i. e. Which I have taken particular notice of. And this expression may possibly be added in reference to Uriah and the rest of the Israelites, who were slain at the siege of Rabbah by David's contrivance; which peradventure David had in his eye, Psal. 51. 4. where David, confessing this sin, useth this very expression, *I have done this evil in thy sight.*

10. *He shall be my son, &c.*] These words can properly belong to none but the Messiah; for Solomon reigned but forty years, after which his kingdom was divided: hence St Paul applies them to Christ, Heb. 1. 5.

14. *An hundred thousand talents of gold, &c.*] According to Bishop Cumberland's computation, this sum amounts to upwards of four hundred and sixty one millions of money; a sum so immense, that it appears almost incredible, and would have been sufficient, if the whole fabrick of the temple had consisted of massy gold and silver. But some think the word *Kikkar*, which is rendered a talent, properly signifies only a mass or a piece, as it is used, Exod. 29. 23. 1 Sam. 2. 36. Zech. 5. 7. so it may indifferently denote either a greater or a lesser piece. And Josephus a Jew, and therefore the more competent judge of those matters, speaking of this very thing, for 100,000 talents of gold here mentioned he puts 10,000, and for 1000,000 talents of silver he puts 100,000; either because the talents in Moses his time were of ten times more bulk and price than in David's and Solomon's time, and therefore these talents reduced to them amounted to no greater a sum; or, because he read so in his copy of the Hebrew bible.

Before in abundance, hewers, and workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise therefore, and be doing, and the LORD be with thee.

17 ¶ David also commanded all the princes of Israel, to help Solomon his son, *saying*,

18 *Is not the LORD your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand, and the land is subdued before the LORD, and before his people.*

19 Now ² set your heart and your soul to seek the LORD your God; arise therefore, and ³ build ye the sanctuary of the LORD God, ⁴ to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the ⁵ name of the LORD.

CHAP. XXIII.

1 David in his old age maketh Solomon king. 2 The number and distribution of the Levites. 7 The families of the Gershonites. 12 The sons of Kohath. 21 The sons of Merari. 24 The office of the Levites.

SO when David was ² old and full of days, he made Solomon his son king over Israel.

2 ¶ And he ³ gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbred from the age of ⁴ thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand, *were* to set forward the work of the house of the LORD: and six thousand *were* ⁵ officers and judges.

5 Moreover, four thousand *were* porters, and four thousand ⁶ praised the LORD with the instruments which I made (*said David*) to praise *there-with*.

6 And David ⁷ divided them into ⁸ courses among the sons of Levi, *namely*, ⁹ Gershon, Kohath, and Merari.

7 ¶ Of the ¹ Gershonites *were* ² Laadan and Shimei.

8 The ³ sons of Laadan, the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were* Jahath, Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah ² had not many sons: therefore they were in one reckoning, according to *their* fathers house.

12 ¶ The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of ¹ Amram; Aaron and Moses: and ² Aaron was separated, that he should sanctify ³ the most holy things, he and his sons forever, to burn incense before the LORD, to minister unto him, and ⁴ to bless in his name for ever.

14 Now concerning Moses the ¹ man of God, ² his sons were named of the tribe of Levi.

15 The sons of Moses *were* Gershom and Eliezer.

16 Of the ¹ sons of Gershom, Shebuel *was* the chief.

17 And the sons of Eliezer *were* Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah ² were very many.

18 Of the sons of ¹ Jahar; ² Shelomith the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 ¶ The sons of Merari; Mahli, and Mushi: the sons of Mahli; Eleazar, and Kish:

22 And Eleazar died, and had no sons, but ³ daughters: and their brethren the sons of Kish ⁴ took them.

23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 ¶ These *were* the sons of ¹ Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the ² work for the service of the house of the LORD, from the age of ³ twenty years and upward.

25 For David said, The LORD God of Israel hath given ⁴ rest unto his people, that they may dwell ⁵ in Jerusalem for ever;

26 And also unto the Levites: they shall ⁶ no more carry the tabernacle, nor any vessels of it for the service thereof.

27 For by the last words of David, the Levites *were* numbred from twenty years old and above.

28 Because ¹ their office *was* to wait on the sons of Aaron, for the ² service of the house of

ANNOTATIONS ON CHAP. XXIII.

Ver. 4. Six thousand were officers and judges.] God had ordered judges and officers to be settled in all their gates, Deut. 16. 18, but this command seems to have been long neglected; David

himself not being able to restore their judicatures to their antient dignity and order, till the latter end of his reign, when he had subdued all his enemies.

14. Now concerning Moses the man of God, his sons were named of the tribe of Levi.] We have here a remarkable instance of the modesty and humility of Moses: who, though he had such

Before the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for the shew-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size:

30 And to stand every morning to thank and praise the LORD, and likewise at even:

31 And to offer all burnt-sacrifices unto the LORD in the sabbaths, in the new-moons, and on the set feasts, by number, according to the order commanded unto them continually before the LORD:

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

C H A P. XXIV.

1 The divisions of the sons of Aaron by lot into four and twenty orders. 20 The Kohathites, 27 and the Merarites divided by lot.

NOW these are the divisions of the sons of Aaron: The sons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

2 But Nadab and Abihu died, before their father, and had no children: therefore Eleazar and Ithamar executed the priests office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar, than of the sons of Ithamar; and thus were they divided: Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar, according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the

scribe, one of the Levites, wrote them before the king and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and one taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to Abijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Ielhebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These were the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi were these: Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehabiah, the first was Ishiah.

22 Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth.

24 Of the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah was Ishiah: of the sons of Ishiah; Zechariah.

26 The sons of Merari were Mahli and Musi: the sons of Jaaziah; Beno.

an intimate familiarity with the Divine Majesty, yet he never advanced his sons to any post of dignity, but left them all Levites, servants to the priests, who were the seed of Aaron.

31. To offer all burnt-sacrifices unto the Lord, &c.] i. e. They were to praise God at the time when the sacrifices were offered; for it belonged to the priests alone to offer the burnt-sacrifices.

A N N O T A T I O N S on CHAP. XXIV.

Ver. 1. Divisions of the sons of Aaron.] David, having distributed the Levites into several courses, now does the same by the priests, to avoid confusion among such large numbers.

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5. Divided by lot.] This method was taken to prevent complaints; all being now ordered by a Divine disposition, according to the custom of the most early ages.

6. One principal household being taken for Eleazar, and one taken for Ithamar.] The meaning is, that the first lot fell to Eleazar, and the second to Ithamar; and the third to Eleazar, and the fourth to Ithamar; and so successively, until all the families of Ithamar had received their lots: and afterwards all the lots came forth to the rest of Eleazar's families, which were double in number to those of Ithamar, as was said ver. 4.

19. Under Aaron their father;] i. e. Under the inspection and direction of the high-priest, whom he calls Aaron, because he re-

† 3 U

pre-

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27 ¶ The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli came Eleazar, who had no sons.

29 Concerning Kish: the son of Kish was Jerahmeel.

30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of the Levites, after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron, in the presence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the priests and Levites, * even the principal fathers over against their younger brethren.

* Heb. the chief against his younger brethren.

CHAP. XXV.

1 The number and offices of the singers: 8 Their division by lot into four and twenty orders.

28. & 23.
2. 2 Chr.
23. 1, 9.
b 2 Chron.
29. 25.
c Chap. 6.
39.
d Ver. 3.
2 Sam. 10.
3.
* Heb. men of work.
† Called, Jesharelah, Ver. 14.
e Ver. 1.
* Heb. by the hand of the hand of the king, Ver. 6.

MOREOVER, David and the * captains of the host ^b separated to the service of the sons of ^c Asaph, and of Heman, and of Jeduthun, who should ^d prophesy with harps, with psalteries, and with cymbals: and the number of the * workmen according to their service was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nathaniah, and † Afarelah, the sons of Asaph under the hands of Asaph, which * prophesied * according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romantiezor, Joshbekashah, Mallothi, Hothir, and Mahazioth:

5 All these were the sons of Heman ^f the kings seer in the ^g words of God, to lift ^h up the horn. And ⁱ God gave to Heman fourteen sons and three daughters.

6 All these were under the hands of their father, for song in the house of the LORD with cymbals, psalteries and harps, for the service of the house of God, according to the ^k kings order, to Asaph, Jeduthun, and Heman.

7 So the number of them with their brethren

that were instructed in the songs of the LORD, even all that were cunning, was ^l two hundred fourscore and eight.

8 ¶ And they cast lots, ward against ^m ward, † as well the small as the great, the teacher ⁿ as the scholar.

9 Now the first lot came forth for Asaph to Joseph, the second to Gedaliah, who with his brethren and sons were twelve:

10 The third to Zaccur, *he*, his sons and his brethren were twelve:

11 The fourth to Izri, *he*, his sons and his brethren were twelve;

12 The fifth to Nathaniah, *he*, his sons and his brethren were twelve:

13 The sixth to Bukkiah, *he*, his sons and his brethren were twelve:

14 The seventh to Jesharelah, *he*, his sons and his brethren were twelve:

15 The eighth to Jeshaiah, *he*, his sons and his brethren were twelve:

16 The ninth to Mattaniah, *he*, his sons and his brethren were twelve:

17 The tenth to Shimei, *he*, his sons and his brethren were twelve:

18 The eleventh to Azareel, *he*, his sons and his brethren were twelve:

19 The twelfth to Hashabiah, *he*, his sons and his brethren were twelve:

20 The thirteenth to Shubael, *he*, his sons and his brethren were twelve:

21 The fourteenth to Mattithiah, *he*, his sons and his brethren were twelve:

22 The fifteenth to Jerimoth, *he*, his sons and his brethren were twelve:

23 The sixteenth to Hananiah, *he*, his sons and his brethren were twelve:

24 The seventeenth to Joshbekashah, *he*, his sons and his brethren were twelve:

25 The eighteenth to Hanani, *he*, his sons and his brethren were twelve:

26 The nineteenth to Mallothi, *he*, his sons and his brethren were twelve:

27 The twentieth to Eliathah, *he*, his sons and his brethren were twelve:

28 The one and twentieth to Hothir, *he*, his sons and his brethren were twelve:

29 The two and twentieth to Giddalti, *he*, his sons and his brethren were twelve:

30 The three and twentieth to Mahazioth, *he*, his sons and his brethren were twelve:

31 The ^o four * and twentieth to Romanti-

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1 Chap. 23.
5.
m Chap.
24. 31.
† Heb. 6.
the small as
the great, as
the teacher,
so he that is
taught.
n 2 Chron.
23. 13.

o Num. 7.
89. Chap.
24. 18.
Rev. 4. 4.
10. & 5.
8. & 11.
16.

* There were
just as many
companies of
musicians as
there were of
priests,
Chap. 24.
18. and of
the Levites
attending on
the priests,
and helping
them, Chap.
24. 31.
Twice as
many as the
months in the
year, 1 Cor.
14. 40.

presented his person, and executed his office, and also came out of his loins; and *their father*, because of the authority which by God's appointment he had over them, and that love, reverence and obedience which they owed to him.

31. *The principal fathers over against their younger brethren.* The lots of the elder and younger brethren were promiscuously put together, and the order was settled as the lots came forth, without any regard to the age or dignity or number of the persons or families, the youngest family having the first course, if they had the first lot.

ANNOTATIONS on CHAP. XXV.

Ver. 1. *David and the captains of the host;* i. e. David and the chief leaders of the companies of priests.

Who should prophesy; i. e. Sing the psalms which David and the other prophets, who were divinely inspired, composed.

The number of the workmen, &c. It might be rendered, *The number of the men who ministered according to their service, &c.*

5. *To lift up the horn:* To blow with trumpets made of horns.

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ezzer, *he*, his sons and his brethren were twelve.

CHAP. XXVI.

1 The divisions of the porters. 13 The gates assigned by lot. 20 The Levites that had charge of the treasures. 29 Officers and judges.

CONCERNING the divisions of the porters: Of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph.

2 And the sons of Meshelemiah were, Zechariah the first-born, Jedaiel the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of Obed-edom were, Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him.

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they were mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren were strong men; Elihu and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, were threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hofah of the children of Merari, had sons; Simri the chief, (for though he was not the first-born, yet his father made him the chief)

11 Hilkiyah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hofah were thirteen.

12 Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, as well the small as the great, according to the house of their fathers for every gate.

14 And the lot east-ward fell to Shelemiah; then for Zechariah his son (a wife counseller) they cast lots, and his lot came out north-ward.

15 To Obed-edom south-ward, and to his sons, the house of Asuppim.

16 To Shuppim and Hofah, the lot came forth west-ward, with the gate Shallecheth, by the causey of the going up, ward against ward.

17 East-ward were six Levites, north-ward four a day, south-ward four a day, and toward Asuppim two and two.

18 At Parbar west-ward, four at the causey, and two at Parbar.

19 These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicate things.

21 As concerning the sons of Laadan: the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the LORD.

23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites:

24 And Shebuel the son of Gershom, the son of Moses, was ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

26 Which Shelomith and his brethren, were over all the treasures of the dedicate things, which David the king and the chief fathers, and the captains over thousands and hundreds, and the captains of the host had dedicated.

27 Out of the spoils won in battles, did they dedicate to maintain the house of the LORD.

28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah had dedicated, and whosoever had dedicated anything, it was under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his sons

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Chap. 7.
12, 15.
p Chap. 24.
7.
q 1 Kings
10. 5. &
12. 20.
2 Chron. 9.
4.
r Neh. 12.
24.
s Ezek. 44.
3.
t A Ch. lxx
word, signi-
fying an
out port.
2 Kings 23.
11.
u 1 Kings
7. 51.
v Deut. 12.
6. 11.
Malachi 3.
10.
x Chap. 23.
12.
y Chap. 23.
16.
z 1 King.
7. 52.
Chap. 28.
11.
a Num. 31.
50. Judg.
8. 21, 24.
26. 2 Kin.
12. 4.
2 Chr. 29.
25.
b 1 Sam.
9. 9. 2 Kin.
17. 23.
c 1 Sam. 9.
3. & 15.
15.
d 1 Kings
2. 5.

ANNOTATIONS ON CHAP. XXVI.

Ver. 1. Concerning the divisions of the porters.] This office was of great dignity, and men of the first quality were put into it, they having the charge of the holy things.

6. For they were mighty men of valour.] This clause is divers times mentioned, because their office required both strength and courage: for they were to shut the doors of the temple, one whereof was so great and weighty, that in the second temple it required the help of twenty men to open and shut it, as Josephus, an eye-witness, reports. They were also to keep the guard, and to keep out all unclean or forbidden persons, who might presumptuously at-

tempt to enter into the temple, as Uzziah did, and to prevent or suppress any tumults or disorders which might happen in the temple or in its courts, and to keep the treasures of the temple, ver. 20, 22, 24, 26.

12. To minister in the house of the Lord.] This was not a mean ministry, as the word porter sounds among us, but they were like the standing guard of a king in his palace.

15. The house of Asuppim:] Probably a place where the vessels and treasures of the temple were deposited; for Obed-edom, whose sons were placed at Asuppim, is said, 2 Chron. 25. 24, to have the custody of the treasures.

16. By the causey of the going up.] By this is meant the ascent made by Solomon from his own house to the temple.

Before **CHRIST** were for the ^c outward business over Israel, for officers and ^s judges.

30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers among them of Israel on this side Jordan west-ward, ^b in all business of the Lord, and in the service of the king.

31 Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the ¹ fortieth year of the reign of David, they were fought for, and there were found among them mighty men of valour, at ^k Jazer of Gilead.

32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the ¹ Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter ^m pertaining to God, and affairs of the king.

C H A P. XXVII.

1 The twelve captains for every several month. 16 The princes of the twelve tribes. 23 The numbring of the people is hindred. 25 David's several officers.

NOW the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that ^s served the king in any matter of the courses, which came in and went out month by month, throughout all the months of the year, of every course were twenty and four thousand.

2 Over the first course for the first month, was ^b Jathobeam the son of Zabdiel: and in his course were twenty and four thousand.

3 Of the ^c children of Perez, was the chief of all the captains of the host for the first month.

4 And over the course of the second month, was ^c Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand.

5 The third captain of the host for the third

month, was ^d Benaiah the son of Jehoiada a chief priest: and in his course were twenty and four thousand.

6 This is that Benaiah; who was mighty among the ^e thirty, and above the thirty: and in his course was ^f Ammizabad his son.

7 The fourth captain for the fourth month, was ^g Afahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.

8 The fifth captain for the fifth month, was ^h Shamhuth the Izrahite: and in his course were twenty and four thousand.

9 The sixth captain for the sixth month, was ⁱ Ira the son of Ikkeiah the Tekoite: and in his course were twenty and four thousand.

10 The seventh captain for the seventh month, was Helez the ^j Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.

11 The eighth captain for the eighth month, was ^k Sibbecai the Hushathite, of the ¹ Zarhites: and in his course were twenty and four thousand.

12 The ninth captain for the ninth month, was ^l Abiezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand.

13 The tenth captain for the tenth month, was ^m Maharai the Netophathite, of the ^o Zarhites: and in his course were twenty and four thousand.

14 The eleventh captain for the eleventh month, was ^p Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand.

15 The twelfth captain for the twelfth month, was ^q Heldai the Netophathite, of ^r Othniel: and in his course were twenty and four thousand.

16 Furthermore, over the tribes of Israel: the rulers of the Reubenites was Eliezer the son of Zichai: of the Simeonites, Shephatiah the son of Maachab:

17 Of the Levites, ^s Hashabiah the son of Kemuel: ^t of the Aaronites, ^u Zadok:

g Judg. 1. 13. & 3. 9, 11. r Chap. 26. 30. s Heb. over Aaron. f 2 Sam. 8. 17. & 20. 25. 1 Kin. 1. 8.

29. The outward business;] i. e. The business without the city of Jerusalem. Bertram thinks it consisted in their being assessors with the ordinary judges.

ANNOTATIONS ON CHAP. XXVII.

Ver. 1. Now the children of Israel, &c.] The ecclesiastical affairs being settled, we have next an account of the manner in which the militia, as we may call it, was disposed, in order to render it serviceable on all occasions. It was distributed into twelve legions, each consisting of twenty-four thousand men, who were commanded by one of the chief of the fathers; under whom there were captains of thousands in every legion, similar to what we call colonels, commanding a thousand men. There were also centurions, or captains of hundreds, and under them inferior officers. Each of these legions attended one month, for the security of the king and kingdom; at the end of which they retired to their respective places

of abode, and another legion succeeded. So their course came on but once a year, for one month, which made it an easy duty to them.

5. Benaiah the son of Jehoiada a chief priest.] The word which we render a chief priest, signifies also a chief prince, and should have been so translated here; for Benaiah was neither high-priest, nor sagan, or second priest, these offices being filled by Abiathar and Zadok.

7. The fourth captain—was Afahel.] Hence we learn that these courses were established at the beginning of David's reign; for Afahel was killed while he reigned in Hebron, before he was king over all Israel.

16. Furthermore, over the tribes of Israel, &c.] Besides the twelve great captains already mentioned, each tribe had a ruler, who was called one of the princes of the tribes of Israel, ver. 22. These rulers had the chief authority under the king.

17. The Aaronites.] They were not a distinct tribe; but, being a different

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cir. 1015.
Or, Eliab,
1 Sam. 16.
Chap. 12.
Chap. 12.
Gen. 31.
21. & 37.
25. Num.
31. 1. Josh.
17. 1. 5.
1 Sam.
14. 50.
2 Num. 1.
3.
Gen. 15.
5. & 22. 17.
Chap. 21.
Chap. 21.
1 Sam.
24. 15.
Chap. 21.
7. 14.
Chap. 26.
20.
Heb. over
that which
came of the
vines.
1 Kings
10. 27.
Song 2.
1. lla. 33.
9. & 35.
2.
1 Kings
10. 2.
1 Kings
2. 40.
Ezra 4.
22.
1 Sam.
21. 21.
2 Sam.
15. 12.
2 Sam.
15. 37.
2 Sam.
17. 23.
1 Kings
2. 7.
Chap. 11.
6.

18 Of Judah, † Elihu one of the brethren of David: of Issachar, Omri the son of Michael: 19 Of Zebulun, † Ishmaiah the son of Obadiah: of Naphtali, † Jerimoth the son of Azriel: 20 Of the children of Ephraim, Hoshea the son of Azariah: of the half-tribe of Manasseh, Joel the son of Pedaiab: 21 Of the half-tribe of Manasseh in † Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of † Abner: 22 Of Dan, Azareel the son of Jeroham: These were the princes of the tribes of Israel: 23 ¶ But David took not the number of them from † twenty years old and under: because the LORD had said, he would increase Israel like to the † stars of the heavens. 24 † Joab the son of Zeruiah began to number, but he † finished not, because there † fell wrath for it against Israel, neither was the number put in the account of the chronicles of king David: 25 ¶ And over the † kings treasures was Azmaveth the son of Adiel: and over the store-houses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziab: 26 And over them that did the work of the field for tillage of the ground, was Ezri the son of Chelub: 27 And † over the vineyards was Shimei the Ramathite: over the increase of the vineyards for the wine-cellars, was Zabdi the Shiphmite: 28 And over the olive-trees and the † sycamore-trees that were in the low plains, was Baal-hanan the Gederite: and over the cellars of oil was Joash: 29 And over the herds that fed in † Sharon, was Shitrai the Sharonite: and over the herds that were in the valleys, was Shaphat the son of Adlai: 30 Over the † camels also, was Obil the Ithmeelite: and over the † asses, was Jehdciah the Mercaothite. 31 And over the flocks, was Jaziz the Hagerite: All these were the rulers of the † substance which was king Davids. 32 Also Jonathan Davids † uncle was a counsellor, a wife man, and a scribe: and Jehiel the son of Hachmoni was with the kings sons. 33 And † Ahithophel was the kings counsellor; and Hushai the Archite was the kings † companion. 34 And † after Ahithophel, was Jehoiada the son of Benaiah, and † Abiathar: and the † general of the kings army was Joab.

CHAP. XXVIII.

1 David, in a solemn assembly, having declared God's favour to him, and promise to his son Solomon, ex-

horteth them to fear God: 9, 20 He encourageth Solomon to build the temple: 11 He giveth him patterns for the form, and gold and silver for the materials:

AND David † assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the † stewards over all the substance and possession of the king and of his † sons, with the officers, and with the † mighty men, and with all the valiant men unto Jerusalem. 2 Then David the king stood up upon his feet, and said, Hear me, † my brethren, and my people, As for me, I had in † mine heart to build an house of † rest for the ark of the covenant of the LORD, and for the † footstool of our God; and had made ready for the building: 3 But God said unto me; Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed † blood. 4 Howbeit, the LORD God of Israel chose me † before all the house of my father; to be king over Israel † for ever: for he hath chosen Judah to be the ruler; and of the house of † Judah, the house of my father; and among the sons of my father, he liked me to make me king over all Israel: 5 And † of all my sons (for the LORD hath given me many sons) he hath chosen Solomon my son, to sit upon the throne of the kingdom of the LORD over Israel. 6 And he said unto me, † Solomon thy son, he shall build my house and my † courts: for I have chosen him to be my son, and I will be his father. 7 Moreover, I will establish his kingdom for ever, if he be constant to do my † commandments and my judgments, as at this day: 8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land; and leave it for an inheritance for your children after you for ever. 9 ¶ And thou, Solomon my son, † know thou the God of thy father, and serve him with † a perfect heart, and with a willing mind: for the LORD † searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. 10 Take heed now, for the LORD hath chosen thee to build an house for the † sanctuary: be strong and do it.

Before
CHRIST
cir. 1015.
Chap. 12.
Chap. 17.
Chap. 27.
Chap. 11.
Deut. 17.
Psal. 22. 22.
2 Sam. 7. 2.
Chap. 17.
1. & 6. 31.
Psal. 132.
Psal. 99.
5. & 131.
7. Lam.
2. 1.
Heb. bloods, Chap. 22. 8.
1 Sam. 16. 7. 12. †
Chap. 17.
12. Dan.
2. 44.
Luke 1. 33.
1 Sam. 16. 1.
Gen. 49. 8.
Psal. 78. 68.
Chap. 3. 1, 2. & 23. 1.
2 Sam. 7. 13. 14.
Chap. 22.
9. 2 Chr. 1. 9.
1 Kings 6. 36.
1 Kings 21. 3.
Deut. 4. 35. Jer. 9. 24.
Hosea 4. 1.
John 17. 3.
1 Kings 8. 61.
2 Kings 10. 3.
1 Sam. 16. 7.
1 Kings 8. 39. Chap. 29. 17.
Psal. 7. 9. & 139. 2.
Prov. 17. 3.
Jer. 17. 20. & 17. 10.
20. 12.
Heb. 4. 13.
Rev. 2. 23.
1 Chap. 22. 19.

different order from the rest of the Levites, they had a peculiar chief to preside over them.

ANNOTATIONS ON CHAP. XXVIII.

Ver. 2. The footstool of our God.] This expression imports no

more than the ark of the covenant; for the Divine Glory sitting upon the wings of the cherubims, over the mercy seat, his feet (to speak after the manner of men) rested upon the ark.

10. Be strong, &c.] Take courage and resolution to break thro' all difficulties, troubles, discouragements or oppositions, which thou mayest possibly meet with.

Before CHRIST
cir. 1015.
Exod. 25.
1 Kings
6. 9.
Exod. 25.
17. 1 Kin.
6. 19.
2 Chap. 9.
26.
1 Chap. 26.
27.

11 ¶ Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat,

12 And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicate things.

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 He gave of gold by weight, for things of gold, for all instruments of all manner of service, silver also for all instruments of silver, by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver, by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick.

16 And by weight he gave gold for the tables of shew-bread, for every table, and likewise silver for the tables of silver;

17 Also pure gold for the flesh-hooks, and the bowls and the cups: and for the golden basons he gave gold by weight for every bason; and likewise silver by weight for every bason of silver:

18 And for the altar of incense, refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the LORD.

19 All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern.

20 And David said to Solomon his son, Be strong and of good courage; and do it: fear not,

nor be dismayed, for the LORD God, even my God, will be with thee, he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God, and there shall be with thee for all manner of workmanship, every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment.

CHAP. XXIX.

1 David, by his example and intreaty, 6 causeth the princes and people to offer willingly. 10 David's thanksgiving and prayer. 20 The people, having blessed God, and sacrificed, make Solomon king. 26 David's reign and death.

FURTHERMORE David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God.

2 Now I have prepared with all my might for the house of my God, the gold for things to be made of gold, and the silver for things of silver, and the brags for things of brags, the iron for things of iron, and wood for things of wood; onyx-stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble-stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house,

4 Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the house withal:

5 The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who

Before CHRIST
cir. 1015.

Joh. 1.
5. Heb.
13. 5.
Or, di-
vision.
The word
properly sig-
nifies, daily
attending up-
on one's work.

1 Chap. 18.
1. 8.
2 Chap. 22.
5.

1 Chap. 22.
14.
2 Chap. 22.
16.

Exod. 28.
9.
11a. 34.
11.

Rev. 21.
19.
2 Cor. 5.
14.

† That is,
11 millions
two hundred
and fifty thou-
sand pounds.
1 Kings
9. 28.

11. The pattern of the porch, and of the houses thereof.] This pattern seems to have included the whole house, with all its apartments; but especially the two parts of it called the holy place, and the holy of holies, which were perfectly distinct houses, being separated by a partition.

12. The pattern of all that he had by the spirit.] God suggested to David, by his Spirit, how he would have his house built, and the several parts of which it was to be composed; as he had before given directions to Moses about the structure of the tabernacle.

16. The tables of shew-bread.] By this and 2 Chron. 4. 19. it appears, that there were divers tables to be used, either successively or together, about the shew-bread; but one of them seems to have been of more eminency and use than the rest, and therefore is most commonly called the table of the shew-bread, in the singular number.

18. Gold for the pattern of the chariot of the cherubims.]

They are called the chariot, because God is said not only to sit, but also to ride upon the cherubims. Plal. 18. 10.

19. All this, said David, the Lord made me understand, &c.] i. e. God was pleased to reveal all this as distinctly to him, as if it had been written on his mind, as the ten commandments were on the tables of stone.

ANNOTATIONS ON CHAP. XXIX.

Ver. 4. Three thousand talents of gold, &c.] Prideaux observes two things concerning this immense quantity of gold which David dedicated to the temple of God: 1. That it was that of Ophir; therefore he must have established a navigation in his time, otherwise he could not have heaped it to that degree. 2. That the sum was so prodigious, that it is probable it was reckoned by another sort of talents, of less value than the Mosaic talents; for what

David

Before *then* is ¹ willing to consecrate his service this day unto the LORD?

6 ¶ Then the ¹ chief of the fathers and princes of the tribes of Israel, and the captains of thousands, and of hundreds, with the rulers over the kings work, offered willingly,

7 And gave for the service of the house of God, of gold, [†] five thousand talents, and ten thousand drams; and of silver, ten thousand talents; and of brass, eighteen thousand talents; and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found, gave *them* to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered ^m willingly, because with ^a perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever.

11 ^o Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth, *is thine*; thine is the kingdom, O LORD, and thou art exalted as head above all.

12 Both riches and honour *come* ^r of thee, and thou ^a reignest over all, and in thine hand is power and might, and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But ^r who am I, and what *is* my people, that we should be ^r able to offer so willingly after this sort? for all things *come* of thee, and ^o of thine own have we given thee.

15 For we are ^a strangers before thee, and sojourners, as were all our fathers: our days on the earth are as ^a a shadow, and *there is* none abiding.

16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou ^r triest the heart, and hast ^a pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people which are present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel our fathers, ^a keep this for ever in the ^b imagination of the thoughts of the heart of thy people, and ^c prepare their heart unto thee.

19 And ^d give unto Solomon my son a perfect heart to keep thy commandments, thy testimonies and thy statutes, and to do all *these things*, and to build the palace for the which I have ^e made provision.

20 ¶ And David said to all the congregation, Now ^f bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* ^g a thousand bullocks, a thousand rams, and a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the LORD on that day with great gladness, and they made Solomon the son of David king the ^h second time, and anointed *him* unto the LORD to be the chief governor, and Zadok to be priest.

23 Then Solomon sat on the ⁱ throne of the LORD as king instead of David his father, and prospered, and all Israel obeyed him.

24 And all the princes and the mighty men, and all the sons likewise of king David [†] submitted themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him *such* ^{*} royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David, the son of Jesse, ^k reigned over all Israel.

27 And the ^l time that he reigned over Israel, was forty years; ^m seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

28 And he died in a good old age, ⁿ full of days, riches and honour; and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold they *are* written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the ^o seer.

30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

Before CHRIST 1015.

Jer. 10.

Chap. 28.

Acts

11. 23.

Psal. 119.

Psal. 71.

Chap. 27.

25. & 22.

14.

Psal. 103.

2. 2. 20.

1 Kings

8. 63.

1 Kings

1. 35.

Chap. 28.

11a. 9.

7. Rev. 3.

22.

Heb. gave

the hand

under Solomon,

Gen. 24.

1. & 47.

Psal.

72. 9. 10.

Dan 7. 14.

Ezek. 17.

18. 1 Tim.

6. 13.

Heb. a

majesty of

the kingdom,

Ezek. 2. 9.

2. 2 Sim.

2. 10. 11.

1 Kings

2. 11.

2 Sim.

5. 3.

Chap. 21.

1. Job 42.

17.

1 Sam. 9.

David gave, chap. 22. 14. and what is afterwards reckoned in this chapter, if valued by these talents, was enough wherewith to have built the temple of solid silver.

11. *Thine, O Lord, is the greatness, and the power, and the glory, &c.*] This is a most noble declaration of the sense he had of the Divine perfections, with a thankful acknowledgment of God's immensity, power, goodness, eternity and majesty.

24. *Submitted themselves unto Solomon.*] Heb. *Put their hands under Solomon*: i. e. They owned him for their king, and

themselves for his subjects, and swore fealty to him; which possibly they now did, after the antient manner, with that ceremony of putting their hands under his thigh, which was used in swearing, Gen. 24. 2. and 47. 29.

30. *The times that went over him*;] i. e. The changes which befel him; both his persecutions and manifold troubles, and his great successes and achievements; the words *times* or *times* being oft put for things done or happening in them, as Psal. 31. 15.

The Second BOOK of the

CHRONICLES.

Before
CHRIST
1015.

CHAP. I.

1 The solemn offering of Solomon at Gibeon. 7 Solomon's choice of wisdom is blessed by God. 12 Solomon's strength and wealth.

4. 1 Kings
2. 12, 46.
1 Chr. 29.
24.
6 Gen. 27.
22. 2 Sam.
3. 10.
7 Kings 18.
7. Rom.
8. 31.
e 1 Chron.
29. 15.
Eph. 1. 20.
Phil. 2. 9.
A 1 Chron.
28. 1. &
29. 1.
e 1 Kings
3. 4.
1 Chr. 16.
39. & 21.
29.
f Exod. 26.
4. & 36.
37. 38.
Lev. 1. 1.
3 Joth. 9.
17. 2 Sam.
6. 2. 17.
1 Chr. 13.
5. 6. & 15.
1. 28. &
16. 1.
h Exod. 27.
3. 2. &
38. 1.
i Ver. 6.
k Lev. 1.
3. 5.
l 1 Kings
3. 5. 13.
m 1 Chron.
28. 5. &
29. 23.

AND Solomon the son of David ^a was strengthened in his kingdom, and the LORD his God was ^b with him, ^c and magnified him exceedingly.

2 Then Solomon ^d spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

3 So Solomon and all the congregation with him, went to the ^e high place that was at Gibeon; for there was the ^f tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

4 But the ark of God had David brought up from ^g Kirjath-jearim, to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover, the ^h brasen altar that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation ⁱ fought unto it.

6 And Solomon went up thither to the brasen altar ^k before the LORD, which was at the tabernacle of the congregation, and offered a thousand burnt-offerings upon it.

7 ¶ In that ^l night did God appear unto Solomon, and said unto him, ^m Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign ⁿ in his stead.

9 Now, O LORD God, let thy promise unto David my father be established: for thou hast

made me king over a people, like the dust of the earth in ^a multitude.

10 ¶ Give me now wisdom and knowledge, that I may ^p go out and come in before this people: for who can ^q judge this thy people, that is so great?

11 And God said to Solomon, Because this was ^r in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thy self, that thou mayst judge my people, over whom I have made thee king:

12 Wisdom and knowledge ^s is granted unto thee, and I will give thee riches and wealth, and honour, such as ^t none of the kings have had, that have been before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came from his journey to the high place that was at Gibeon, to Jerusalem, from before the tabernacle of the congregation, and ^u reigned over Israel.

14 And Solomon ^v gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot-cities, and with the king at Jerusalem.

15 And the ^w king made silver and gold at Jerusalem as plenteous as stones, and cedar-trees made he as the sycamore-trees that are in the vale for abundance.

16 And Solomon had ^x horses brought out of Egypt, and linen yarn: the kings merchants received the linen yarn at a price.

17 And they fetcht up, and brought forth out of Egypt a chariot for six hundred shekels of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, ^y by their means.

Before
CHRIST
1015.

8 Gen. 23.
16. 1 Kin.
3. 8. PGL.
72. 8.
Dan. 7. 14.
Rev. 21.
15.
o 1 Kings
3. 9. PGL.
72. 1.
James 1. 5.
p Num. 27.
27. Deut.
31. 2.
q Psa. 72. 1.
r 2 Sam.
7. 27. Psa.
10. 17.
s 1 Kings
3. 12. Psa.
65. 2.
t 1 Chron.
29. 25.
Chap. 9.
23. Eccl.
2. 9.
u 1 Kings
4. 24. 25.
Rev. 11. 17.
x 1 Kings
4. 26. &
10. 26.
Chap. 9.
25.
y 1 Kings
10. 27.
Chap. 9.
27. Job
22. 24.
Isa. 60. 17.
z 1 Kings
10. 28.
Chap. 9.
28.
a Heb. by
their hand.

ANNOTATIONS ON CHAP. I.

THIS book contains an account of the kingdom of Judah from the commencement of Solomon's reign, till the return of the Israelites from the Babylonish captivity, and mentions several particulars omitted in the books of Kings.

Ver. 3. Solomon—went to the high place that was at Gibeon, &c.] Though the tabernacle and altar made by Moses in the wilderness were now at Gibeon, yet the ark of the covenant was in the city of David. The reason of their being separated, according

to Con. Pelicanus, was, that even in those days God intimated to the Israelites, that he did not regard the ceremonial worship, when the people were under the government of such men as Samuel and David; nor exact so many legal services, as he did in times of peace and prosperity, when they were liable to fall into superstition, and be tainted with the idolatry of the heathens. Patrick.

10. That I may go out and come in:] A proverbial expression for governing the people, Deut. 31. 2.

15. Cedar-trees made he as the sycamore-trees.] For this and the two following verses, see notes on 1 Kings 10. 27, 28, 29.

ANNO-

Before
CHRIST
1015.

CHAP. II.

1, 17 *Solomon's labourers for the building of the temple: 3 His embassy to Hiram for workmen and provision of stuff. 11 Hiram sendeth him a kind answer.*

AND Solomon determined to build an house for the name of the LORD, and an house for his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 ¶ And Solomon sent to Hiram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, I build an house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shew-bread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new-moons, and on the solemn-feasts of the LORD our God. *This is an ordinance for ever to Israel.*

5 And the house which I build is great: for great is our God above all gods.

6 But who is able to build him an house, seeing the heaven, and heaven of heavens cannot contain him? who am I then that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and in crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.

8 Send me also cedar-trees, fir-trees, and algum-trees out of Lebanon: (for I know that thy servants can skill to cut timber in Lebanon) and behold, my servants shall be with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build, shall be wonderful great.

10 And behold, I will give to thy servants, the hewers that cut timber, twenty thousand

measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oyl.

11 ¶ Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

12 Hiram said moreover, Blessed be the LORD God of Israel that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man (endued with understanding) of Hiram my fathers;

14 The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oyl, and the wine which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, as much as thou shalt need, and we will bring it to thee in flotes by sea to Joppa, and thou shalt carry it up to Jerusalem.

17 ¶ And Solomon numbred all the strangers that were in the land of Israel, after the numbring wherewith David his father had numbred them; and they were found an hundred and fifty thousand, and three thousand and six hundred.

18 And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

CHAP. III.

1 *The place and time of building the temple. 3 The measure and ornaments of the house. 11 The cherubims. 14 The vail and pillars.*

ANNOTATIONS ON CHAP. II.

Ver. 1. *An house for his kingdom:*] i. e. A royal palace for himself and his successors.

6. *Who is able to build him an house? &c.*] He would not have Hiram imagine that he had such an unworthy idea of God, as to think he could be comprehended in any house; but that this was to be built only for his worshippers to assemble in, and there perform the duties of religion.

Vol. I.

8. *Algum-trees.*] See note on 1 Kings 10. 11. See also chap. 5. and 7. of the same book, where most of these transactions are recorded.

17. *Solomon numbred all the strangers, &c.*] These were the remainder of the Amorites, Hittites, &c. who had embraced the Jewish religion. David had before numbred them, that he might know their strength and condition, and distinguish them from Jews, by employing them in such offices as he did not think fit for the Israelites. Patrick.

† 3 X

ANNO-

Before
CHRIST
1012.

1 Kings
6. 7.
Gen. 21.
2.
2 Sam.
24. 16.
Chron.
21. 15.
2 Sam.
24. 18.
Chr. 21.
15. 10.
1 Kings
6. 1.
Heb. four-
ded. 1 Kin.
1. 12.
Chr. 28.
11. John
3. 34.
1 Kings
6. 2.
Chron.
28. 11.
1 Kings
6. 3.
1 Kings
6. 17.
1 Kings
6. 15.
1 Kings
6. 21.
1 Kings
20. 2.
Chr. 29.
2.
1 Kings
6. 20. & 9.
28.
1 Kings
6. 23.
Heb. the
house of hol-
iness. 1 Kin.
6. 5, 19, 20.
Chron.
29. 11.
John 14. 2.

THEN Solomon ^a began to build the house of the LORD at Jerusalem in mount ^b Moriah, where the LORD ^c appeared unto David his father, in the place that David had prepared in the threshing-floor of ^d Ornan the Jebusite.

2 And he began to build in the ^e second day of the second month, in the fourth year of his reign.

3 ¶ Now these are the things wherein Solomon was ^f instructed for the building of the house of God. The ^g length by cubits after the ^h first measure was threescore cubits, and the breadth twenty cubits.

4 And the ⁱ porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold.

5 And the ^j greater house he cieled with ^k fir-tree, which he overlaid with fine gold, and set thereon palm-trees and ^l chains.

6 And he garnished the house with ^m precious stones for beauty; and the gold was gold of ⁿ Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof with gold, and graved ^o cherubims on the walls.

8 And he made ^p the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.

9 And the weight of the nails was fifty shekels of gold: and he overlaid the ^q upper chambers with gold.

10 And in the most holy house he made two ^r cherubims of image-work, and overlaid them with gold.

11 ¶ And the ^s wings of the cherubims were

q Gen. 3. 24. r 1 Kings 6. 24, 27.

twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub.

12 And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were ^t inward.

14 ¶ And he made the ^u veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

15 Also he made before the house two ^v pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits.

16 And he made chains, as in the oracle, and put them on the heads of the pillars, and made an hundred pomegranates, and put them on the chains.

17 And he ^w reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand, Jachin, and the name of that on the left, Boaz.

CHAP. IV.

1 The altar of bras. 2 The molten sea upon twelve oxen. 6 The ten lavers, candlesticks, and tables. 9 The courts, and the instruments of bras. 19 The instruments of gold.

MOREOVER, he made an ^x altar of bras, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ^y ten cubits the height thereof.

2 Also he made a ^z molten sea of ten cubits, from brim to brim, round in compass, and five

Before
CHRIST
1012.

* Or, toward
the house,
Exod. 25.
20. Chap.
5. 8.
Exod. 26.
34. 1 Kin.
6. 21. Mat.
27. 51.
1 Kings
7. 15.
Jer. 52. 21.

1 Kings
7. 21.

Exod. 27.
1. 1 Kin. 6.
22. Heb.
13. 10.
Exod. 29.
26. Lev.
9. 22.
1 Kings
7. 23, 26.

ANNOTATIONS ON CHAP. III.

Ver. 1. Solomon began to build the house of the Lord at Jerusalem in mount Moriah;] The place where Abraham attempted to offer his son Isaac. See note on Gen. 22. 2.

3. These are the things wherein Solomon was instructed for the building of the house of God.] The Targum translates it thus: These are the dimensions of the foundation of the temple which Solomon began to build.

The length by cubits after the first measure;] i. e. According to the measure of the first and ancient cubit. By this it is evident that there were cubits of different sorts and sizes, which also appears from Ezek. 40. 5. and 43. 13. but how big those cubits were, and how much larger than the common cubits, and whether this was the cubit used by Moses in the building of the tabernacle, which seems most probable, or some other and yet larger cubit, is not agreed among the learned.

4. The height was an hundred and twenty;] This being a kind of turret to the building. The breadth of it, here omitted, is expressed to be ten cubits, 1 Kings 6. 3.

6. Gold of Parvaim.] Some learned commentators observe, that Parvaim was another name for the island Taprobana, which we call Sumatra, and abounds with fine gold. Lamy.

9. He overlaid the upper chambers with gold.] The word which we render upper chambers signifies also the ceiling, and should have been so translated; for the chambers were not overlaid with gold, but the ceiling, walls and floors of the holy and most holy place were covered with it. Patrick.

ANNOTATIONS ON CHAP. IV.

1. Ten cubits the height thereof.] Quest. How could this be, when God had said, Thou shalt not go up by steps unto mine altar, that thy nakedness be not discovered thereon, Exod. 20. 26. and steps were necessary for so high an altar as this was? Ans. 1. These steps were so made, that there was no fear of this inconvenience. 2. That law was useful and fit when it was made; but afterwards, when the priests were commanded to wear linen breeches in their holy ministrations to cover their nakedness, Exod. 28. 42. it was not necessary.—For the particulars of this chapter, see 1 Kings 7.

3. Two

Before CHRIST 1012. Before cubits the height thereof, and a line of thirty cubits did compass it round about.

3 And under it was the similitude of 4 oxen, which did compass it round about: ten in a cubit compassing the sea round about. Two rows of oxen were cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

5 And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held 3 three thousand baths.

6 ¶ He made also 7 ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt-offering, they 8 washed in them; but the sea was for the 9 priests to wash in.

7 And he made ten 1 candlesticks of gold according to their 2 form, and set them in the temple, five on the right hand, and five on the left.

8 He made also 1 ten tables, and placed them in the temple, five on the right side, and five on the left: and he made an hundred basons of gold.

9 ¶ Furthermore, he made the 3 court of the priests, and the 4 great court, and doors for the court, and overlaid the doors of them with 5 brass.

10 And he set the 2 sea on the right side of the east-end, over against the south.

11 And 4 Hiram made the pots, and the shovels, and the basons, and Hiram finished the work that he was to make for king Solomon for the house of God:

12 To wit, the two pillars, and the pommels, and the chapters, which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters which were on the top of the pillars:

13 And four hundred 5 pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters, which were upon the pillars.

14 He made also 6 basins; and lavers made he upon the basins;

15 One sea, and twelve oxen under it:

16 The 7 pots also, and the shovels, and the 8 flesh-hooks, and all their instruments, did Hiram his father make to king Solomon for the house of the LORD, of bright brass.

17 In the plain of Jordan did the king cast them, in the 9 clay-ground between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could 10 not be found out.

19 ¶ And Solomon made all the vessels that were for the house of God, the 11 golden altar also, and the tables whereon the shew-bread was set;

20 Moreover, the candlesticks with their lamps, that they should burn after 12 the manner, before 13 the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs made he of gold, and that 14 perfect gold.

22 And the 15 snuffers, and the basons, and the spoons, and the censers, of pure gold: and the 16 entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold.

CHAP. V.

1 The dedicated treasures. 2 The solemn induction of the ark into the oracle. 11 God, being praised, giveth a visible sign of his favour.

THUS all the work that Solomon made for the house of the LORD, was finished: and Solomon brought in all the 1 things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ Then Solomon 2 assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the 3 ark of the covenant of the LORD, out of the city of David, which is Zion.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast, which was in the 4 seventh month.

4 And all the elders of Israel came, and the 5 Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the 6 holy

Before CHRIST 1012.

1 Kings 7. 45.
Exod. 27.
1 Chr. 28. 17.
Heb. close earth, 1 Kin. 7. 48.
Heb. not searched, 1 Kings 7. 47.
1 Kings 7. 48.
Chap. 28. 18.
Exod. 28. 37. & 27. 20, 21.
1 Kin. 6. 5.
Heb. the perfection of gold, 1 Kin. 9. 28.
1 Kings 7. 50.
1 Kings 6. 31.

Heb. hall. nesses of David.

1 Kings 8. 1, 2.

Nam. 19. 33.

1 Kings 8. 2.

Nam. 4. 15. 1 Kin. 8. 3. Ver. 5, 7.

Heb. vessels of holiness, Lev. 16. 4.

3. Two rows of oxen were cast, when it was cast: i. e. The oxen and the sea were cast together, and not fastened afterwards. Kimchi.

5. It—held three thousand baths. In 1 Kings 7. 26. it is said to contain only two thousand baths. To reconcile these passages, we must suppose, that the quantity of water which was commonly in it was two thousand baths; but that, if filled to the top, it would contain three thousand.

16. Hiram his father; i. e. Solomon's father; the relative being put before the antecedent, which is not unusual in the Hebrew tongue. And he is so called here, because Solomon usually called

him by that name out of that great respect which he bare to him for his excellent art, and the service which he did for him, it being usual to call great artists and inventors of things by this name; see which see Gen. 4. 20, 21.

ANNOTATIONS ON CHAP. V.

Ver. 1. Solomon brought in all the things that David—had dedicated, &c.] David had made such vast preparations for building the house of God, that there was more than sufficient for the whole

Before vessels that were in the tabernacle, these did the
CHRIST ^a priests and the Levites bring up.

1004. 6 Also king Solomon and all the congregation of Israel that were assembled unto him before the ark, sacrificed ^f sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house into the ^b most holy place, even under the wings of the cherubims.

8 For the cherubims spread forth ^c their wings over the place of the ark, and the cherubims covered the ark and the ^d staves thereof, above.

9 And they drew out the staves of the ark, that the ^e ends of the staves were seen from the ark before the oracle, but they were not seen without. And there it is unto this day.

10 There was ^f nothing in the ark save the two tables which Moses put therein at ^g Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass when the priests were come out of the ^h holy place: (for all the priests that were present were ⁱ sanctified, and did not then ^j wait by course.

12 Also the Levites which were the ^k singers; all of them of Asaph, of Heman, of Jeduthun, with their sons, and their brethren, being ^l arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east-end of the altar, and with them an hundred and twenty priests, founding with trumpets).

13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lift up ^m their voice with the trumpets and cymbals, and instruments of musick, and praised the LORD, saying, For he is ⁿ good, for his mercy endureth for ever: that then the house was filled with ^o a cloud, even the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud: for ^p the glory of the LORD had filled the house of God.

CHAP. VI.

1. Solomon having blessed the people, blessed God.

12 Solomon's prayer, at the consecration of the temple, upon the brasen scaffold.

THEN ^a said Solomon, The LORD hath said that he would dwell in the ^b thick darkness.

2 But I have built an house of habitation for thee, and a place for thy ^c dwelling for ^d ever.

3 And the king turned his face, and ^e blessed the whole congregation of Israel, (and all the congregation of Israel stood).

4 And he said, Blessed be the LORD God of Israel, who hath with his hands ^f fulfilled that which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt, I ^g chose no city among all the tribes of Israel to build an house in, that my name might be there, neither chose I any man to be a ruler over my people Israel:

6 But I have chosen ^h Jerusalem, that my name might be there, and have chosen David to be ⁱ over my people Israel:

7 Now it was ^j in the heart of David my father to build an house for the ^k name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst ^l well in that it was in thine heart.

9 Notwithstanding, thou shalt not build the house, but thy son which shall come forth out of thy ^m loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on ⁿ the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel:

11 And in it have I put the ark, wherein is the ^o covenant of the LORD, that he made with the children of Israel:

12 ¶ And he stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread ^p forth his hands;

13 (For Solomon had made ^q a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the ^r court, and upon it he ^s stood, and ^t kneeled down upon his knees before all the congregation)

work; and this surplus Solomon deposited in the treasury of the temple. In 1 Kings 8. is nearly the same account as in this chapter and the next, therefore the reader is referred thither.

9. And there it is unto this day;] i.e. When this history was first written, not when it was reviewed by Ezra, who made some additions to it; for after the return from Babylon neither staves nor ark were any more seen or heard of.

ANNOTATIONS ON CHAP. VI.

Ver. 1. Dwell in the thick darkness.] See 1 Kings 8. 12. &c.

5. Neither chose I any man to be a ruler over my people Israel.] These words are very different from those in 1 Kings 8. 16. where it is said, I chose David to be over my people Israel; till whose time there was no settled succession of a ruler; that he and his posterity should reign over them: but God raised up judges out of what tribe and family he pleased; and, when he made Saul king, he did not continue that dignity in his family, as he did to David. Patrick.

13. A brasen scaffold;] i.e. The king's throne, which stood just within the entrance into the court of the priests, on the right hand as you come in at the east gate. Lamy.

Before
CHRIST
1004.Exod. 15.
Deut. 34.
4-39. & 7.
Gen. 15.
Psal. 116. 9.

gation of Israel, and spread forth his hands towards heaven)

14 And said, O LORD God of Israel, *there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *showest* mercy unto thy servants, that *walk* before thee with all their hearts:

15 Thou which hast kept with thy servant David my father, that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father, that which thou hast promised him, saying, * There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy *children* take heed to their way to walk in *my* law, as thou hast walked before me.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 (But will God in very deed dwell with men on the earth? behold, *heaven*, and the heaven of heavens cannot contain thee; how much less this house which I have built?)

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth *†* before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said, that thou wouldst put thy name there; to hearken unto the prayer, which thy servant prayeth towards this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make towards this place: hear thou from thy dwelling-place; *even* from heaven; and when thou hearest, forgive:

22 ¶ If a man sin against his neighbour, and an oath be laid upon him, to make him swear, and the oath come before thine altar in this house:

23 Then *hear* thou from heaven, and do, and judge thy servants by requiring the wicked, by recompensing his way upon his own head, and by justifying the righteous, by giving him *according* to his righteousness.

24 ¶ And if thy people Israel be put to the worse before the enemy, *because* they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house:

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them, and to their fathers.

26 ¶ When the heaven is *shut* up, and there is no rain, because they have sinned against thee; yet if they pray towards this place, and confess thy name, and *turn* from their sin when thou dost afflict them:

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk; and send rain upon thy land which thou hast given unto thy people for an inheritance:

28 ¶ If there be *dearth* in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them *in* the cities of their land; whatsoever sore, or whatsoever sickness *there be*:

29 Then what prayer, or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands in this house:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest: (for thou only *knowest* the hearts of the children of men)

31 That they may *fear* thee, to walk in thy ways so long as they live in the land which thou gavest unto our fathers.

32 ¶ Moreover, concerning the stranger, which *is* not of thy people Israel, but is come from a far country for thy great names sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house:

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that *†* this house which I have built, is called by thy name:

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they *pray* unto thee toward this city which thou hast chosen, and the house which I have built for thy name:

35 Then hear thou from the heavens their prayer and their supplication, and maintain their *cause*.

36 If they sin against thee, (for *there is* no man which *sinneth* not) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near;

37 Yet, if they *†* bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee *with* all their heart, and with all their soul in the land of their captivity; whither they have carried them captives, and pray toward their land which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even*

Before
CHRIST
1004.1 Kin. 8.
Psal. 94. 12.
Ruth 1.
Chap. 20. 9.

Heb. in the land of their fathers, 1 Kings 8: 37.

1 Chr. 17. 9.
Jer. 17. 9.
Heb. 4. 13.
Rev. 15. 4.1 Kings 8. 41.
John 12. 20.
Acts 8. 17.Heb. the name is as med upon this house which I have built, 1 Kings 8: 43.
Ezek. 36: 37.Or, right, Psal. 9. 4.
Rev. 19. 17.
Prov. 10: 9.
Eccl. 7. 20.
John 1. 8.

Heb. bring again to their hearts, Luke 15. 17.

1 Kings 8. 48.

Before CHRIST 1004.
 from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

40 Now, my God, let (I beseech thee) thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.

41 Now therefore arise, O LORD God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

C H A P. VII.

1 God having given testimony to Solomon's prayer by fire from heaven, and glory in the temple, the people worship him. 4 Solomon's solemn sacrifice. 8 Solomon, having kept the feast of tabernacles, and the feast of the dedication of the altar, dismisseth the people. 12 God appearing to Solomon, giveth him promises upon condition.

NOW when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the LORD filled the house.

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORDS house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good, for his mercy endureth for ever.

4 Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy endureth for

ever, when David praised by their ministry: and the priests founded trumpets before them, and all Israel stood.

7 Moreover, Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brasen altar which Solomon had made, was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 Also at the same time Solomon kept the feast seven days, and all Israel with him a very great congregation, from the entering in of Hamath, unto the river of Egypt.

9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month, he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus Solomon finished the house of the LORD, and the kings house: and all that came into Solomons heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to my self for an house of sacrifice.

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.

16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee,

41. Now therefore arise, O Lord God, into thy resting-place, &c.] These words are part of Psal. 132. 8, 9. with a little alteration, which the king now used in his address to God, to beseech him to take up here his habitation, together with his ark; and to defend his priests, who ministered to him in this place, that they might obtain his blessings for others; so that all the people might rejoice in his goodness, and be safe under the shadow of his wings. Patrick.

ANNOTATIONS ON CHAP. VII.

Ver. 1. Fire came down—and consumed the burnt-offering.]

This is added to what is recorded 1 Kings 8. 11. to shew God's acceptance of Solomon's prayer and sacrifices, and to give him assurance that he would be present in this place, and grant all their petitions.

13. If I shut up heaven, &c.] Famine and pestilence were two sore punishments inflicted on them by God for their sins: the former was sometimes caused by want of rain, and sometimes by locusts, which devoured all the fruits of the ground. Patrick. This chapter is contained in the 8th and 9th chapters of 1 Kings.

ANNO.

Before
CHRIST
1004.
and shalt observe my statutes and my judgments :
18 Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel.

19 But if ye turn away and forsake my statutes and my commandments which I have set before you, and shall go and serve other gods, and worship them :

20 Then will I pluck them up by the roots, out of my land which I have given them ; and this house which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb, and a by-word among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it ; so that he shall say, Why hath the LORD done thus unto this land, and unto this house ?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them : therefore hath he brought all this evil upon them.

C H A P. VIII.

1 Solomon's buildings. 7 The Gentiles which were left, Solomon made tributaries ; but the Israelites, rulers. 11 Pharaoh's daughter removeth to her house. 12 Solomon's yearly solemn sacrifices : 14 He appointeth the priests and Levites to their places. 17 The navy fetcheth gold from Ophir.

AND it came to pass (*at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house)

2 That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there :

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store-cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and

Beth-horon the nether, fenced cities, with walls, gates, and bars :

6 And Baalath, and all the store-cities that Solomon had, and all the chariot-cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ At for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites which were not of Israel ;

8 But of their children who were left after them in the land, whom the children of Israel consumed not ; them did Solomon make to pay tribute, until this day.

9 But of the children of Israel did Solomon make no servants for his work : but they were men of war, and chief of his captains, and captains of his chariots and horsemen :

10 And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon brought up the daughter of Pharaoh out of the city of David, unto the house that he had built for her : for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy, whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch :

13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required : the porters also by their courses, at every gate : for so had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites,

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1 Kin. 9.

18.

1 Kin. 9.

19.

† Heb.

whatsoever

Solomon's

desire had

desired 10,

1 Kin. 9 17

Ecd. 2. 10.

15, 16.

1 Kin. 5.

23, 24. &c

9. 21.

1 Kin. 9.

23.

1 Kin. 3.

1. & 7. 8.

& 9. 24.

• Heb. *holy*

offices.

1 Kin. 8.

64.

Exod. 16.

4. 2 Kin.

25. 30.

Exod. 23.

24. Deut.

16. 13.

1 Chron.

24. 1.

Ezra 3. 4.

1 Chr. 9.

17. & 26.

1.

† Heb. *at*

gate and gate,

Gen. 7. 2.

2 Sam.

23. 2. A.D.

13. 22.

ANNOTATIONS ON CHAP. XI.

Ver. 2. The cities which Hiram had restored to Solomon ;] Which Solomon gave to Hiram, who, not being pleased with them, 1 Kings 9. 12, 13. here returns them to him again.

3. Solomon went to Hamath-zobah.] This country lay between the Euphrates and Damascus ; the former being its eastern, and the latter its western boundary.

4. He built Tadmor in the wilderness.] See note on 1 Kings 9. 18.

5. Beth-horon the upper, and Beth-horon the nether, &c.] Only the nether Beth-horon is mentioned, 1 Kings 9. 17. They were both built before this time ; so that Solomon only repaired and beautified them.

11. The places are holy whereunto the ark of the Lord hath come.] Not because every place where once the ark came was thereby consecrated to God, and might not after the ark was gone be put to any common use ; for then both the house of Obed-edom and all other places where the ark either rested or passed were made holy thereby, and unlawful for men to dwell in : but because she was a woman, and attended by many other women, who, besides the common pollutions of all, are subject to many and frequent ceremonial pollutions peculiar to their sex, and either she, or at least many of her followers might be heathens at this time ; and therefore he thought it indecent that such persons should come as it were in God's stead, and succeed him in the place where he had dwelt.

Before CHRIST
cir. 992.

Num. 34.
7 Psal. 89.
37. 1 Tim.
6. 15.
1 Psal. 146.
11. & 27.
4. Song 5.
10. 16.

1 Kin. 4.
26. & 10.
16. Chap. 1.
14.
3. 1 Kin. 4.
21. Psal.
71. 8. Dan.
7. 14.
1 Tim. 6.
35.
1 Gen. 15.
18. & 34.
21.
2. 1 Kings
10. 23.
Chap. 1.
26.

came the ships of Tarshish bringing gold and silver, ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen, whom he bestowed in the chariot-cities, and with the king at Jerusalem.

26 ¶ And he reigned over all the kings, from the river, even unto the land of the Philistines, and to the border of Egypt.

27 And the king made silver in Jerusalem as stones, and cedar-trees made he as the sycamore trees, that are in the low plains, in abundance.

28 And they brought unto Solomon horses out of Egypt, and out of all lands.

29 ¶ Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer, against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel, forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father, and Rehoboam his son reigned in his stead.

CHAP. X.

1 The Israelites assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam, refusing the old mens counsel, by the advice of young men, answereth them roughly.

AND Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

2 And it came to pass when Jeroboam the son of Nebat (who was in Egypt, whither he

had fled from the presence of Solomon the king) heard it, that Jeroboam returned out of Egypt.

3 And they sent and called him: so Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous, now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me, to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye, that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him, spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us: thus shalt thou say unto them, My little finger shall be thicker than my fathers loyns.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men.

14 And answered them after the advice of the young men, saying, My father made your

Before
CHRIST
975.

1 Kin. 11.
14. 30.
12. 3.
1 Kin. 12.
4.
1 Kin. 12.
14. 30.
12. 3.
1 Kin. 12.
4.

1 Kin. 12.
14. 30.
12. 3.
1 Kin. 12.
4.

1 Kin. 12.
14. 30.
12. 3.
1 Kin. 12.
4.

1 Kin. 12.
14. 30.
12. 3.
1 Kin. 12.
4.

1 Kin. 12.
14. 30.
12. 3.
1 Kin. 12.
4.

1 Kin. 12.
14. 30.
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1 Kin. 12.
4.

1 Kin. 12.
14. 30.
12. 3.
1 Kin. 12.
4.

1 Kin. 12.
14. 30.
12. 3.
1 Kin. 12.
4.

1 Kin. 12.
14. 30.
12. 3.
1 Kin. 12.
4.

1 Kin. 12.
14. 30.
12. 3.
1 Kin. 12.
4.

1 Kin. 12.
14. 30.
12. 3.
1 Kin. 12.
4.

1 Kin. 12.
14. 30.
12. 3.
1 Kin. 12.
4.

21. Apes and peacocks.] What is here rendered apes and peacocks, from the context, I am persuaded, that the Greek translators of the book of Kings more properly understood to mean some kinds of precious stones; but of what particular sort it would be in vain to inquire. Pilkington's remarks.

27. The king made silver in Jerusalem as stones:] An hyperbolical expression, signifying an incredible abundance.

29. The rest of the acts of Solomon—are they not written in the book of Nathan the prophet? &c.] Abartinel is of opinion, that there were two books of the acts of Solomon; one containing an account of the beginning of his reign, his noble buildings, and the splendour in which he lived, written by Nathan the prophet; the other an account of what passed in the latter part of his life, how he fell into idolatry, and the punishments with which he was

threatened, written by Ahijah the Shilonite and Iddo the seer; for the latter wrote the acts of Jeroboam, which could not be well related without touching upon some part of Solomon's reign.

ANNOTATIONS on CHAP. X.

Ver. 1. Rehoboam went to Shechem, &c.] For an account of this transaction the reader is referred to 1 Kings 12. We may only observe here, that this complaint of the people was doubtless owing to Solomon's idolatry; for, being unable to support the vast expences of so many wives and concubines, and also of building them temples for the worship of their gods, he had recourse to oppressive measures, and loaded the people with heavy taxes.

Before yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions.

975.
f. Heb. *Meibah*, the same with *Sibah*, that is, *A wheel*, *fig. about*, *Exod. 4.*
21. *Psal.*
21. 12. &
28. 3. *Mat.*
6. 13. &
26. 41.
John 17.
15. *Rom.*
24. 1 *Cor.*
10. 13.

1 Kings
22. 18.
1 Kings 4.
6. & 5.
12. 14.

2 *Ecd.* 2.
19. *Rom.*
6. 21.

15 So the king hearkened not unto the people, for the cause was of God, that the Lord might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So Israel went to their tents.

17 But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that was over the tribute, and the children of Israel stoned him with stones, that he died: but king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

CHAP. XI.

1 Rehoboam raising an army to subdue Israel, is forbidden by Shemaiah. 5 He strengtheneth his kingdom with forts and provision. 13 The priests and Levites, and such as feared God, forsaken Jeroboam, strengthen the kingdom of Judah. 18 The wives and children of Rehoboam.

2 Kings
22. 21.
2 Kings
22. 21.

2 *Judg.* 13.

2 *1 Kings*

22. 23.

2 *Exod.* 2.

11. *Lev.*

10. 6.

Deut. 5.

21. 1 *1 Kin.*

22. 24.

Rom. 9. 3.

1 *Gen.* 50.

20. 1 *1 Kin.*

22. 15.

AND when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin, an hundred and fourscore thousand chosen men which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the Lord came to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the Lord, Ye shall not go up, nor fight against your brethren: return every man to his house, for this thing is done of me. And they obeyed the words of the Lord, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maresbah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron,

which are in Judah, and in Benjamin, fenced cities.

11 And he fortified the strong-holds, and put captains in them, and store of victual, and of oyl and wine.

12 And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that were in all Israel, resorted to him out of all their coasts,

14 (For the Levites left their suburbs, and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priests office unto the Lord.)

15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.)

16 And after them, out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem, to sacrifice unto the Lord God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab, the son of Jesse:

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her he took Maachab the daughter of Abisalom, which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachab the daughter of Abisalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines, and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachab the chief, to be ruler among his brethren: for he thought to make him king.

Before
Chap. 11
975.

2 *Chap.* 14.

6.

2 *John.* 19.

15.

1 *Chr.* 4.

32.

2 *Sam.*

14. 2.

1 *2 Kings*

12. 17.

2 *John.* 19.

44.

2 *John.* 19.

24.

0 *2 Kings*

14. 19.

7 *John.* 34.

7.

9 *John.* 19.

33.

7 *John.* 19.

42.

1 *Gen.* 23.

2.

2 *Num.* 33.

2.

2 *Chap.* 13.

9. *Rev.*

13. 10. 17.

2 *1 Kings*

12. 31.

7 *Chap.* 15.

9. & 30.

11. 28.

Song 1. 8.

2 *Psal.* 62.

32.

2 *Chap.* 14.

1.

2 *1 Kings*

13. 26.

ANNOTATIONS ON CHAP. XI.

Ver. 14. *Cast them off from executing the priests office unto the Lord.* They would not suffer them to instruct and assist the Israelites in the worship and service of God, nor go up to Jerusalem to worship in their courts; and these priests would not join with them in the worship of the calves, as they were desired and

commanded to do; and therefore they willingly forsook all their patrimonies and possessions for the sake of God and his service.

17. *Three years they walked in the way of David, &c.* While they kept the commandments of the Lord, and worshipped him in the beauties of holiness, Judah had nothing to fear; but when they forsook the God of their fathers, and introduced the idolatry of the heathen, they became a prey to their enemies, and were at last carried away captive by Nebuchadnezzar.

Before
CHRIST
975.
† Heb. he
waterflood, and
dispersed.
f. ver. 11.
Gen. 15. 6.
Chap. 11.
3. Prov.
18. 19.

23 And he dealt [†] wisely, and [†] dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance: and he desired many wives.

CHAP. XII.

1 Rehoboam forsaking the Lord, is punished by Shishak: 5 He and the princes repenting at the preaching of Shemaiah, are delivered from destruction, but not from spoil. 13 The reign and death of Rehoboam.

AND it came to pass when Rehoboam had established the kingdom, and had ^a strengthened himself, he ^b forsook the law of the LORD, and ^c all Israel with him.

2 And it came to pass, that in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem (^a because they had transgressed against the LORD)

3 With twelve hundred ^a chariots, and three-score thousand horsemen: and the people ^{were} without number that came with him out of Egypt; the ^f Lubims, the Sukkiims, and the Ethiopians.

4 And he took the ^a fenced cities which ^{per- tained} to Judah, and came to Jerusalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have ^b forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel, and the king [†] humbled themselves, and they said, ^a The LORD is righteous.

7 And when the LORD [†] saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves, therefore I will ^a not destroy them, but I will grant them some deliverance, and my wrath ^a shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless, they shall be his servants; that

they may know ^a my service, and the service of the kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures ^p of the house of the LORD, and the treasures of the kings house, he took all: he carried away also the shields of gold which Solomon had ^a made.

10 In stead of which, king Rehoboam made shields of brass, and committed them to the hands of ^a the chief of the guard, that kept the entrance of the kings house.

11 And when the king entered into the house of the LORD, the guard came and set them, and brought them again into the guard-chamber.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy ^{him} altogether: ^a and also in Judah things went well.

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his ^a name there: and his mothers name was Naamah an Ammonitess.

14 And he did evil, because ^a he prepared not his heart ^a to seek the LORD.

15 Now the acts of Rehoboam, first and last, are they not written in the book of ^a Shemaiah the prophet, and of Iddo the ^a seer, concerning genealogies? And there were wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David; and ^a Abijah his son reigned in his stead.

CHAP. XIII.

1 Abijah succeeding, maketh war against Jeroboam: 4 He declareth the right of his cause: 13 Trusting in God, he overcometh Jeroboam. 21 The wives and children of Abijah.

NOW in the ^a eighteenth year of king Jeroboam, began Abijah to reign over Judah.

2 He reigned three years in Jerusalem: (his

23. Dispersed of all his children.] Lest his other sons should after his death unite their counsels and forces together against Abijah, he wisely dispersed them into several and distant places; and, under pretence of honouring them with the government of them, he made them prisoners in a sort, appointing several persons to observe their motions, and prevent their combinations.

ANNOTATIONS on CHAP. XII.

Ver. 1. He forsook the law of the Lord.] He no sooner saw himself established in his kingdom, than he threw off all restraint, and introduced the worship of false gods, which he derived from his mother, who was an Ammonitess.

3. The Lubims, the Sukkiims, and the Ethiopians.] The Lubims were a people of Lybia, a famous country of Africa, ad-

joining to Egypt. The Sukkiims dwelt in caves and dens on the coast of the Red-sea. The people called Cush, which we translate Ethiopians, were either the inhabitants of a country on the south of Egypt; or the Scenitz in Arabia; for the name was common to both.

7. When the Lord saw that they humbled themselves, &c.] Their humiliation so far prevailed upon God, that he suspended the destruction, which then seemed inevitable; promising, that he would not suffer Shishak to execute wholly the sentence he had pronounced against them for their impieties.

8. That they may know my service, &c.] That they may experimentally know and feel the difference between my yoke and the yoke of a foreign and idolatrous prince, and what mischief they have done to themselves by forsaking me and my service.

Before CHRIST 957.
mothers name also was ^bMichaiah the daughter of Uriel of ^cGibeah; and there was war between Abijah and Jeroboam.

3 And Abijah [†]set the battle in array, with an army of valiant men of war, *even* ^dfour hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

4 ¶ And Abijah ^estood up upon mount ^fZemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel,

5 Ought you not to know, that the LORD God of Israel ^ggave the kingdom over Israel to David for ever, *even* to him and to his sons by ^ha covenant of salt.

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath ⁱrebelled against his lord.

7 And there are gathered unto him ^kvain men the children of ^lBelial; and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was ^myoung and tender-hearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the ⁿLORD, in the hand of the sons of David; and ye be a ^ogreat multitude, and *there are* with you golden calves which Jeroboam ^pmade you for gods.

9 Have ye not ^qcast out the priests of the LORD the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh to ^rconsecrate himself with a young bullock and ^sseven rams, the same may be a priest of *them* that are no gods.

10 But as ^tfor us, the LORD is ^uour God, and we have not forsaken him; and the priests which minister unto the LORD, are the sons of Aaron, and the Levites wait upon their businesses.

11 And they ^vburn unto the LORD every morning and every evening, burnt sacrifices and sweet incense: the ^wshew-bread also *set* they in order upon the pure table, and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And behold, God himself is with us for ^xour captain, and his ^ypriests with sounding trumpets to cry alarm against you: O children

of Israel, fight ye not against the LORD God of your fathers, for you shall not ^zprosper.

13 ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they ^{aa}cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that ^{ab}God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God ^{ac}delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel, ^{ad}five hundred thousand chosen men.

18 Thus the children of Israel were ^{ae}brought under at that time, and the children of Judah prevailed, because they ^{af}relied upon the LORD God of their fathers.

19 And Abijah ^{ag}persecuted after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD ^{ah}smuck him, and he died.

21 ¶ But Abijah ^{ai}waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of [†]Abijah, and his ways, and his sayings, *are* written in the story of the prophet Iddo.

C H A P. XIV.

1 *Asa succeeding, destroyeth idolatry: 6 Having peace, he strengthneth his kingdom with forts and armies: 9 Calling on God, he overthroweth Zerah, and spoileth the Ethiopians.*

SO Abijah slept with his fathers, and they buried him in the ^{aj}city of David, and Asa his son reigned in his stead: in his days the land was quiet ^{ak}ten years.

2 And Asa did *that which was* ^{al}good and right in the eyes of the LORD his God.

3 For he took away the ^{am}altars of the strange gods,

concludes his speech with telling them, that, if they fought, it was not against him, but against the Lord, and therefore they could not hope for success.

13. Jeroboam caused an ambushment, &c.] He did not attempt to answer the speech of Abijah, and no longer trusted to his numerous army, but had recourse to stratagem to defeat Judah.

17. Five hundred thousand chosen men.] Several learned men have thought that a cypher has been, through mistake, added also to this number.

ANNO TATIONS ON CHAP. XIII.

Ver. 3. Four hundred thousand—eight hundred thousand.] These numbers seem incredible; and possibly there may be a mistake in the addition of a cypher by the transcribers; and it is believed that, instead of 400,000 and 800,000, they were at first only 40,000 and 80,000, as several MSS and editions testify. Kennicott.

5. A covenant of salt.] See note on Num. 18. 19.

12. Fight ye not against the Lord God of your fathers.] He

Before *CHRIST* cir. 951.
 1 Lev. 26.
 30. 1 Kin.
 15. 14.
 Chap. 15.
 17.
 f Joth. 22.
 31. Chap.
 31. 21.
 g Chap. 15.
 15. Phil.
 46. 9.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
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 g Chap. 20.
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Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
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 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
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Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
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Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
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Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
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Before *CHRIST* 941.
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 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

Before *CHRIST* 941.
 f 1 Chr. 4.
 41.
 g Chap. 20.
 27.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAP. XV.

1 Afa with Judah and many of Israel, moved by the prophecy of Azariah the son of Oded, make a solemn covenant with God: 16 He putteth down Maachab his mother for her idolatry.

AND the spirit of God came upon Azariah the son of Oded.

2 And he went out to meet Afa, and said unto him, Hear ye me, Afa; and all Judah and Benjamin, The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the LORD God of Israel, and fought him, he was found of them.

5 And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.

6 And a nation was destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

8 And when Afa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD that was before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: (for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him):

10 So they gathered themselves together at

2 Kings 8. 12. 1 Kings 6. 3. Chap. 8. 12. r Chap. 30. 25. Psa. 54. 3.

ANNOTATIONS ON CHAP. XIV.

Ver. 8. Three hundred thousand, &c.] The numbers here have perhaps been mistaken, as in the foregoing chapter.

9. Zerah the Ethiopian;] i. e. The king of the Arabians, as the original word *Cush* here signifies.

11. Lord, it is nothing with thee to help, &c.] Or, as the Targum renders it, "There is none besides thee, who helpeth both the strong and the weak."

15. They smote also the tents, &c.] The abundance of camels which Afa took sufficiently proves that they were Arabians, who had great numbers of these creatures.

ANNOTATIONS ON CHAP. XV.

Ver. 3. For a long season Israel hath been without the true God:] i. e. It is long since the house of Israel departed from the house of David, because of Jeroboam; during which time they have not worshipped God, but the golden calves.

5. In those times there was no peace, &c.] We read of no such troubles hitherto in Israel: the words therefore should be translated, In those times there shall be no peace; and, at the next verse, Nation shall be destroyed of nation, &c.

8. The prophecy of Oded.] Probably we should here read, Azariah the son of Oded. See ver. 1. Kennicott.

Before
CHRIST
951.
Before Jerusalem in the third month, in the fifteenth year of the reign of Aſa.

11 And they offered unto the LORD the ſame time, of the ſpoil which they had brought, ſeven hundred oxen, and ſeven thouſand ſheep.

12 And they entered into a covenant to ſeek the LORD God of their fathers, with all their heart, and with all their ſoul;

13 That whoſoever would not ſeek the LORD God of Iſrael, ſhould be put to death, whether ſmall or great, whether man or woman.

14 And they ſware unto the LORD with a loud voice, and with ſhoutings, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had ſworn with all their heart, and fought him with their whole deſire, and he was found of them: and the LORD gave them reſt round about.

16 ¶ And alſo concerning Maachah the mother of Aſa the king, he removed her from being queen, becauſe ſhe had made an idol in a grove: and Aſa cut down her idol, and ſtamped it, and burnt it at the brook Kidron.

17 But the high places were not taken away out of Iſrael: nevertheless, the heart of Aſa was perfect all his days.

18 ¶ And he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated, ſilver, and gold, and veſſels.

19 And there was no more war unto the ſix and thirtieth year of the reign of Aſa.

CHAP. XVI.

Before
CHRIST
940.
viz. from the ſending of the ten tribes from Judah, over which Aſa was now king.
1 Kings 25. 33.
Chap. 17.
5.
1 Kings 23. 17.
1 Kings 25. 18.
1 Aſa, by the aid of the Syrians, diverteth Baſha from building of Ramah: 7 Reing reproved therefor by Hanani, he putteth him in priſon: 11 Among his other acts, in his diſeaſe he ſeeketh not to God, but to the phyſicians: 13 His death and burial.

IN the ſix and thirtieth year of the reign of Aſa, Baſha king of Iſrael came up againſt Judah, and built Ramah, to the intent that he might let none go out or come in to Aſa king of Judah.

2 Then Aſa brought out ſilver and gold out of the treaſures of the houſe of the LORD, and of the kings houſe, and ſent to Ben-hadad king of Syria, that dwelt at Damafcus, ſaying,

3 There is a league between me and thee, as there was between my father and thy father: behold, I have ſent thee ſilver and gold; go, break thy league with Baſha king of Iſrael, that he may depart from me.

4 And Ben-hadad hearkned unto king Aſa, and ſent the captains of his armies againſt the cities of Iſrael; and they ſmote Ijon, and Dan, and Abel-maim, and all the ſtore-cities of Naphtali.

5 And it came to paſs, when Baſha heard it, that he left off building of Ramah, and let his work ceaſe.

6 Then Aſa the king took all Judah, and they carried away the ſtones of Ramah, and the timber thereof, wherewith Baſha was a building, and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the ſeer came to Aſa king of Judah, and ſaid unto him, Becauſe thou haſt relied on the king of Syria, and not relied on the LORD thy God, therefore is the hoſt of the king of Syria eſcaped out of thine hand.

8 Were not the Ethiopians and the Lubims a huge hoſt, with very many chariots and horſemen? yet, becauſe thou didſt rely on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth, to ſhew himſelf ſtrong in the behalf of them, whoſe heart is perfect towards him. Herein thou haſt done fooliſhly; therefore from henceforth thou ſhalt have wars.

10 Then Aſa was wroth with the ſeer, and put him in a priſon-houſe; for he was in a rage with him, becauſe of this thing. And Aſa oppreſſed ſome of the people the ſame time.

11 ¶ And behold, the acts of Aſa, firſt and laſt, lo, they are written in the book of the kings of Judah and Iſrael.

12 And Aſa, in the thirty and ninth year of his reign, was diſeaſed in his feet, until his diſeaſe was exceeding great: yet in his diſeaſe he ſought not to the LORD, but to the phyſicians.

13 ¶ And Aſa ſlept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own ſepulchres, which he had made for himſelf in the city of David, and laid him in the bed, which was filled with ſweet odours and divers kinds of ſpices prepared by the apothecaries art: and they made a very great burning for him.

15. They had ſworn with all their heart, &c.] Doubtleſs many of them at that time actually determined to ſerve the Lord, who had wrought ſo many wonders in Iſrael; but ſo treacherous is the human heart, that they ſoon forgot the oath they had made, and relapſed into their former idolatry.

17. The high places were not taken away out of Iſrael.] He had taken away the high places in Judah; but thoſe in the territories which he had conquered from Iſrael ſtill remained.

ANNOTATIONS ON CHAP. XVI.

Ver. 1. In the ſix and thirtieth year of the reign of Aſa, Baſha, &c.] Baſha died in the ſix and twentieth year of Aſa; there- fore the beſt commentators are of opinion, that an error has crept into the text by the careleſſneſs of ſome tranſcriber.

7. Hanani the ſeer.] It ſhould be, Jehu the ſon of Hanani, See 1 Kings 16. 1.

8. The Lubims.] See chap. 12. 3.

12. He ſought not to the Lord, but to the phyſicians.] His crime conſiſted in relying more on the ſkill of the phyſicians, than on the goodneſs and power of God.

14. They made a very great burning for him.] This muſt be underſtood of the perfumes, which were burnt at his funeral, which

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CHAP. XVII.

Jehoshaphat succeeding Asa, reigneth well, and prospereth: 7 He sendeth Levites with the princes to teach Judah: 10 His enemies being terrified by God, some of them bring him presents and tribute: 12 His greatness, captains and armies.

AND Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Jehoshaphat, because he walked in the first ways of his father David; and fought not unto Baalim;

4 But sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel:

5 Therefore the Lord stablished the kingdom in his hand, and all Judah brought to Jehoshaphat presents, and he had riches and honour in abundance.

6 And his heart was lift up in the ways of the Lord: moreover, he took away the high places and groves out of Judah.

7 Also in the third year of his reign, he sent to his princes, even to Ben-hai, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Bilshama, and Jehoram, priests.

9 And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

10 And the fear of the Lord fell upon all the kingdoms of the lands that were round

about Judah, so that they made no war against Jehoshaphat.

11 Also some of the Philistines brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 And Jehoshaphat waxed great exceedingly; and he built in Judah, castles, and cities of store.

13 And he had much business in the cities of Judah; and the men of war, mighty men of valour, were in Jerusalem.

14 And these are the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour, three hundred thousand.

15 And next to him was Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him was Amasiah the son of Zichri, who willingly offered himself unto the Lord; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield, two hundred thousand.

18 And next him was Jehozabad, and with him an hundred and fourscore thousand, ready prepared for the war.

19 These waited on the king, besides those whom the king put in the fenced cities throughout all Judah.

CHAP. XVIII.

Jehoshaphat joining in affinity with Ahab, is persuaded to go with him against Ramoth-gilead.

Ahab, seduced by false prophets, according to the word of Micaiah, is slain there.

NOW Jehoshaphat had riches and honour in abundance, and joyed affinity with Ahab.

respects, to hear them with attention, and to practise what they taught.

10. *The fear of the Lord;* i. e. A very great fear.

14. *These are the numbers, &c.]* These numbers in the whole amount to one million one hundred and sixty thousand mighty men of valour that waited upon the king at Jerusalem; which number is so very great, that some learned men have thought that there must have been here some mistake of the transcriber: However, similar instances occur in other histories. For example, Thebes (as Tacitus relates) furnished seven hundred thousand soldiers of its own inhabitants alone.

ANNOTATIONS on CHAP. XVIII.

Ver. 1. *Jehoshaphat—joined affinity with Ahab.]* His son married Athaliah the daughter of Ahab, 2 Kings 8. 18.

3 Y 4.

2. *Ahab*

which was a custom derived from the antient Egyptians, for the Israelites never used to burn their dead. *Lamy.*

ANNOTATIONS on CHAP. XVII.

Ver. 6. *His heart was lift up in the ways of the Lord:]* He formed very exalted resolutions to promote the worship of God.

7. *He sent to his princes—to teach in the cities of Judah.]* What the proper business of these princes in their circuit round the kingdom was, is a matter of some dispute among the learned. The most probable opinion is, that they admonished and required the people to observe the laws of God, and left the particular explication and enforcement of them to those of the sacred order, who went along with them; supporting them in the mean time in the execution of their office, and obliging the people to receive them with

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1 Kings
22. 3.
d 1 Kings
22. 4.
e 1 Kings
22. 7.

f Judg. 1.
1. 1 Sam.
23. 3, 4, 9.
2 Sam. 2.
1.

g Ezek. 19.
3. Micah
2. 11.

h Gal. 4.
16. 2 Tim.
4. 2.
i Heb.
all his days.

* Heb.
before their
faces.

j 1 Kings
22. 15.
Zech. 1. 18,
19.
k Prov. 24.
24. 25.
l Heb. with
one mouth.
Exod. 13.
m Psal. 50.
18. Hosia
6. 9. Acts
23. 21.
Rev. 17.
27.

n Num. 22.
28. 20, 35.
o & 23. 12,
26. & 24.
p 1 Kin.
22. 14.
Jer. 43. 28.
q & 42. 4.
r Cor. 11.
23.
s 1 Kings
22. 15.
t 1 Kings
22. 17.

2 And after certain years he went down to Ahab to Samaria: and Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people, and we will be with thee in the war.

4 And Jehoshaphat said unto the king of Israel, Enquire; I pray thee, at the word of the LORD to day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up, for God will deliver it into the kings hand.

6 But Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may enquire of the LORD: but I hate him, for he never prophesieth good unto me, but always evil: the same is Micaiah the son of Imia. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imia.

9 And the king of Israel and Jehoshaphat king of Judah, sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria, and all the prophets prophesied before them.

10 And Zedekiah the son of Chanaanah, had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria, until they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the hand of the king.

12 And the messenger that went to call Micaiah, spake to him, saying, Behold, the words of the prophets declare good to the king with one assent: let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, As the LORD liveth, even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me, in the name of the LORD?

16 Then he said, I did see all Israel scattered

upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return therefore every man to his house in peace.

17 (And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil?)

18 Again he said, Therefore hear the word of the LORD, I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand, and on his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake, saying after this manner, and another saying after that manner.

20 Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the LORD said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so.

22 Now therefore behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 Then Zedekiah the son of Chanaanah, came near, and smote Micaiah upon the cheek, and said, Which way went the spirit of the LORD from me, to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day, when thou shalt go into an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the kings son:

26 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, then hath not the LORD spoken by me. And he said, Harken, all ye people.

28 So the king of Israel, and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise my self, and will go to the battle, but put thou on thy robes. So the king of Israel disguised himself, and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel: therefore they compassed

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* Psal. 109.
20, 21, &
148. 2.
Dan. 7. 10.

* Job. 1. 6.
2 Cor. 11.
7. 2 Thef.
2. 9. 11.

* Heb. a
spirit of fal-
sehood, or, of
lies. Hosia
4. 13. Zech.
23. 2. John
8. 44.

* Psal. 109.
17. Mat.
6. 13.
2 Thef. 2.
11.

* Judg. 9.
23. Job.
12. 16. 14.
19. 14.
Ezek. 14.

* Amos
3. 6. Rom.
1. 24.
1 Jer. 20.
1. Mark
14. 65.

* Acts 23. 2.
2 Cor. 12.
7.

* 1 Kings
22. 25.
u Jer. 37.
25. Mat.
24. 3.

* 1 Kings
22. 27. 14.
30. 20.
7 Num. 16.
29.

* Job 5.
22, 23, 24.
Prov. 21. 1
30.

2. Ahab killed sheep and oxen, &c.] i. e. He entertained Jehoshaphat and his retinue with great splendour. See 1 Kings chap. 22, and the notes.

ANNO.

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32 For it came to pass, that when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

33 And a certain man drew a bow at a venture, and smote the king of Israel [†] between the joints of the harness: therefore he said to his chariot-man, Turn thine hand, that thou mayst carry me out of the host, for I am wounded.

34 And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians, until the even: and about the time of the sun going down, he died.

CHAP. XIX.

1 Jehoshaphat reproveth by Jehu, visiteth his kingdom: 5 His instructions to the judges, 8 priests and Levites.

AND Jehoshaphat the king of Judah returned to his house ^a in peace to Jerusalem.

2 And ^b Jehu the son of ^c Hanani the seer, went out to meet him, and said to king Jehoshaphat, Shouldst thou help the ungodly, and ^d love them that ^e hate the LORD? therefore ^f is wrath upon thee from before the LORD.

3 Nevertheless, there are ^g good things found in thee, in that thou hast taken away the ^h groves out of the land, and hast ⁱ prepared thine heart to seek God.

4 And Jehoshaphat dwelt at Jerusalem: and he ^k went out again through the people, from ^l Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And he set judges in the land, throughout all the fenced cities of Judah, city by city,

6 And said to the judges, Take heed what ye do; for ye judge not for man, but for the LORD, who is ^m with you in the judgment.

7 Wherefore now, let the ⁿ fear of the LORD be upon you, take heed and do ^o it: for there is no ^p iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

8 ¶ Moreover, in Jerusalem did Jehoshaphat set of the ^q Levites, and of the priests, and of the chief of the fathers of Israel, for the judg-

ment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the ^r fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between ^s blood and blood, between ^t law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and ^u ^v wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the kings ^w matters: also the Levites shall be ^x officers before you. Deal courageously, and the LORD shall be with the good.

CHAP. XX.

1 Jehoshaphat in his fear proclaimeth a fast: 5 His prayer. 14 The prophecy of Jahaziel. 20 Jehoshaphat exhorteth the people, and setteth singers to praise the Lord. 22 The great overthrow of the enemies. 26 The people having blessed God at Berachah, return in triumph. 31 Jehoshaphat's reign: 35 His convoy of ships which he made with Ahaziah, according to the prophecy of Eliezer, unhappily perished.

IT came to pass after this also, that the children of ^y Moab, and the children of Ammon, and with them ^z other beside the Ammonites, came ^{aa} against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the ^{ab} sea, on this side Syria, and behold, they be in ^{ac} Hazazon-tamar, which is ^{ad} En-gedi.

3 And Jehoshaphat ^{ae} feared, and set himself to seek the LORD, and proclaimed ^{af} a fast throughout all Judah.

4 And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the ^{ag} house of the LORD before the ^{ah} new court.

6 And said, O LORD God of our fathers, art

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2 Sam. 23. 3.

Deut. 17. 8. Deut. 5. 31. Num. 16. 46. Ezek. 3. 18.

Exod. 18. 16. Deut. 17. 9.

Josh. 9. 2. Psal. 83.

6, 7. Isa. 7. 1.

Chap. 19. 2.

Gen. 12. 3. Josh. 15. 5.

Gen. 14. 7.

Josh. 15. 62.

1 Sam. 7. 7. Chap. 19. 2.

Chap. 11. 16. Psal. 34. 4. Isa. 55. 6.

Exra 8. 21. 23. Eth. 4. 16.

2 Kings 19. 14.

Chap. 15. 8.

ANNOTATIONS ON CHAP. XIX.

Ver. 3. Thou hast taken away the groves:] Rather, the idols.
6. Ye judge not for man, but for the Lord, &c.] The Targum translates this passage in the following manner: Take heed what ye do: for ye do not judge before the sons of men, but before the Word of the Lord; and his glorious presence resides among you in the act of judgment. From which it is evident, that the ancient Jews believed more persons than one in the Deity.

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10. Between blood and blood.] Some understand this of kindred; others think it related to the question, Whether when a person was killed, it was done intentionally, or by accident?

ANNOTATIONS ON CHAP. XX.

Ver. 2. From beyond the sea;] i. e. The Dead-sea.
Hazazon-tamar:] A place situated among palm-trees.
6. O Lord God of our fathers, &c.] This is the most excellent prayer made by any of their kings; expressing the greatest confidence

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not thou ¹ God in heaven? and ^m rulest not thou over all the kingdoms of the heathen? and in thine hand is there not ⁿ power and might, so that none is able to withstand thee?

¹ Mat. 6.
² Dan. 4.
³⁵ 1 Chron.
²⁹ 12.
^{Psalm} 62.
²¹ Mat.
⁶ 12.
² Gen. 17.
⁷ Psalm 44.
² 2.
⁹ Isa. 41.
⁸ James
² 23.
^{John} 17.
²¹ & 15.
³⁵ 15.
⁷ Psalm 74.
⁷ 7.
² 1 Kings
⁵ 3.
² 1 Kings
⁸ 33, 35.
³⁷ 37.
² Deut. 2.
⁵ 9, 19.
² Chap. 32.
²⁵ Psalm.
⁷ 4 & 109.
⁴ Jer. 18.
²⁰ 20.
² 1 Sam. 3.
²³ 23.
² Deut. 32.
³⁶ 36.
² Psalm 125.
²⁵ & 133.
²¹ 2 & 17.
⁸ 15. 45.
²² Jonah
² 4.
³ Lev. 11.
³ 3.
² Deut. 9.
¹¹ & 41.
¹² Joel
² 16.
^{Jonah} 3-5.
⁴ Dan. 9.
²⁶ 27.
² Num. 11.
²⁵ 26 &
²⁴ 2.
^{Chap.} 15.
² & 24.
²⁰ 20.
^{Exod.} 14.
¹³ 1 Chr.
²¹ 13. Ha. 37-6.
²⁴ 13. 2 Num. 4-9. Chap. 15. 2. 1 Exod. 4-32.

⁷ Art not thou ^o our God, who didst ^p drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

⁸ And they dwelt therein, and have built thee ^r a sanctuary therein for thy ^s name, saying,

⁹ If *when* ^t evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house) and cry unto thee in our affliction, then thou wilt hear and help.

¹⁰ And now behold, the children of Ammon, and Moab, and mount Seir, whom thou ^u wouldst not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not:

¹¹ Behold, *I say, how* they ^x reward us, to come to cast us out of thy possession, which thou hast given us to inherit:

¹² O our God, wilt thou ^y not judge them? for we have ^z no might against this great company that cometh against us: neither know we what to do, but ^a our eyes are upon thee.

¹³ And all Judah stood ^b before the Lord, with their ^c little ones, their wives and their children.

¹⁴ ¶ ^d Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the ^e spirit of the Lord in the midst of the congregation:

¹⁵ And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat. Thus saith the Lord unto you, ^f Be not afraid, nor dismayed by reason of this great multitude; for the battle is ^g not yours, but Gods.

¹⁶ To-morrow go ye down against them: behold, they come up by the cliff of Ziz, and ye shall find them at the end of the brook, before the wilderness of Jeruel.

¹⁷ Ye shall ^h not need to fight in this battle; set your selves, ⁱ stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them, for the Lord ^j will be ^k with you.

¹⁸ And Jehoshaphat ^l bowed his head, with

his face to the ground: and all Judah, and the inhabitants of Jerusalem, fell before the Lord, worshipping the Lord.

¹⁹ And the Levites of the children of the ^m Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high.

²⁰ ¶ And they rose early in the morning, and went forth into the wilderness of ⁿ Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem, ^o Believe in the Lord your God, so shall you be ^p established; believe his prophets, so shall ye ^q prosper.

²¹ And when he ^r had consulted with the people, he appointed singers unto the Lord, and that should praise the ^s beauty of holiness, as they went out before the army, and to say, ^t Praise the Lord, for his mercy endureth for ever.

²² ¶ And when they began to sing and to praise, the Lord set ^u ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah, and they were smitten.

²³ For the children of Ammon and Moab, ^x stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

²⁴ And when Judah came toward the watchtower in the wilderness, they looked unto the multitude, and behold, they ^y were ^z dead bodies fallen to the earth, and ^a none escaped.

²⁵ And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and ^b precious jewels (which they stipt off for themselves) more than they could carry away: and they were three days in gathering of the spoil, it was so much.

²⁶ ¶ And on the fourth day they assembled themselves in the valley of ^c Berachah; for there they blessed the Lord: therefore the name of the same place was called, The ^d valley of Berachah, unto this day.

²⁷ Then they returned every man of Judah and Jerusalem, and Jehoshaphat in the ^e forefront of them, to go again to Jerusalem with joy; for the Lord had made them ^f to rejoice over their enemies.

²⁸ And they came to Jerusalem with psalteries

dence in God, and representing to him the justice of their cause. He begins with acknowledging God's irresistible and supreme power, which extends over all his creatures both in heaven and earth, all being the creatures of his hand.

11. *Behold, — how they reward us.*] Ingratitude is a most odious sin; but to return evil for good is the very highest pitch of wickedness.

12. *Wilt thou not judge them?*] i.e. Wilt thou not punish them?

14. *Upon Jahaziel — came the spirit of the Lord.*] He does not seem to have been a prophet before this time; when a sudden in-

spiration came upon him from God, to comfort this great assembly with the certain hope of a speedy deliverance.

23. *The children of Ammon and Moab stood up against the inhabitants of mount Seir, &c.*] These last were ordered to fall upon Judah by an ambushment; but, by some mistake, they fell upon the Ammonites, their own confederates. This exasperated them and the Moabites so much, that they destroyed all the inhabitants of Seir, mistaking them for Jews. When this was performed, they continued in such confusion, that they fell upon one another, (still imagining they were destroying the Jews.

Before CHRIST 896. and harps, and trumpets, unto the house of the LORD.

29 And the ^b fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet; for his ^c God gave him rest round about.

31 ¶ And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem: and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the ^d way of Aśa his father, and departed not from it, doing *that which was* right in the sight of the LORD:

33 Howbeit, the ^e high places were not taken away; for as yet the people had not ^f prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the book of ^g Jehu the son of Hanani, who is mentioned in the book of the kings of Israel.

35 ¶ And after this did Jehoshaphat king of Judah ^h joyn himself with Ahaziah king of Israel, who did very wickedly:

36 And he joyned himself with him to make ships: ⁱ to go to Tarshish: and they made the ships in ^k Ezion-gaber.

37 Then Eliezer the son of Dodavah of Mare-shah prophesied against Jehoshaphat, saying, Because thou hast joyned thy self with Ahaziah, the LORD hath ^l broken thy works. And the ships were broken, that they were not able to go to Tarshish.

CHAP. XXI.

1 *Jehoram succeeding Jehoshaphat slayeth his brethren: 5 His wicked reign. 8 Edom and Libnah revolt. 12 The prophecy of Elijah against him in writing. 16 The Philistines and Arabians oppress him: 18 His incurable disease, infamous death, and burial.*

NOW Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David: and ^m Jehoram his son reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and

Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel.

3 And their father gave them great ⁿ gifts of silver and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, because he *was* ^o the first-born.

4 Now when Jehoram ^p was ^q risen up to the kingdom of his father, he strengthened himself, and ^r slew all his brethren with the sword, and *divers* also of the princes of Israel.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned ^s eight years in Jerusalem.

6 And he walked in the way of the ^t kings of Israel, like as did ^u the house of Ahab: for he had the ^v daughter of Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit, the LORD would not destroy the ^w house of David, because of the ^x covenant that he had made with David, and as he promised to give a ^y light to him, and to his sons for ever.

8 ¶ In his days the Edomites revolted from under the ^z dominion of Judah, and made themselves a king.

9 Then Jehoram ^{aa} went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did ^{ab} Libnah revolt from under his hand; ^{ac} because he had forsaken the LORD God of his fathers.

11 Moreover, he made ^{ad} ^{ae} high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit ^{af} fornication, and ^{ag} compelled Judah *thereto*.

12 ¶ And there came ^{ah} a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ^{ai} ways of Jehoshaphat thy father, nor in the ways of Aśa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go ^{aj} a whoring like to the whoredoms of the house ^{ak} of Ahab, and also hast slain thy brethren of thy fathers house, *which were* better than thy self:

14 Behold, with a great plague will the LORD

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Gen. 23.

Gen. 4.

Deut. 21.

2 Kings 8.

16.

Judg. 9.

1 Kings 22.

2 Kings 16.

16.

Chap. 22.

2.

1 Kings 14.

2 Sam. 7.

1 Kin. 11.

36.

2 Kings 8.

19.

16.

32.

1 Kings 11.

36.

Heb. 11.

2 Kings 5.

21.

2 Kin. 8.

12.

Chap. 13.

10.

15.

2.

Lev. 26.

30.

Lev. 17.

7.

2 Kings 9.

22.

Ver. 23.

Rev. 13.

16.

1 Kings 23.

2.

45.

1 Kings 15.

26.

Chap. 20.

32.

Exod. 34.

15.

Deut. 31.

16.

16.

1 Kings 26.

31.

33.

ANNOTATIONS ON CHAP. XXI.

Ver. 12. *There came a writing—from Elijah.*] *Quest.* How could this be, when Elijah was *rapt* up to heaven in Jehoshaphat's time? 2 Kings 2. 11. *Ans.* Either, 1. This was Eliha, or some other prophet called Elijah because acting in the spirit and power of Elijah, for which cause John the Baptist also is so called. Or rather, 2. This was really written by Elijah, who by the Spirit did clearly foresee and foretel the reign and acts of Jehoram, (as o-

Before CHRIST 892.
Before CHRIST 884.

Before smite thy people, and thy children, and thy wives, and all thy goods.

15 And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out, by reason of the sickness day by day.

16 Moreover, the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians.

17 And they came up into Judah, and brake into it, and carried away all the substance that was found in the kings house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz the youngest of his sons.

18 And after all this the LORD smote him in his bowels with an incurable disease.

19 And it came to pass that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases: And his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired: howbeit they buried him in the city of David, but not in the sepulchres of the kings.

CHAP. XXII.

1 *Ahaziah succeeding, reigneth wickedly: 5 In his confederacy with Joram the son of Ahab, he is slain by Jehu. 10 Athaliah, destroying all the seed royal, save Joash, whom Jehoshabeath his aunt hid, usurpeth the kingdom.*

AND the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp, had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem: his mothers name also was Athaliah the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD, like the house of Ahab: for they were

his counsellors after the death of his father, to his destruction.

5 He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel, to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel, because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah, went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass that when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 And he sought Ahaziah: and they caught him; (for he was hid in Samaria) and brought him to Jehu: and when they had slain him, they buried him, because (said they) he is the son of Jehoshaphat, who fought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 But when Athaliah the mother of Ahaziah, saw that her son was dead, she arose, and destroyed all the seed royal of the house of Judah.

11 But Jehoshabeath the daughter of the king, took Joash the son of Ahaziah, and stole him from among the kings sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath the daughter of king Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years, and Athaliah reigned over the land.

CHAP. XXIII.

1 *Jehoiada, having set things in order, maketh Joash king. 12 Athaliah is slain. 16 Jehoiada restoreth the worship of God.*

others did of Josiah, 1 Kings 13. 2. and Isaiah of Cyrus, chap. 45. 3. long before they were born) and in consideration thereof left this prophecy with Eliha, to be delivered in due time by him or some other person in his (Elijah's) name, and as from his mouth.

20. *He reigned in Jerusalem eight years, and departed without being desired: i. e.* His subjects did not wish he should live any longer, but were glad that a period was so soon put to his reign.

ANNOTATIONS on CHAP. XXII.

Ver. 2. *Forty and two years old was Ahaziah when he began to*

reign.] In 2 Kings 8. 26. he is said to be only 22 years old. Probably there may be a mistake here in the transcribers of the present Hebrew copies; in which language the numerical letters for 22 and 42 are so like, that they might easily be mistaken. And indeed it is read 22 in several Greek, Syriac and Arabic versions, and particularly in that famous and most ancient copy of the Syriac which was used by the church of Antioch, a copy of which Archbishop Usher was at so great charge to procure. Poole.

Before
CHRIST
887.

2 Kings
11. 4.
Chap. 25.
13.

2 Kings

21. 4.

1. Psal. 122.

5. Mat.

10. 16.

2 Kings

8. 1.

2 Kings

11. 17.

Neh. 9. 38.

2 Sam. 8.

13. 1 Kin.

2. 4. & 9.

5. Chap.

6. 16. &

7. 18. &

21. 7.

1. Heb.

1. Kings 12.

9.

2 Kings

11. 6. Acts

3. 2.

1 Kings

8. 10.

1 Chron.

23. 28. & 29.

1. Heb. bol-

ness, Num.

16. 5. Ezra

3. 28.

2 Kings

11. 7.

1. Ver. 1.

1. Or; divi-

fiat, 1 Chr.

23d, 24th,

25th & 26th

chapters.

1 Kings

21. 10.

1. Chap.

22. 11.

1. Psal. 89.

39. & 132.

18.

1. Deut. 17.

18.

1. Heb. Let

the king live,

1 Kings 1.

39.

AND in the ^a seventh year Jehoiada strength-
ned himself, and took the captains of hun-
dreds, Azariah the son of Jeroham, and Ishmael
the son of Jehohanan, and Azariah the son of
Obed, and Maaseiah the son of Adaiah, and E-
lishaphat the son of Zichri, ^b into covenant with
him.

2 And they went about in Judah, and ^c gathered
the Levites out of all the cities of Judah, and
the chief of the fathers ^d of Israel, and they
came to Jerusalem.

3 And all the congregation made ^e a covenant
with the king in the house of God; and he ^f said
unto them; Behold, the kings-son shall reign, as
the LORD hath said of the sons of David.

4 This is the thing that ye shall do; A third
part of you entering on the sabbath of the priests
and of the Levites; *shall be* porters of the ^g *†*
doors;

5 And a third part *shall be* at the kings house;
and a third part at the ^h gate of the foundation:
and all the people *shall be* in the courts of the
house of the LORD.

6 But let none come into ⁱ the house of the
LORD, save the priests, and they that minister of
the Levites, they shall go in, for they ^j are holy;
but all the people shall keep the watch of the
LORD.

7 And the ^k Levites shall compass the king
round about, every man with his weapons in his
hand, and whosoever ^l *esse* cometh into the house,
he shall be put to death: but be you with the
king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according
to all things that Jehoiada the priest had com-
manded, and ^m took every man his men that were
to come in on the sabbath, with them that were
to go out on the sabbath: for Jehoiada the priest
dismissed not the ⁿ *†* courses.

9 Moreover, Jehoiada the priest delivered to
the captains of hundreds, (spears, and bucklers,
and shields, that *had been* ^o king Davids, which
were in the house of God.

10 And he set all the people (every man having
his weapon in his hand) from the right side of the
temple to the left side of the temple, along by the
altar and the temple, by the king round about.

11 Then they ^p brought out the kings son,
and put upon him ^q the crown, and gave him
the ^r testimony, and made him king: and Jehoi-
ada and his sons anointed him, and said, ^s God
save the king.

12 ¶ Now when Athaliah heard the noise of
the people running and praising the king, she
came to the people into the house of the LORD.

13 And she looked, and behold, the king stood
at his ^t pillar, at the entering in, and the princes
and the trumpets by the king: and all the people
of the land rejoiced, and ^u sounded with trum-
pets, also the singers with instruments of mu-
sic; and such as taught to sing praise. Then
Athaliah rent her clothes, and said, ^v Treason,
treason.

14 Then Jehoiada the priest brought out the
captains of hundreds that were set over the host,
and said unto them, Have her forth of the ranges: ^w
and whoso ^x followeth her, let him be slain with
the sword. For the priest said, Slay her not in
the house of the LORD:

15 So they laid hands on her; and when she
was come to the entering of the horse-gate, by
the kings house, they ^y slew her there.

16 ¶ And Jehoiada made a covenant between
^z him, and between all the people, and between
the king, ^{aa} that they should be the LORDs people.

17 Then all the people went to the ^{ab} house
of Baal, and brake it down, and brake his altars,
and his images in pieces; and slew ^{ac} Mattan the
priest of Baal before the altars.

18 Also Jehoiada appointed the offices of
the house of the LORD by the hand of the priests
the Levites, whom David had ^{ad} distributed in
the house of the LORD; to offer the burnt-offer-
ings of the LORD; as ^{ae} it is written in the ^{af} law
of Moses, with rejoicing and with singing, as ^{ag} it
was ordained by ^{ah} David.

19 And he set the ^{ai} porters at the gates of the
house of the LORD, that none ^{aj} which was unclean
in any thing, should enter in.

20 And he took the captains of hundreds, and
the nobles, and the governors of the people, and
all the people of the land, and brought down
the king from the house of the LORD: and they
came through the ^{ak} high gate into the kings house,
and set the king upon the throne of the kingdom.

21 And all the people of the land ^{al} rejoiced:
and the city was quiet, after that they had slain
Athaliah with the sword.

Before
CHRIST
878.

2 Kings

11. 14.

9 Num. 10.

9. 10.

7 1 Kings

18. 17. 18.

Mat. 7. 5.

Rom. 2. 13.

2 Kings

11. 15.

1. Judg. 15.

6. Mat.

7. 2.

2 Sam. 5.

3. 2 Kin.

11. 17.

2 Joh. 22.

5.

2 Kings

10. 23.

2 Deut. 13.

9. 1 Kin.

18. 40.

Song 2. 15.

Zech. 13. 3.

Rev. 19. 20.

24. 1.

6 Num. 28.

2.

1. Ezra 3.

10.

1. Chr.

26. 14.

2 Kings

11. 19.

1. Esth. 8.

15. Psal.

58. 10.

CHAP. XXIV.

1 *Joash reigneth well all the days of Jehoiada: 4 He giveth order for the repair of the temple. 15 Jehoiada his death and honourable burial. 17 Joash falling to idolatry, slayeth Zechariah the son of Jehoiada. 23 Joash is spoiled by the Syrians, and slain by Zabad and Jehozabad. 27 Amaziah succeedeth him.*

JOASH was ^a seven years old when he began
to reign, and he reigned forty years in Jeru- 12. 1.

ANNOTATIONS ON CHAP. XXIII.

Ver. 2. *The chief of the fathers of Israel.* Some were under the government of the king of Judah, and others who were known

to be well affected to religion were invited to give their assistance: but it is most probable that Judah is here called *Israel*, the principal persons of which were acquainted with Jehoiada's intentions. See notes on 2 Kings 11.

Before salem: his mothers name also was Zibeah of Beer-sheba.

CHRIST 856.

b 1 Kings

12. 2. Psa.

78. 36, 37.

c Gen. 24.

4. & 28. 2.

d 1 Sam.

1. 2.

e 1 Kings

8. 17.

f 1 Kings

12. 4.

g Exod. 30.

72. & 38.

24. 25.

h Num. 1.

50.

i Chap. 21.

17. & 22. 8.

j Thell. 2.

6.

k Hosea 2.

8.

l Heb. a

voice, Exod.

36. 6.

m 1 Chron.

29. 9.

n 1 Kings

12. 10.

o 1 Kings

12. 11.

p Gen. 35.

29. 1. Chr.

23. 1.

q 1 Kings

2. 10.

r Prov. 10.

7.

s Heb. 6.

10.

t Chap. 21.

2.

u Ver. 14.

Chap. 23.

18.

v Acts. 28.

29.

w 2 Tim. 4.

10.

x Judg. 5.

8. Chap.

19. 2. &

28. 13.

y 1 Kings

17. 13.

Chap. 36.

15.

z 1 Kings

17. 15.

a Zech. 7.

11.

b Chap. 12.

5. & 13.

c 12. & 15.

21.

d Num. 15.

36. Mat.

23. 35.

e Acts. 7. 59.

f Exod. 11.

17.

g Mat. 23.

35. 36.

2 And Joash did *that which was* ^b right in the sight of the LORD, all the days of Jehoiada the priest.

3 And Jehoiada ^c took for him ^d two wives, and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was ^e minded to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of ^f all Israel money to repair the house of your God from year to year, and see that ye haste the matter: howbeit the Levites hastened it not.

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem, the ^g collection, according to the commandment of Moses the servant of the LORD, and of the congregation of Israel, for the ^h tabernacle of witness?

7 For the sons of Athaliah that ⁱ wicked woman, had broken up the house of God, and also all the dedicate things of the house of the LORD did they bestow upon ^j Baalim.

8 And at the kings commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made ^k a proclamation through Judah and Jerusalem, to bring in to the LORD, the collection *that* Moses the servant of God laid upon Israel in the wilderness.

10 And all the princes, and all the people ^l rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that ^m at what time the chest was brought unto the kings office, by the hand of the Levites; and when they saw that *there was* much money: the kings scribe, and the high priests officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired ⁿ masons and carpenters to

repair the house of the LORD, and also such as wrought iron and bras to mend the house of the LORD.

13 So the workmen wrought, and ^o the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made ^p vessels for the house of the LORD, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver: and they offered burnt-offerings in the house of the LORD continually, all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was ^q full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the ^r city of David among the kings, because he ^s had done good in Israel both towards God; and ^t towards his house.

17 Now ^u after the death of Jehoiada, came the princes of Judah, and made obeisance to the king: then the king hearkened unto them.

18 And they ^v left the house of the LORD God of their fathers, and served groves and idols: and ^w wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he ^x sent prophets to them, to bring them again unto the LORD, and they ^y testified against them: but they would ^z not give ear.

20 And the spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye ^a cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and ^b stoned him with stones, ^c at the commandment of the king, in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son: and when he died, he said, The LORD look upon it, ^d and require it.

23 ¶ And it came to pass at the end of the year, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among

Before CHRIST 856.

a Heb. the

healing of

the work

went up by

their hand,

Neh. 4. 7.

o 1 Kings

7. 50, 51.

p Gen. 35.

29. 1. Chr.

23. 1.

q 1 Kings

2. 10.

r Prov. 10.

7.

s Heb. 6.

10.

t Chap. 21.

2.

u Ver. 14.

Chap. 23.

18.

v Acts. 28.

29.

w 2 Tim. 4.

10.

x Judg. 5.

8. Chap.

19. 2. &

28. 13.

y 1 Kings

17. 13.

Chap. 36.

15.

z 1 Kings

17. 15.

a Zech. 7.

11.

b Chap. 12.

5. & 13.

c 12. & 15.

21.

d Num. 15.

36. Mat.

23. 35.

e Acts. 7. 59.

f Exod. 11.

17.

g Mat. 23.

35. 36.

ANNOTATIONS ON CHAP. XXIV.

Ver. 7. *The sons of Athaliah—had broken up the house of God;* i. e. Azariah, and the sons of his brethren, mentioned chap. 22. 8. for his brethren themselves were carried away captive before their father died, chap. 21. 17.

17. *The princes of Judah—made obeisance to the king;* In that posture presenting their requests to him, that they might not be confined to unnecessary and troublesome journeys in coming to Jerusalem to worship, but might have the liberty which their forefathers enjoyed of worshipping God in the high places. When once they had obtained this liberty, they knew they could then worship idols without observation or disturbance; which was the

thing at which they aimed. It was for the prevention of such abuses, that God obliged all to worship him in one place.

21. *Stoned him with stones, at the commandment of the king.* This crime, besides the contempt which shewed to God's prophet, and the place where he was murdered, was greatly augmented by the sin of ingratitude; for he was the son of him to whom the king owed both his life and crown.

22. *The Lord look upon it, and require it.* These words must be considered as spoken in the spirit of prophecy, and not through a desire of revenge; and therefore it should be, *The Lord will require this deed.* This prophetic sentence was no sooner pronounced than executed: for, before the year was expired, the Syrians came up against Jerusalem, and destroyed all the princes of the people; and Joash himself was murdered by his own servants, ver. 25.

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the people, and sent all the spoil of them unto the king of Damascus.

24 For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers: so they executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases) his own servants conspired against him, for the blood of the sons of Jehoiada the priest; and slew him on his bed, and he died: and they buried him in the city of David; but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.

27 ¶ Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings. And † Amaziah his son reigned in his stead.

CHAP. XXV.

1 Amaziah beginneth to reign well: 3 He executeth justice on the traitors. 5 Having hired an army of Israelites against the Edomites, at the word of a prophet he loseth the hundred talents, and dismisseth them: 11 He overthroweth the Edomites. 10, 13 The Israelites, discontented with their dismissal, spoil as they return home. 14 Amaziah, proud of his victory, serveth the gods of Edom, and despiseth the admonitions of the prophet. 17 He provoketh Joash to his overthrow. 25 His reign. 27 He is slain by conspiracy.

AMAZIAH was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem: and his mothers name was Jehoaddan of Jerusalem.

2 And he did that which was right in the sight of the LORD, but not with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but did as it is written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbred them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel, for an hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee: for the LORD is not with Israel, to wit, with all the children of Ephraim.

8 But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this.

10 Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir, ten thousand.

12 And other ten thousand left alive, did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they were broken all in pieces.

13 ¶ But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou

Before CHRIST 839.

f 1 Chr. 13. 1. g Exod. 6. 14. h Num. 1. 3. 18. i Jer. 46. 9. k Chap. 13. 3. l Exod. 25. 39. m 1 Chr. 22. 14. n 1 Kings 10. 1. o Chap. 15. 2. & 24. 20. Amos 3. 3. p 1 Chr. 17. 3. & 28. 14. Hosea 5. 13. & 6. 4. q 1 Kings 23. 25. Eccl. 11. 1. r Chap. 14. 11. Judg. 7. 7. s Chap. 9. 8. Plal. 117. 1. Prov. 10. 22. t 2 Sam. 19. 42. u 2 Sam. 8. 13. v 1 Kin. 14. 7.

w 1 Chr. 18. 23. Chap. 20. 20.

x 1 Kin. 9. 17.

y Chap. 18. 23. z Exod. 20. 3.

27. The burdens laid upon him: i. e. Either the severe prophecies against him, which are oft called burdens; of which one instance is recorded, and there might be others that are not recorded: or, the great judgments of God upon him, both by the Syrians, ver. 23, 24, and by great diseases, ver. 25.

ANNOTATIONS on CHAP. XXV.

Ver. 2. He did that which was right in the sight of the Lord,

but not with a perfect heart.] He kept the law of Moses, but not from a principle of solid piety, 2 Kings 14. 3.

14. Amaziah brought the gods of the children of Seir, and set them up to be his gods.] No apology can be made for idolatry; for surely it is the greatest madness for any person to adore such gods as could not deliver their own people, as the prophet very justly observes in his speech to Amaziah in the following verse.

Before fought after the gods of the ^a people which could not deliver ^b their own people out of thine hand?

16 And it came to pass as he talked with him, that *the king* said unto him, Art thou made of the kings counsel? ^c forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath determined ^d to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then Amaziah king of Judah ^e took advice, and ^f sent to Joash the son of Jehoahaz, the son of Jehu king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon, sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a [†] wild beast that was in Lebanon, and trode down the thistle.

19 Thou sayst, Lo, thou hast smitten the Edomites, and ^g thine heart lifteth thee up to boast: abide now at home, why shouldst thou meddle to ^h thine hurt, that thou shouldst fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear, for ⁱ it came of God, that he might deliver them into the hand of *their enemies*, because they fought after the gods of Edom.

21 So Joash the king of Israel went up, and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* ^j to Judah.

22 And Judah was ^k put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah the son of Joash, the son of ^l Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim to the [†] corner-gate, four hundred cubits.

24 And he took all the gold and the silver, and all the vessels that were found in the house of God ^m with Obed-edom, and the treasures of the kings house, the ⁿ hostages also, and returned to Samaria.

25 ¶ And Amaziah the son of Joash king of Judah, lived after the death of Joash son of Jehoahaz king of Israel, fifteen years.

26 Now the rest of the acts of Amaziah, ^o first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away from following the LORD, they made

a conspiracy against him in Jerusalem, and he fled to Lachish: but they sent to ^p Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the ^q city of Judah.

CHAP. XXVI.

1 Uziah succeeding, and reigning well in the days of Zechariah, prospereth: 16 Waxing proud, he invadeth the priest's office, and is smitten with leprosy: 22 He dieth, and Jotham succeedeth him.

THEN all the people of Judah took ^r Uziah, who was sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old was Uziah, when he began to reign, and he reigned fifty and two years in Jerusalem: his mothers name also was Jeoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, ^s according to all that his father Amaziah did.

5 And he fought God ^t in the days of Zechariah, who had understanding in ^u the visions of God: and ^v as long as he fought the LORD, God made him to prosper.

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

7 And God ^w helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the ^x Ammonites ^y gave gifts to Uziah, and his name spread abroad *even* to the entering in of Egypt, for he strengthened *himself* exceedingly.

9 Moreover, Uziah built ^z towers in Jerusalem, at the [†] corner-gate, and at the ^{aa} valley-gate, and at the turning of the wall, and fortified them.

10 Also he built towers in the ^{ab} desert, and digged many wells, for he had much cattle, both in the low-country, and in the plains: husbandmen *also*, and vice-dressers in the mountains, and in Carmel: for he loved husbandry.

11 Moreover, Uziah had ^{ac} an host of fighting men, that went out to war by bands, according

Before
CHRIST
870.

1 Kings
14. 19.
2 Kings
14. 20.

That is,
The power
of the Lord,
Ver. 11.
2 Kings 13.
1. called
also Azariah,
that is, The
Lord hath
helped,
2 Kings 14.
21.

2 Kings 14.
14.

2 Kings 14.
21.

2 Kings 14.
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2 Kings 14.
21.

18. The thistle—in Lebanon, &c.] See 2 Kings 14. 9.

ANNOTATIONS on CHAP. XXVI.

Ver. 5. He fought God in the days of Zechariah.] This was not Zechariah the prophet, whose writings are found in the sacred canon, but probably his son.

7. The Mehunims:] A people of Arabia Deserta,

9. Uziah built towers in Jerusalem, &c.] Great part of the wall of this city had been broken down in the reign of his father by Joash king of Israel, as we read in the foregoing chapter, therefore Uziah rebuilt and strengthened it with towers.

10. He built towers in the desert.] These towers were erected to defend the shepherds from the sudden incursions of their enemies, particularly the Arabs.

Before CHRIST 765.
 to the number of their account, by the hand of Jeiel the scribe, and Maaseiah the ruler, under the hand of Hananiah, one of the kings captains.

12 The whole number of the chief of the fathers of the mighty men of valour, were two thousand and six hundred.

13 And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and * slings to cast stones.

15 And he made in Jerusalem engines invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal: and his name spread far abroad, for he was marvellously helped till he was strong.

16 ¶ But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD, to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men:

18 And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary, for thou hast trespassed, neither shall it be for thine honour from the LORD God.

19 Then Uzziah was wroth, and had a censer in his hand, to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead, before the priests in the house of the LORD, from beside the incense-altar.

20 And Azariah the chief priest, and all the priests looked upon him, and behold, he was leprous in his forehead, and they thrust him out from thence, yea, himself hastened also to go out, because the LORD had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper, for he was cut off from the house of the LORD: and Jotham his son was over the kings house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet the son of Amoz write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said,

He is a leper: and Jotham his son reigned in his stead.

CHAP. XXVII.

1 Jotham reigning well, prospereth: 5 He subdueth the Ammonites: 7 His reign. 9 Ahaz succeedeth him.

JOTHAM was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem: his mothers name also was Jerushah, the daughter of Zadok.

2 And he did that which was right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

3 He built the high gate of the house of the LORD, and on the wall of Ophel he built much.

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the King of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year, an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, because he prepared his ways before the LORD his God.

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶ And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

CHAP. XXVIII.

1 Ahaz, reigning very wickedly, is greatly afflicted by the Syrians. 6 Judah, being captivated by the Israelites, is sent home by the counsel of Oded the prophet. 16 Ahaz sending for aid to Assyria, is not helped thereby: 22 In his distress he groweth more idolatrous.

AHAZ was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right

did not, like him, profanely enter the temple to offer incense.

ANNOTATIONS ON CHAP. XXVII.

Ver. 2. He entered not into the temple of the Lord i. e. He Vol. I.

Before in the sight of the Lord, ^b like David his father.

CHRIST
civ. 741.

^a 1 Kings
11. 4, 6.
^c Chap. 21.

^d Judg. 2.
11.
^e Joh. 15.

^f 2 Kings
16. 3.
Micah. 6.

^g Lev.
18. 21.
^h Lev. 26.

ⁱ Dent.
12. 2.
^j Isa. 7. 1.

^k Micah. 3.
11.
^l 2 Kings

^m 16. 5.
ⁿ 2 Kings
16. 27.

^o 2 Kings
16. 27.

^p Heb.
second to the
king, Gen.

^q 41. 40, 43.
44.
^r m Chap.

^s 11. 4.
Ver. 11, 15.

^t Chap.
15. 1.

^u Psa. 69.
36. Isa. 10.
5. & 47. 6.

^v Psa. 25.
11, 15. &
26. 2.

^w Obad. 10.
Zech. 1. 15.

^x Gen. 11.
4. Ezra 9. 6.

^y Rev. 18. 5.
9. Lev. 25.

^z 39. 42.
7 Jer. 25.

^{aa} 29. 1 Pet.
4. 17, 18.

^{ab} 5. Isaiah
58. 6.

^{ac} James 2.
13.

^{ad} 13.

^{ae} 13.

^{af} 13.

^{ag} 13.

^{ah} 13.

^{ai} 13.

^{aj} 13.

^{ak} 13.

^{al} 13.

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^{bc} 13.

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^{be} 13.

^{bf} 13.

^{bg} 13.

^{bh} 13.

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^{bj} 13.

^{bk} 13.

^{bl} 13.

^{bm} 13.

^{bn} 13.

^{bo} 13.

^{bp} 13.

^{bq} 13.

^{br} 13.

^{bs} 13.

^{bt} 13.

^{bu} 13.

^{bv} 13.

ANNOTATIONS ON CHAR. XXVIII.

Ver. 3. *Burnt his children in the fire*; Or, *made his children pass through the fire*; for the words are ambiguous.

9. *In a rage that reacheth up to heaven*; i. e. That had no bounds, and cried to heaven for vengeance upon the Israelites.

14. *Left the captives, and the spoil, before the princes, &c.* A remarkable instance of obedience in the people, who did not hesitate a moment to return, not only the captives, but also the spoil, which was very considerable.

15. *Arayed them, and shod them, &c.* Here was an extraordinary act of goodness, not only to release poor captives, but to dis-

miss them equipped with all things necessary for their return home. 19. *He made Judah naked*; i. e. He deprived them, by his transgressions, of the Divine protection.

20. *Tilgath-pileser—came unto him, and distressed him, but strengthened him not*. It is said, 2 Kings 16. 9. that he did help him. He came indeed to his assistance against the king of Syria, took Damascus, and delivered Ahaz from the power of the Syrians; but this was of little service to Ahaz, who was desirous of recovering the cities taken from him by the Philistines. He lent him no forces, nor enabled him to recruit his own: on the contrary, he weakened him, both by exhausting his treasures, and raking Samaria, which laid his country open to an invasion on that side, and which actually happened in the next reign.

Before CHRIST 741. cus, which smote him: and he said, Because the gods of the kings of Syria ⁴ help them, *therefore* will I sacrifice to them, that they ⁵ may help me: but they were the ruin of him and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut ⁶ up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn incense unto ⁷ other gods, and provoked to anger the LORD God of his fathers.

26 ¶ Now the rest of his acts, and of all his ways, first and last, behold, they are written in the book of the Kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the Kings of Israel: and Hezekiah his son reigned in his stead.

C H A P. XXIX.

1 Hezekiah his good reign: 3 He restoreth religion: 5 He exhorteth the Levites: 12 They sanctify themselves, and cleanse the house of God. 20 Hezekiah offereth solemn sacrifices, wherein the Levites were more forward than the priests.

Before CHRIST 726. HEZEKIAH ⁸ began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem: and his mothers name was Abijah the daughter of Zechariah.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He, in the first year of his reign, in the first month, ⁹ opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests, and the ¹⁰ Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites, ¹¹ sanctify now your selves, and sanctify the house of the LORD God of your fathers, and carry forth the ¹² filthiness out of the holy place.

6 For ¹³ our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our

God, and have forsaken him, and have ¹⁴ turned away their faces from the habitation of the LORD, and turned *their backs*.

7 Also they have ¹⁵ shut up the doors of the porch, and put out the lamps, and have not burnt incense, nor offered burnt-offerings in the ¹⁶ holy place, unto the God of Israel.

8 Wherefore the ¹⁷ wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to ¹⁸ trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For lo, our fathers have fallen by the ¹⁹ sword, and our sons, and our daughters, and our wives are in captivity for this.

10 Now *it is* in ²⁰ mine heart to make ²¹ a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, ²² be not now negligent: for the LORD hath ²³ chosen you to stand before him, to serve him; and that you should minister unto him, and burn incense.

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari: Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gerphonites: Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of ²⁴ Elizaphan; Shimri, and Jeiel: and of the sons of ²⁵ Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the ²⁶ inner part of the house of the LORD, to cleanse ²⁷ it; and brought out all the uncleanness that they found in the temple of the LORD, into the court of the house of the LORD. And the Levites took ²⁸ it, to carry it out abroad into the brook ²⁹ Kidron.

17 Now they began on the first ³⁰ day of the first month to sanctify, and on the eighth day of the month came they to the ³¹ porch of the LORD: so they sanctified the house of the LORD in eight days, and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king,

house and worship; that posture being a signification of contempt. Or, 2. Literally and properly: for Ahaz having removed the altar of God into a by-place, 2 Kings 14. and directing his worship towards the east, after the manner of the heathens, whom he designed to follow, and not to the west, as the Israelites did by God's command, in which quarter the ark was; he must needs consequently turn his back upon the altar, and house, and ark of God.

11. *My sons.*] So he calls them indifferently, though many of them were elder than himself, because he was by his tender love and affection, as he was by his office obliged to be, a nursing father to them.

ANNOTATIONS ON CHAP. XXIX.

Ver. 1. *Hezekiah began to reign, &c.*] See notes on 2 Kings 18.

5. *Carry forth the filthiness out of the holy place.*] Or, the abomination, as the Jews translate it; i. e. the altar of Damascus, and all the idols that were upon it, see 2 Kings 16. 10. &c. They were brought by Ahaz into the temple, i. e. into the court of the priests, which is called the holy place in Lev. 6. 16. &c.

6. *Turned their backs.*] Either, 1. Metaphorically: they have wilfully, and obstinately, and contumeliously forsaken God, and his

Before
CHRIST
726.

2 Kings
7. 18.
Exod. 25.
30. Lev.
24. 5.
Chap. 2. 4.
2 Chap. 28.
24. Dan.
3. 3. 4.
Gen. 22.
3. Exod.
24. 4. Psa.
119. 60.
Jer. 7. 3.
2 Kings
21. 8.
4 Chron.
15. 26.
Lev. 4.
14.
Lev. 2.
14. Heb.
9. 21. &
20. 10.

Lev. 1.
4. & 4. 25.
24. Num.
27. 18.
Gal. 3.
23. Eph.
1. 10. Col.
1. 20.
John 3.
16.
Rom. 3.
25.
1 Chr.
25. 6. &
26. 4.
1 Chr.
21. 9. &
29. 20.
1 Chron.
23. 5. Am.
6. 5.
Num. 10.
8. 1 Chr.
25. 24. &
26. 6.
Chap. 7.
3. Psa.
136. 1.
Chap.
23. 18.
Chap.
20. 18.
Heb.
They sang the
song.
Ver. 22.
28.

and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof.

19 Moreover, all the vessels which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and behold, they are before the altar of the LORD.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah: and he commanded the priests the sons of Aaron to offer them on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he-goats for the sin-offering, before the king and the congregation, and they laid their hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt-offering and the sin-offering should be made for all Israel.

25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the LORD by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and when the burnt-offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt-offering was finished.

29 And when they had made an end of offering, the king and all that were present with him, bowed themselves and worshipped.

30 Moreover, Hezekiah the king, and the princes, commanded the Levites to sing praise un-

to the LORD, with the words of David, and of Asaph the seer: and they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated your selves unto the LORD, come near and bring sacrifices, and thank-offerings, into the house of the LORD. And the congregation brought in sacrifices, and thank-offerings, and as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt-offering to the LORD.

33 And the consecrated things were six hundred oxen, and three thousand sheep.

34 But the priests were too few, so that they could not slay all the burnt-offerings: wherefore their brethren the Levites did help them till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart, to sanctify themselves, than the priests.

35 And also the burnt-offerings were in abundance, with the fat of the peace-offerings, and the drink-offerings for every burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

CHAP. XXX.

1 Hezekiah proclaimeth a passover on the second month for Judah and Israel. 13 The assembly, having destroyed the altars of idolatry, keep the feast fourteen days.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And

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Psa. 50.
tit.
Exod. 25.
27. Lev. 3.
6. & 7. 12.
Deut. 32.
38.
Rom. 12.
1.
1 Kings
8. 63.
Lev. 1.
5. 6. Chap.
35. 11.
Psa. 7.
10.
Exod. 29.
13. Lev. 3.
3.
Gen. 35.
14. Lev.
23. 13.
Num. 15.
5. 7. 10.
2 Chron.
29. 9.
1 Chron.
29. 18.

1 Chron.
15. 25.
Chap. 17.
23. 16.
Ver. 18.
Deut. 16.
5. 6.
Lev. 23.
5. 1 Cor.
5. 7.
Psa. 113.
5.
Exod. 12.
2. 3. Num.
9. 10. 11.
Exod. 12.
6. 18.
Chap. 29.
17.
Num. 9.
10. Chap.
29. 5.

21. Seven he-goats, &c.] It is remarkable, that the word which here signifies a he-goat was never used by the Hebrews till after the Babylonish captivity, when we find it in Daniel, who lived at Babylon; and it is therefore an argument, that this book was written by Ezra after the return of the Jews from that captivity, during which he had learned the Chaldee language.

ANNOTATIONS ON CHAP. XXX.

Ver. 1. Wrote letters—to Ephraim and Manasseh;] i. e. To all the remainders of the ten tribes, ver. 5. who are here synecdochically expressed by the names of Ephraim and Manasseh, as elsewhere

Before CHRIST 726. 4 And the thing pleased the king, and all the congregation.

5 So they established a decree, to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel, at Jerusalem: for they had not done it of a long time in such sort as it was written.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, I turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the king of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see.

8 Now be ye not stiff-necked as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

10 So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless divers of Asher and Manasseh, and of Zebulun, humbled themselves, and came to Jerusalem.

12 Also in Judah, the hand of God was to give them one heart to do the commandment of the king, and of the princes, by the word of the LORD.

13 ¶ And there assembled at Jerusalem much people, to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose, and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month: and the priests

and the Levites were ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

16 And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

17 For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers, for every one that was not clean, to sanctify them unto the LORD.

18 For a multitude of the people, even many of Ephraim and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover, otherwise than it was written: but Hezekiah prayed for them, saying, The good LORD pardon every one.

19 That prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Israel that were present at Jerusalem, kept the feast of unleavened bread seven days with great gladness: and the Levites, and the priests praised the LORD day by day, singing with loud instruments unto the LORD.

22 And Hezekiah spake comfortably unto all the Levites, that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and making confession to the LORD God of their fathers.

23 And the whole assembly took counsel to keep other seven days; and they kept other seven days with gladness.

24 For Hezekiah king of Judah did give to the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel, there was not the like in Jerusalem.

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Chap. 29.

34.

Ver. 11.

f Num. 19.

20. 1 Cor.

11. 28.

g Chap. 19.

3.

h Psal. 51.

15, 16.

i 1 Cor. 11.

30.

k Exod. 11.

15. Lev.

21. 5, 6, 7,

8. Deut.

16. 5.

Mat. 16, 6.

Luke 12. 1.

1 Cor. 5. 7.

h Heb. 10.

the heart,

Chap. 32. 6.

& 35. 2.

11a. 40. 2.

* Or, had

understanding

in the good,

11a. 56. 10.

Mat. 15.

14. 2 Tim.

4. 3.

l Eccl. 12.

10. Rom.

11. 3.

m Psal. 50.

23.

n 1 Kings

8. 63.

Chap. 35.

7, 8.

where by the name of Ephraim only. But he names these two tribes, because they were nearest to his kingdom, and a great number of them had long since and from time to time joined themselves to the kingdom of Judah, 2 Chron. 15. 8, 9. and therefore had most hopes of success amongst them.

8. Yield yourselves unto the Lord.] Heb. Give the hand to him: i. e. submit yourselves to him by obeying his command, and

renew your covenant with him; both which things were done amongst men by this ceremony of giving the hand, 1 Chron. 29. 24. Ezra 10. 19. Ezek. 17. 18.

19. According to the purification of the sanctuary;] i. e. With that ceremonial purification which was required of them that came into God's sanctuary. So he calls it, to distinguish it from that moral and internal purity which they are here acknowledged to have.

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27 ¶ Then the ^o priests the Levites arose, and ^p blessed the people: and their voice was heard, and their prayer came up ^{*} to his holy dwelling-place, *even* unto heaven.

Chap. 13.
9. 10.
p Num. 6.
23. 27.
* Heb. in the habitation of his holiness; Plal.
68. 5.

C H A P XXXI.

1 *The people is forward in destroying idolatry.*
2 *Hezekiah ordereth the courses of the priests and Levites, and provideth for their work and maintenance.* 5 *The people's forwardness in offerings and tithes.* 11 *Hezekiah appointeth officers to dispose of the tithes.* 20 *The sincerity of Hezekiah.*

a Ezra 10.
1. Prov.
21. 3.
b 1 Kings
18. 4.
Chap. 19.
3.

NOW ^{*} when all this was finished, all Israel *that were* present, went out to the cities of Judah, and brake the images in pieces, and cut down the ^b groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasse, until they had utterly destroyed them all. Then all the children of Israel returned every man to his possession into their own cities.

a 1 Chron.
23. 6. &
24. 1.

2 ¶ And Hezekiah appointed the ^c courses of the priests and the Levites after their courses, every man according to his service, the priests and ^d Levites for burnt-offerings, and for peace-offerings, to minister and to give thanks, and to praise in the gates of the ^e tents of the LORD.

d Num. 9.
19.

3 *He appointed also the ^f kings portion of his substance, for the burnt-offerings, to wit, for the ^g morning and evening burnt offerings, and the burnt offerings for the ^h sabbaths, and for the new-moons, and for the ⁱ set feasts, as it is written in the law of the LORD.*

e Num. 4.

f 1 Chron.

26. 16. &

29. 3.

g Exod. 29.

h Num. 18.

9. 10. &

i Lev. 23.

2.

j Neh. 13.

10.

k 1 Cor. 9.

24.

l Isa. 8.

m Mal. 2.

n Mat.

23. 34.

o Exod. 23.

19.

p Lev. 27.

30.

q Deut. 14.

28.

r Heb. heaps,

heaps, Judg.

35. 16.

4 Moreover, he commanded the people that dwelt in Jerusalem, to give the ^k portion of the priests, and the Levites, that they might be ^l encouraged in the ^m law of the LORD.

5 ¶ And as soon as the commandment came abroad, the children of Israel brought in abundance the ⁿ first-fruits of corn, wine, and oyl, and honey, and of all the increase of the field, and the ^o tithe of all *things* brought they in abundantly.

6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of ^p holy things, *which were* consecrated unto the LORD their God, and laid *them* ^q by heaps.

7 In the ^r third month they began to lay the foundation of the heaps, and finished *them* in the ^s seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they ^t blessed the LORD and ^u his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the ^v chief priest of the house of Zadok, answered him, and said, Since *the* people began to bring the offerings into the house of the LORD, we have had ^w enough to eat, and have left plenty: for the LORD hath ^x blessed his people; and that which is left, *is* this great store.

11 ¶ Then Hezekiah commanded to prepare ^y chambers in the house of the LORD; and they prepared *them*.

12 And brought in the offerings, and the tithes, and the dedicate *things* ^z faithfully: over which ^a Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azariah, and Nahath, and Alahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the ^b east, *was* over the free-will-offerings of God, to distribute the oblations of the LORD, and the ^c most holy things.

15 And next him *were* Eden, and Miniamin, and Jehua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* set office, to give to their brethren by courses, as well to the great as to the small.

16 Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, ^d his daily portion for their service in their charges, according to their courses:

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges, by their courses:

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their ^e set office they sanctified themselves in holiness.

27. *The priests the Levites arose, and blessed the people.*] That is, full of the Levites as were priests stood, and dismissed the congregation with blessings; a ceremony ordained by a Divine commandment, Numb. 6. 22, 23.

A N N O T A T I O N S O N C H A P. XXXI.

Ver. 1. *When all this was finished, &c.*] viz. What is mentioned in the foregoing chapter, and when the people were dismissed with pious instructions from the Levites, they destroyed the

monuments of idolatry that remained in the several cities of the kingdom.

2. *In the gates of the tents of the Lord;*] i. e. In the temple of the Lord; the ark antiently residing in a tent, all houses were called by that name.

8. *When Hezekiah and the princes came and saw the heaps, they blessed the Lord:*] They gave thanks to God, who had given them such plenty of good things, and a heart to offer so generously.

18. *In their set office they sanctified themselves in holiness:*] Or, in faith they sanctified themselves in holiness; i. e. they attended

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Chap. 13.
9. 10.
r Lev. 23.
24.

s Gen. 14.
20. r Chr.
29. 13. &

t 1 Kings
8. 14.

u Heb. the priest the

beat, 2 Kin.
25. 18.

v Chap. 14.
6.

w Mal. 3.
10. 11.

x Gen. 13.
2.

y 1 Kings
6. 5.

z Heb. in faithfulness,
2 Chap. 35.
9.

a Chap. 29.
5.

b Heb. holiness of holiness, Lev.
2. 3. c &

d 6. 18. &
24. 9.

e Heb. for the things of steady upon his day,
Exod. 3.
13.

f 1 Chr. 9.
22.

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19 Also of the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law and in the commandments to seek his God, he did it with all his heart, and prospered.

CHAP. XXXII.

1 Sennacherib invading Judah, Hezekiah fortifieth himself, and encourageth his people. 9 Against the blasphemies of Sennacherib by message and letters, Hezekiah and Isaiah pray. 21 An angel destroyeth the host of the Assyrians, to the glory of Hezekiah. 24 Hezekiah praying in his sickness, God giveth him a sign of recovery: 25 He waxing proud, is humbled by God: 27 His wealth and works: 31 His error in the embassy from Babylon: 32 He dying, Manasseh succeedeth him.

AFTER these things and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem;

3 He took counsel with his princes, and his mighty men, to stop the waters of the fountains, which were without the city: and they did help him.

4 So there was gathered much people together, who stopp all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,

7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for

all the multitude that is with him: for there be more with us, than with him.

8 With him is an arm of flesh, but with us is the LORD our God, to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

9 ¶ After this did Sennacherib king of Assyria send his servants to Jerusalem (but he himself laid siege against Lachish, and all his power with him) unto Hezekiah king of Judah, and unto all Judah, that were at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over your selves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places, and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who was there among all the gods of those nations, that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet more against the LORD God, and against his servant Hezekiah.

17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice in the Jews speech unto the people of Jerusalem that were on the wall, to affright them, and to trouble them, that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth which were the work of the hands of man.

20 And for this cause Hezekiah the king,

attended on their ministry at the temple, not doubting but they should be provided with all the necessities of life.

ANNOTATIONS on CHAP. XXXII.

Ver. 4. So there was gathered much people together, who stopp all the fountains, and the brook, &c.] The brook here meant is

Gihon, which some take to be Kidron. It was not easy to dry up this brook; but it is supposed the source of it was not far from the city, and this being filled with earth, they diverted the current, and by subterraneous passages conveyed the water into large cisterns in the city for the use of the people.

5. Repaired Millo.] See note on 1 Kings 9. 15.

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Mat. 6.
9.

and the prophet Isaiah the son of Amoz, prayed and cried ^a to heaven.

† *As a shepherd his flock, Psal. 23. 1. & 37. 20.*
† *Chap. 19. 3.*
† *2 Kings 20. 1. Isa. 38. 1.*
† *2 Kings 20. 9, 10, 11. Isa. 38. 8.*
† *Psal. 78. 11. & 106. 13, & 116. 11, 13.*
† *Hab. 2. 4.*
† *Gen. 20. 7. & Sam. 24. 1.*
† *Ver. 24. 2 Kings 20. 17, 19.*

† *2 Chron. 29. 17.*
† *Prov. 20. 22.*

† *2 Kings 20. 12, 13.*
† *Gen. 22. 5.*
† *Job. 1. 21. & 2. 3, 6.*
† *Gen. 22. 21.*
† *John 2. 24, 25.*
† *Heb. kind. nesses.*
† *Isa. chap. 36. to chap.*

21 ¶ And the LORD sent an angel which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria: so he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels, slew him there with the sword.

22 Thus the LORD saved Hezekiah, and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and † guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and † presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations, from thenceforth.

24 ¶ In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a ^d sign.

25 But Hezekiah ^e rendered not again, according to the benefit ^{done} unto him: for † his heart was lifted up; therefore there was wrath upon him, and ^e upon Judah and Jerusalem.

26 Notwithstanding, Hezekiah humbled himself ^a for the pride of his heart (both he and the inhabitants of Jerusalem) so that the wrath of the LORD came not upon them in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;

28 Store-houses also for the increase of corn, and wine, and oyl; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover, he provided him cities, and possessions of flocks, and herds in abundance: for † God had given him substance very much.

30 This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west-side of the city of David. And Hezekiah prospered in all his works.

31 ¶ Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to ^k enquire of the wonder that was ^{done} in the land, God left him to ^{try} him, that he might ^{know} all ^{that was} in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his ^e goodness, behold, they are written in the ^{vision} of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death: and † Manasseh his son reigned in his stead.

CHAP. XXXIII.

1 *Manasseh his wicked reign: 3 He setteth up idolatry, and would not be admonished: 11 He is carried into Babylon 12 Upon his prayer to God he is released, and putteth down idolatry: 18 His acts: 20 He dying, Amon succeedeth him. 21 Amon, reigning wickedly, is slain by his servants: 25 The murderers being slain, Josiah succeedeth him.*

MANASSEH was ^a twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did ^{that} which was evil in the sight of the LORD, like unto the ^b abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 ¶ For he ^e built again the high places which Hezekiah his father had ^e broken down, and he reared up altars for ^d Baalim, and made groves, and worshipped all the ^e host of heaven, and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven, in the ^f two courts of the house of the LORD.

6 And he caused his ^e children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he † wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image (the idol which he had made) in the house of God, of which God had said to David, and to Solomon his son, ^a In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever.

8 Neither will I any more ⁱ remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do ^k all that I have commanded them, according

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698.
† *That is, Forgetting, or, Making to forget, Philip. 3. 13.*

† *2 Kings 21. 1.*

† *Deut. 18. 9, 10.*

† *Heb. 10. turned and built, Num. 21. 4.*

† *1 Kings 11. 4. & 12. 24. Eccl. 2. 18, 19.*

† *2 Kings 18. 44.*

† *Chap. 30. 14. & 31. 1. & 32. 12.*

† *Judg. 2. 17.*

† *Deut. 17. 3.*

† *1 Kings 6. 36. & 7. 9.*

† *Lev. 18. 21. Deut. 18. 10.*

† *2 Kings 21. 6. & 23. 10.*

† *Heb. multiplied to do evil, Chap. 36. 14. Amos 4. 4.*

† *Psal. 132. 14.*

† *1 Sam. 7. 10.*

† *Matt. 23. 20.*

21. The Lord sent an angel, which cut off all the mighty men.] See 2 Kings 19. 35.

23. Many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah.] They were so terrified with the tremendous stroke that had been given the Assyrian army, that they brought gifts to the God of Israel to deprecate this vengeance, and presents to Hezekiah to purchase his friendship.

24. Hezekiah was sick to the death.] See 2 Kings 20.

25. His heart was lifted up.] So many miracles having been wrought in his favour, he grew presumptuous of God's protection, and forgot his benefits.

31. In the business of the ambassadors, &c.] See note on 2 Kings 20. 16.

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cir. 677.

9 So Manasseh made Judah and the inhabitants of Jerusalem ¹ to err, and to do ^m worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not ^a hearken.

11 ¶ Wherefore the LORD brought upon them the captains of the host of ^a the king of Assyria, which took Manasseh among the ^p thorns, and bound him with ^q fetters, and carried him to Babylon.

12 And when he was ^r in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him, and he was ^r intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh ^c knew that the LORD he was God.

14 Now after this, he built ^u a wall without the city of David, on the west-side of ^a Gihon, in the valley, even to the entering in at ^v the fish-gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the ^a strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace-offerings, and thank-offerings, and ^a commanded Judah to serve the LORD God of Israel.

17 Nevertheless, ^b the people did sacrifice still in the high places, yet unto the LORD their God only.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the ^a name of the LORD God of Israel, behold, they are written in the book of the kings of Israel.

19 His prayer also, and how God was intreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up groves and graven images before he was hum-

bled: behold, they are written among the sayings of the seers.

20 ¶ So Manasseh ^a slept with his fathers, and they buried him in his own house: and ^a Amon his son reigned in his stead.

21 ¶ ^a Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did ^{that which was} evil in the sight of the LORD, ^r as did Manasseh his father: for Amon sacrificed unto all the carved images, which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon [†] trespassed more and more.

24 And his servants ^s conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against king Amon, and the people of the land made Josiah his son king in his stead.

C H A P. XXXIV.

1 Josiah his good reign: 3 He destroyeth idolatry: 8 He taketh order for the repair of the temple.

14 Hilkiah having found a book of the law, Josiah sendeth to Huldah to enquire of the Lord:

23 Huldah prophesieth the destruction of Jerusalem, but respites thereof in Josiah's time. 29 Josiah, causing it to be read in a solemn assembly, reneweth the covenant with God.

JOSIAH was ^a eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did ^{that which was} right ^b in the sight of the LORD, and walked in the ways of David his father, and declined neither to the ^c right hand nor to the left.

3 ¶ For in the ^a eighth year of his reign, while he was yet ^d young, he began ^e to seek after the God of David his father: and in the twelfth year he began to ^f purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence; and the images that were on

there, but of their public records, where all things were particularly mentioned, and from which the most important things were taken by the prophets, and put into these canonical books.

19. *The sayings of the seers;* Or, rather, of *Hofai*, a writer so called: for, when the sacred pen-men make a reference, they constantly refer us to some particular book or certain author, as to the Chronicles of the kings of Israel, or Judah; to the prophecy of Ahijah, or Oded, &c.

A N N O T A T I O N S ON CHAP. XXXIV.

Ver. 3. *In the eighth year of his reign, &c.* His pious inclination of worshipping the God of Israel appeared very early: for he

† 4 B

A N N O T A T I O N S ON CHAP. XXXIII.

Ver. 11. *Took Manasseh among the thorns.* They found him in a thicket, where he had concealed himself. These particulars are mentioned only in this place.

13. *Then Manasseh knew that the Lord he was God;* i. e. He was convinced, by his own experience of God's power, justice and goodness, that Jehovah alone was the true God, and not those idols which he had worshipped, by which he had received great hurt and no good.

18. *The book of the kings.* He speaks not of that part of the canon called the *book of kings*, for these things are not mentioned Vol. I.

Before CHRIST
643.

d 2 Kings
21. 18.
* That is,
Nourisher.
e 2 Kings
21. 19, 24.

f Ver. 2, 3,
4. Ezek.
20. 18.

† Heb.
multiplied the
guilt, Ver.
6. 2 Tim.
3. 13.
g 2 Kings
21. 23.

a 2 Kings
22. 1.
b 2 Kings
15. 26.

c Deut. 5.
32. Prov.
4. 27.

* That is,
being 16
years of age,
Ver. 1.
d 1 Sam. 1.
24. Psal.
119. 9.

Prov. 4. 3.
4. & 22. 6.
2. Eccl. 12.
1. 3 Tim.
3. 15.

e Chap. 15.
f 1 Kings
13. 2.
2 Kings 13.
4.

Before CHRIST 634.
 2 Kings 23. 6.
 2 Kings 23. 16, 20.
 Chap. 30. 11.

high above them, he cut down, and the groves, and the carved images, and the molten images he brake in pieces, and made ^a dust of them, and strowed it upon the graves of them that had sacrificed unto them.

5 And he burnt the ^b bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the ^c cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images ^d into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

Deut. 9. 21.

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the ^e governor of the city, and Joah the son of Joahaz the recorder, to ^f repair the house of the LORD his God.

2 Kings 22. 12. & 23. 8.
 Chap. 30. 11.

9 And when they came to Hilkiah the high priest, they ^g delivered the money *that was* brought into the house of God, which the Levites that kept the doors, had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah, and Benjamin, and they returned to Jerusalem.

2 Kings 22. 12. & 23. 8.
 Chap. 30. 11.

10 And they ^h put it in the hand of the workmen, that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and mend the house:

2 Kings 22. 5.

11 Even to the ⁱ artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses, which the kings of Judah had destroyed.

2 Kings 22. 6, 7.

12 And the men did the ^j work faithfully: and the overseers of them *were* Jahath, and Obadiah, the Levites, of the sons of Merari; and Zechariah, and Meshullam, of the sons of the Kohathites, to set it forward; and *other of* the Levites, all that ^k could skill of instruments of musick.

Heb. in truth. 2 Kin. 22. 15. & 22. 7.
 Neh. 7. 2.
 Prov. 28.
 2 Tim. 2. 2.
 2 Sam. 23. 1.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites, *there were* scribes, and officers, and porters.

14 ¶ And when they brought out the money *that was* brought into the house of the LORD, Hilkiah the priest ^l found a book of the law of the LORD, *given* by Moses.

Deut. 31. 24, 26.
 2 Kings 22.

15 And Hilkiah answered and said to Shaphan

the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan:

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it.

17 And they have ^m gathered together the money *that was* found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read ⁿ it before the king.

19 And it came to pass when the king had heard the words of the law, that he ^o rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the kings, saying,

21 Go, enquire of the LORD for me, and ^p for them that are left in Israel, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all *that is* written in this book.

22 And Hilkiah, and *they* that the king *had* appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hafiah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college) and they spake to her to that effect.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, ^q I will bring evil upon this place, and upon the inhabitants thereof, *even* ^r all the curses *that are* written in the book which they have read before the king of Judah:

25 Because they have ^s forsaken me, and have burned incense to other gods, that they might provoke me to anger with all the ^t works of their hands; therefore my wrath shall be poured out upon this place, and shall ^u not be quenched.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel concerning the words which thou hast heard:

27 Because thine heart was ^v tender, and thou didst humble thy self before God, when thou heardest his words against this place, and against

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* Heb. coß, or, milled.
 2 Kin. 22. 9.

† Heb. in it before the face of the king, Deut. 17. 19. & 31. 11.

Joth. 1. 8. Psal. 119. 24. 97, 98, 99.

/ 2 Kings 22. 11. 15a. 66: a.

* Or, for the remnant in Israel, and for all Judah, 2 Kings 17. 6. & 22. 13. Chap. 33. 12.

1 Chap. 36. 6, 17. 15a. 5. 5. Amos 3. 6.

u Lev 26. 15, 16. Deut. 28. 15.—20.

2 Chap. 12. 2. & 15. 2. 7 2 Kings 22. 17.

Psal. 115. 8. Jer. 10. 3. 4. 5. Rev. 9. 20.

2 1 Sam. 15. 29. Jer. 15. 1.

† The Hebrew word for the most part signifies a weakness of the heart arising from fear.

Deut. 20. 3. 2 Kings 22. 19.

was only sixteen years of age, when he openly declared his resolution of serving the Lord God of his fathers, and proposed David for his pattern. See 2 Kings 22. 23.

14. Found a book of the law of the Lord, given by Moses.] In the Hebrew it is, a book of the law of the Lord, by the hand of Moses; i. e. as Mr Kennicott understands it, in the hand-writing of Moses. For, says he, though there are fifteen places in the Old Testament which mention the words law of Moses and book of

Moses, yet this one place only mentions the book of the law in the hand (or, by the hand) of Moses: the reason of which seems to be, that the other places speak of that law in general; but this place speaks of one particular MS, namely, the original. And, as to the point of age, it might be the original: for from the death of Moses to the death of Josiah, at the utmost computation, was not more than 950 years; an age exceeded by that of several MSS preserved at this day. See his Dissert. vol. II. p. 300.

Before CHRIST 624. the inhabitants thereof, and humbledst thy self before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then the king sent, and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes, with all his heart and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God.

34 And all his days they departed not from following the LORD, the God of their fathers.

C H A P. XXXV.

1 Josiah keepeth a most solemn passover: 20 He provoking Pharaoh-necho, is slain at Megiddo.

MOREOVER, Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month.

2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD.

3 And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house, which Solomon the son

of David king of Israel did build; it shall not be a burden upon your shoulders: I serve now the LORD your God, and his people Israel.

4 And prepare your selves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

5 And stand in the holy place according to the divisions of the families of the fathers of your brethren the people, and after the division of the families of the Levites.

6 So kill the passover, and sanctify your selves, and prepare your brethren, that they may do according to the word of the LORD, by the hand of Moses.

7 And Josiah gave to the people, of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the kings substance.

8 And his princes gave willingly unto the people, to the priests and to the Levites: Hil-kiah, and Zechariah, and Jechiel, rulers of the house of God, gave unto the priests for the passover-offerings, two thousand and six hundred small cattle, and three hundred oxen.

9 Conaniah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, gave unto the Levites for passover-offerings five thousand small cattle, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the kings commandment.

11 And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites slayed them.

12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as it is written in the book of Moses: and so did they with the oxen.

13 And they roasted the passover with fire, according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt-offerings, and the fat until night; therefore the

Levites

Before CHRIST cir. 623.

b Num. 7. 9. 1 Cor. 23. 26.

i 1 Chron. 23. 27, 28.

k 1 Chr. 9. 10.

l 1 Chron. chapters 24, 25, &c. 6.

m Chap. 8. 14.

n Psal. 134. 1.

o Lev. 16. 16.

p Chap. 19. 5, 15. &c.

q Extra 6. 20.

r Chap. 30. 24.

s Lev. 7. 14. Chap. 30. 24.

t 2 Kings 23. 4.

* In all 3800 bullocks, and 37000 small cattle, 1 Kings 8. 63. Psal. 51. 16, 17.

Micha 6. 7, 8.

u Chap. 30. 16.

x Chap. 29. 22. Lev. 3. 2. Heb. 9. 25, 26.

y Lev. 3. 4, 10.

† Heb. of the sons of the people, Ver. 5, 7, 13.

Acts 10. 34.

Gal. 3. 28.

1 Tim. 5. 21.

z Exod. 12. 8, 9. Deut. 16. 7.

a Acts 14. 13.

30. He read in their ears all the words of the book of the covenant.] It can hardly be supposed, that both Josiah and all the nation of Judah were entirely ignorant of what the book of the law contained; especially when it is remembered that Jeremiah and other prophets were now living, who were very conversant in this book, and made it their business to instruct the people in the precepts it contained. But it is plain, that they did not give a proper attention to the words of it; particularly to that passage in Deut.

28, 48. where Moses foretold the captivity of Samaria, and afterwards of Judah.

A N N O T A T I O N S ON CHAP. XXXV.

Ver. 8. And his princes:] Not the political, but ecclesiastical princes, or the chief of the priests and Levites, whose names here follow.

Before CHRIST 610. Levites prepared for themselves and for the priests the sons of Aaron.

15 And the singers the sons of Asaph were in their place, according to the ^b commandment of David, and Asaph, and Heman, and Jeduthun the kings seer; and the porters waited at ^a every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were present, kept the passover at that time, and the feast of ^c unleavened bread seven days.

18 And there was ^a no passover like to that kept in Israel, from the days of Samuel the prophet, neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah, was this passover kept.

20 ¶ After all this, when Josiah had prepared the temple, ^e Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, ¶ What have I to do with thee, thou king of Judah? I come not against thee this day, but against ^a the house wherewith I have war: ^f for God commanded me to make haste: forbear thee from meddling with God, who is with me; that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but ^g disguised himself that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of ^h Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away, for I am sore wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers: and all Judah and Jerusalem ⁱ mourned for Josiah.

25 ¶ And ^j Jeremiah lamented for Josiah, and all the singing-men and the singing-women spake of Josiah in their lamentations to this day, and

made them an ordinance in Israel: and behold, they are written in the lamentations.

26 Now the rest of the acts of Josiah and his goodness, according to that which was written in the law of the LORD,

27 And his deeds ^m first and last, behold, they are written in the book of the kings of Israel and Judah.

CHAP. XXXVI.

1 Jehoahaz succeeding, is deposed by Pharaoh, and carried into Egypt. 5 Jehoiakim reigning ill, is carried bound into Babylon. 9 Jehoiachin succeeding, reigneth ill, and is brought into Babylon. 11 Zedekiah succeeding, reigneth ill, and despiseth the prophets, and rebelleth against Nebuchadnezzar. 14 Jerusalem, for the sins of the priests and people, is wholly destroyed. 22 The proclamation of Cyrus.

THEN the people of the land took ^a Jehoahaz the son of Josiah, and made him ^b king in his fathers stead in Jerusalem.

2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt ^c put him down at Jerusalem, and condemned the land in an hundred talents of silver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him ^d to Egypt.

5 ¶ Jehoiakim was ^e twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God.

6 ^f Against him came up ^g Nebuchadnezzar king of Babylon, and bound him in fetters to carry him ^h to Babylon.

7 Nebuchadnezzar also carried off the ⁱ vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and ^j Jehoiachin his son reigned in his stead.

9 ¶ Jehoiachin was ^k eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and he did that which was evil in the sight of the LORD.

ANNOTATIONS ON CHAP. XXXVI.

9. *Jehoiachin was eight years old when he began to reign.* Of which see the notes upon 2 Kings 24. 8, where he is said to be 18 years old.

25. *In their lamentations to this day.* In all their succeeding lamentations for their public calamities, and for the ruin of their city, and temple, and state, and church, they remembered Josiah's death as their first and most fatal blow, and as that which opened the flood-gates to all their following miseries; and it was appointed that they should do so, as the next words intimate.

They are written in the lamentations: Either in that canonical book of Jeremiah's lamentations, or in some other volume of

10. And

Before
CHRIST
593.
m Dan. 1. 2.
* Or, Mat.
taniah,
2 Kings 24.
17. Jer.
37. 8.
* Jer. 27. 2.
* Jer. 1. 7.
* 2 Kings
24. 10. Jer.
51. 3.
* Ezek. 17.
16, 19.
* Exod. 32.
9. Deut.
9. 30.
2 Kings 17.
14. Acts
7. 51.
* Jer. 25.
3. & 35.
25.
* Zech. 1.
4. Hag.
1. 13.
* Jer. 29.
4. & 26. 5.
* Jer. 33.
2 Kings
23. 23.
* Psal. 74.
7.
2 Chap. 30.
10. Ezek.
11. 3. &
20. 49.
* Jer. 44.
16, 17.
* Mat. 21. 35. † Heb. *no healing*; Chap. 21. 18. Isa. 1. 5, 6. & 2 Kings 25. 1.

10 And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with ^m the goodly vessels of the house of the LORD, and made ^{*} Zedekiah his brother, king over Judah and Jerusalem.

11 ¶ Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was evil* in the sight of the LORD his God, and ^a humbled not himself before Jeremiah the prophet, *speaking* from the ^o mouth of the LORD.

13 And he also ^p rebelled against king Nebuchadnezzar, who had made him ^a swear by God: but he ^r stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

14 ¶ Moreover, all the chief of the priests, and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the LORD, which he had hallowed in Jerusalem.

15 And the LORD God of their fathers sent to them by his ^t messengers, ^u rising up betimes, and sending; because he had ^{*} compassion on his people, and on ^v his dwelling-place:

16 But they ^{*} mocked the messengers of God, and ^a despised his words, and ^b misused his prophets, until the wrath of the LORD arose against his people, till *there was* † no remedy.

17 Therefore he brought upon ^c them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary,

16, 17. † Heb. *no healing*; Chap. 21. 18. Isa. 1. 5, 6. & 2 Kings 25. 1.

and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And all the ^d vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; *all these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword, carried he away to Babylon: where they were servants ^e to him and his sons, until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of ^f Jeremiah, until the land had ^g enjoyed her sabbaths: *for* as long as she lay desolate, she ^h kept sabbath, to fulfil threescore and ten years.

22 ¶ Now ⁱ in the first year of Cyrus king of Persia, (that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished) the LORD stirred up the spirit of Cyrus king of Persia, that he [†] made a proclamation throughout all his kingdom, and *put it also* in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me, and he hath charged me to build him an house in ^j Jerusalem, which ^k is in Judah: who *is there* among you of all his people? the LORD his God *be* with him, and let him go up.

Before
CHRIST
588.

d 2 Kings
25. 13, 14.
15.

e Ver. 6.
Jer. 27. 7.
Dan. 5. 1.

f Jer. 25.
9. & 29.
10. Dan. 9.
2.

g Lev. 25.
2.
h Lev. 26.
31, 34, 35.
i Ezra 1. 1.

† Heb. *con-
fessed a voice to
pass*, Exod.
36. 6.

j Ezra 1.
2.

k Ezra 1. 3.

10. And when the year was expired.] Heb. *At the return of the year*; i. e. At the beginning of the next year; according to the sacred account of the Hebrews, at the spring of the year, the time when kings go forth to battle, as is elsewhere said, when Nebuchadnezzar, among others, went forth to settle and enlarge his conquests.

15. *Rising up betimes, and sending.*] To rise betimes signifies in scripture to do a thing with a care, diligence and affection. *He had compassion on his people, and on his dwelling-place.*]

To this compassion they owed a succession of prophets in every king's reign, who earnestly pressed them to reform. But the Jews had such a strange propensity to idolatry, that, if they worshipped the Lord during the reign of a good king, they immediately returned to their old crimes when a bad one ascended the throne.

22. *Now in the first year of Cyrus, &c.*] This and the next verse are repeated in the beginning of the next book, where they will be more fully explained.

E Z R A.

Before
CHRIST
cir. 536.

CHAP. I.

1 *The proclamation of Cyrus for the building of the temple. 5 The people provide for the return. 7 Cyrus restoreth the vessels of the temple to Shefbazzar.*

a 2 Chron. 36. 22.
b 1sa. 44. 28.
c Luke 1. 70.
d Dan. 5. 30.
e Chap. 6. 22. Psal. 136. 46.
f Prov. 16. 7.
g 2 Chron. 36. 21.
h 1sa. 44. 28. & 45. 1, 13.
i Zech. 2. 6, 7.
j Rom. 8. 37.
k Deut. 32. 31. 1 Kin. 18. 39.
l Dan. 2. 47. & 3. 29. & 6. 26.
m Chap. 6. 12. Psal. 48. 1.
n Heb. lift him up.
o Thess. 5. 14. 1 Chap. 3. 5. & 7. 16. & 8. 28. m Deut. 36. 1. n John 15. 5.

NOW in the first year of ^a Cyrus king of Persia (that the word ^b of the LORD by the mouth of Jeremiah might be ^c fulfilled) the LORD ^d stirred up the spirit of Cyrus king of Persia, that he made ^e a proclamation throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth, and he hath ^f charged me to build him an house at Jerusalem, which is in Judah.

3 ^g Who is there among you of all his people? his God be with ^h him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel (ⁱ he is the God) which is ^k in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place ^l help him with silver, and with gold, and with goods, and with beasts, besides the ^m free-will-offering for the house of God that is in Jerusalem.

5 ⁿ Then rose up the ^o chief of the fathers of Judah and Benjamin, and the priests and the Levites, with all ^p them whose ^q spirit God had

raised to go up, to build the house of the LORD, which is in Jerusalem.

6 And all ^r they that were about them, strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was ^s willingly offered.

7 ^t Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought ^u forth out of Jerusalem, and had put them in the house of his ^v gods:

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbred them unto ^w Shefbazzar the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver, were five thousand and four hundred. All these did Shefbazzar bring up with ^x them of the captivity, that were brought up from Babylon unto Jerusalem.

CHAP. II.

1 *The number that return of the people, 36 of the priests, 40 of the Levites, 43 of the Nethinims, 55 of Solomon's servants, 62 of the priests which could not shew their pedigree: 64 The whole num-*

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Rev. 12. 16.
Psal. 119. 3.
Zech. 8. 21.

2 Kings 24. 13. & 25. 16.
2 Chr. 36. 7.
Dan. 5. 2.
f Chap. 3. 8. & 5. 16.
Hag. 1. 14.

ANNOTATIONS ON CHAP. I.

THE book of Ezra is a continuation of the Chronicles, and comprises the history of the Jews from the time that Cyrus made the decree for their return to the 20th year of Artaxerxes Longimanus, which was about 100 years. It was all composed by Ezra, except the six first chapters; for we find at the beginning of the seventh chapter, that he did not return till the time of Artaxerxes.

Ver. 1. *Now in the first year of Cyrus king of Persia.*] This is that famous Cyrus, who an hundred and forty years before the temple was destroyed, and two hundred years before he was born, was mentioned by name in the prophecy of Isaiah, as designed by God for the restoring his people. See 1sa. 44. 28. and 45. 1.

That the word of the Lord, &c.] Jeremiah had foretold, that, after seventy years were accomplished, the king of Babylon and the Chaldeans should be destroyed, and the people of Judah restored to their own land, Jer. 25. 12. and 29. 10.

The Lord stirred up the spirit of Cyrus king of Persia, &c.] It is highly probable, that this decree in favour of the Jews was in a great measure owing to the good offices of Daniel. Cyrus, at his first coming to Babylon, found him there, famed for his great wisdom over all the East, and in many things for a knowledge su-

perior to the rest of mankind: and probably Daniel might show the king those passages in Isaiah, wrote many years before he was born, which mention him by name as a great prince, a conqueror, and the restorer of his people, by causing the temple to be built, and the city of Jerusalem re-inhabited. For it is evident from the decree itself, that Cyrus had seen those prophecies; and surely no person was more proper to show them to him, and to recommend the accomplishment of them to his princely care, than Daniel, who was in so great credit with him, and was so passionately concerned for the restoration of Sion. *Predeaux's Connect.*

7. *Cyrus—brought forth the vessels, &c.*] Which by a singular providence had been preserved till this time; being looked upon as sacred things, which Nebuchadnezzar would not convert to his own private use, but dedicated to his gods.

8. *Shefbazzar the prince of Judah.*] His name was originally Zerubbabel. It was common for the great men of Judah, in the time of the captivity, to have two names; one of their own country, and another of the Chaldeans. Zerubbabel was born in Babylon: and his name, which signifies an *exile*, or, *stranger in Babylon*, implies the misery of the people of Israel at that time; but Shefbazzar, which signifies *fine linen and gold*, seems to be a name of better omen, and to denote their future flourishing condition.

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ber of them, with their substance: 68 Their oblations.

NOW these are the ^a children of the ^b province that went up out of the captivity, of those which had been ^c carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with Zerubbabel: ^d Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Belshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel.

3 The children of Parosh, two thousand an hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five.

6 The children of Pahath-moab, of the children of Jeshua and Joab, ^e two thousand eight hundred and twelve.

7 The children of Elam, ^f a thousand two hundred fifty and four.

8 The children of Zattu, ^g nine hundred forty and five.

9 The children of Zaccai, ^h seven hundred and threescore.

10 The children of Bani, ⁱ six hundred forty and two.

11 The children of Bebai, ^k six hundred twenty and three.

12 The children of Azgad, ^l a thousand two hundred twenty and two.

13 The children of Adonikam, ^m six hundred sixty and six.

14 The children of Bigvai, ⁿ two thousand fifty and six.

15 The children of Adin, ^o four hundred fifty and four.

16 The children of Ater of ^p Hezekiah, ^q ninety and eight.

17 The children of Bezai, ^r three hundred twenty and three.

18 The children of Jorah, ^s an hundred and twelve.

19 The children of Hashum, ^t two hundred twenty and three.

20 The children of Gibbar, ^u ninety and five.

21 The children of ^v Beith-lehem, an hundred twenty and three.

22 The men of Netophah, ^w fifty and six.

23 The men of ^x Anathoth, ^y an hundred twenty and eight.

24 The children of Azmaveth, ^z forty and two.

25 The children of ^a Kirjath-arim, Chephirah, and Beeroth, ^b seven hundred and forty and three.

26 The children of ^c Ramah and Gaba, ^d six hundred twenty and one.

27 The men of Michmas, ^e an hundred twenty and two.

28 The men of ^f Beth-el and Ai, ^g two hundred twenty and three.

29 The children of ^h Nebo, fifty and two.

30 The children of Magbish, an hundred fifty and six.

31 The children of the other Elam, a thousand ⁱ two hundred fifty and four.

32 The children of ^j Harim, ^k three hundred and twenty.

33 The children of Lod, Hadid, and Ono, seven hundred twenty and five.

34 The children of ^l Jericho, ^m three hundred forty and five.

35 The children of Senaah, ⁿ three thousand and six hundred and thirty.

36 ¶ The priests: the children of ^o Jedaiah, of the house of Jeshua, ^p nine hundred seventy and three.

37 The children of ^q Immer, ^r a thousand fifty and two.

38 The children of ^s Pashur, ^t a thousand two hundred forty and seven.

39 The children of ^u Harim, ^v a thousand and seventeen.

40 ¶ The ^w Levites: the children of ^x Jeshua, and Kadmiel, of the children of Hodaviah, ^y seventy and four.

41 ¶ The ^z singers: the children of Asaph, ^a an hundred twenty and eight.

42 ¶ The children of the ^b porters: the children of ^c Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Harita, the children of Shobai, ^d in all, ^e an hundred thirty and nine.

^f Neh. 7. 43. ^g 1 Chron. 25. 1. ^h Neh. 7. 44. ⁱ 1 Chron. 26. 1. ^j 1 Chr. 9. 17. ^k Neh. 7. 45.

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^a Judg. 17.

^b Neh. 7.

^c 26.

^d Josh. 21.

^e 18.

^f Neh. 7.

^g Neh. 7.

^h 28.

ⁱ Josh. 9.

^j 17.

^k Neh. 7.

^l 29.

^m Josh. 18.

ⁿ 25.

^o Neh. 7.

^p 30.

^q Neh. 7.

^r 31.

^s Josh. 19.

^t 22.

^u Neh. 7.

^v 32.

^w Num. 32.

^x 38.

^y Ver. 7.

^a Neh. 7. 35.

^b Neh. 3.

^c 11.

^d Neh. 7.

^e 35.

^f Josh. 2.

^g 1. & 6. 1.

^h Neh. 7.

ⁱ 36.

^j Neh. 7.

^k 38.

^l 1 Chron.

^m 24. 7.

ⁿ Neh. 7.

^o 30.

^p 1 Chron.

^q 24. 14.

^r Neh. 7.

^s 40.

^t 1 Chr. 9.

^u 12.

^v Neh. 7.

^w 41.

^x 1 Chron.

^y 24. 8.

^a Neh. 7.

^b 42.

^c Neh. 20.

^d 9.

^e Neh. 9.

^f 4.

^g 1 Chr.

ANNOTATIONS ON CHAP. II.

Ver. 1. *These are children of the province:* ^{i. e.} Of Judea, called a province, chap. 5. 8. And he calls it thus emphatically, to mind himself and his brethren of that sad change which their sins had made among them, that from an illustrious, independent, and formidable kingdom, it was fallen to be an obscure, servile and contemptible province, first under the Chaldeans, and now under the Persians.

2. *Which came with Zerubbabel, &c.* As for this catalogue, it differs in some names and numbers from that in *Neh. 7.* which

might be from divers causes; partly because several names were given to one and the same person, and partly because of the many changes which might happen in the same families between the time of the first making of this catalogue by Ezra and the making of it anew so many years after, *Neh. 7.*

5. *The children of Arah, seven hundred seventy and five.* In *Neh. 7. 10.* they were only 652. It seems 775 marched out of Babylon, or gave in their names that they would go; but some of them died, others changed their minds, others were hindered by sickness, or other casualties, happening to themselves or near relations; and so there came only 652 to Jerusalem. And the same is to be said in the like differences; which it suffices to hint once for all.

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cir. 536. 43 ¶ The * Nethinims: the children of Ziha, the children of Hafupha, the children of Tabaoth,

* That is, Given, or, 44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of Shalmai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Befai,

50 The children of Asnah, the children of Mehunim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of Bazluth, the children of Mehida, the children of Hariha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziab, the children of Hatipha,

55 ¶ The children of ¹ Solomons servants: the children of Sotai, the children of Sophereth, the children of Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.

58 All the ¹ Nethinims, and the children of ² Solomons servants, were three hundred ninety and two.

59 And these were they which went up from ¹ Tel-melah, Tel-harfa, Cherub, Addan, and Immer: but they could not shew their fathers house, and their seed, whether they were of Israel:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, ² six hundred fifty and two.

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: (which took a wife of the daughters of ³ Barzillai the Gileadite, and was called after their name)

62 These fought their register among those

that were reckoned by ⁴ genealogy, but they were not found: therefore ⁵ were they, as polluted, put from the priesthood.

63 And the Tirihatha said unto them, that they should not eat of the most holy things, till there stood up a priest with ⁶ Urim and with Thummim.

64 ¶ The ⁷ whole congregation together, was forty and two thousand three hundred and threescore,

65 Besides their ⁸ servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred ⁹ singing-men, and singing-women.

66 Their horses were seven hundred thirty and six: their mules, two hundred forty and five:

67 Their camels, four hundred thirty and five: their asses, six thousand seven hundred and twenty.

68 ¶ And some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered ¹⁰ freely for the house of God to set it up in his place:

69 They gave after their ¹¹ ability, unto the treasure of the work, threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests garments.

70 So the priests, and the Levites, and some of the people, and the ¹² singers, and the ¹³ porters, and the ¹⁴ Nethinims, dwelt in their cities, and ¹⁵ all Israel in their cities.

CHAP. III.

1 The altar is set up. 4 Offerings frequented. 7 Workmen prepared. 8 The foundations of the temple are laid in great joy and mourning.

AND when the ¹⁶ seventh month was come, and the children of Israel were in the cities, the people gathered themselves together ¹⁷ as one man, to Jerusalem.

2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of ¹⁸ Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is ¹⁹ written in the law of Moses the ²⁰ man of God.

had appointed that long interval of time for a fast or vigil, as an introduction to the *fulness of time*, when God would pour out his Spirit upon all flesh, upon the Gentile as well as the Jew; to teach the Israelites, that he was not their God alone, but also of the Gentiles.

64. Forty and two thousand three hundred and threescore.] If we add the several sums together, enumerated in the foregoing verses, the total will be less than here mentioned. But it should be remembered, that great numbers of the other tribes of Israel, besides those of Judah and Benjamin, came from Babylon; and these, not being able to make out their descent, were not mentioned by their families as the others were.

55. The children of Solomon's servants.] These were probably the descendants of those who came from the neighbouring nations to assist Solomon in building the temple, and, having embraced the Jewish religion, were appropriated to take care of that structure.

63. The Tirihatha;] i. e. The Governor, to wit, Zerubbabel. Whence Nehemiah also is so called, Neh. 8. 9. and 10. 1.

Till there stood up a priest with Urim and with Thummim:] Till the Lord himself should decide, by means of such a high-priest as there was in the first temple, whether they were the sons of Aaron or not. It is probable, that the Urim and Thummim, together with other kinds of prophecy, and the many extraordinary tokens of God's power and presence, ceased with that generation which returned from captivity, or immediately after the finishing of the second temple: as if God

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1 Neh. 7. 64.

† Heb. were planted from the priest-hood, Num. 16. 40.

* That is, the lights and perfumings, Exod. 28. 30. Num. 27. 21.

† Heb. 7. 66.

1 Neh. 7. 67.

1 2 Chr. 35. 25. Eccl. 3. 8.

1 1 Chr. 29. 3. 6. 9.

1 1 Chron. 29. 7. 2 Cor. 8. 3.

1 1 Chron. 25. 1.

1 1 Chron. 26. 1.

1 1 Chron. 9. 2.

1 Neh. 7. 73.

1 Lev. 23. 24.

1 Zeph. 3. 9. Acts. 1. 46.

1 Mat. 1. 12. Luke 3. 27. Salu. 13.

1 Deut. 12. 5. 112. 8. 20.

1 Num 12. 8.

Before CHRIST 536. *Before they set the altar upon his bases, (for fear was upon them, because of the people of those countries) and they offered burnt-offerings thereon unto the LORD, even burnt-offerings morning and evening;*

4 They kept also the feast of tabernacles, as it is written, and offered the daily burnt-offerings by number, according to the custom, [†] as the duty of every day required;

5 And afterward offered the continual burnt-offering, both of the new-moons, and of all the set feasts of the LORD, that were consecrated, and of every one that willingly-offered a free-will-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD: but the foundation of the temple of the LORD was not yet laid.

7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and oyl, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa: according to the grant that they had of Cyrus king of Persia.

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood Jeshua, with his sons and his brethren, Kadmiel and his sons, the sons of Judah together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph, with cymbals to praise the LORD, after the ordinance of David king of Israel.

11 And they sung together by course, in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever to-

wards Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites, and chief of the fathers, who were ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy, from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

CHAP. IV.

1 The adversaries being not accepted in the building of the temple with the Jews, endeavour to hinder it: 7 Their letter to Artaxerxes. 17 The decree of Artaxerxes. 23 The building is hindred.

NOW when the adversaries of Judah and Benjamin, heard that the children of the captivity builded the temple unto the LORD God of Israel:

2 ¶ Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God, as ye do, and we do sacrifice unto him, since the days of Esharhaddon king of Assur, which brought us up hither.

3 But Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, You have nothing to do with us, to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

4 ¶ Then the people of the land weakened the hands of the people of Judah, and troubled them in building.

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

ANNOTATIONS ON CHAP. III.

Ver. 3. *They set the altar upon his bases.* Before they began to lay the foundation of the temple; for they would not intermit their sacrifices while it was building.

12. *Many—wept with a loud voice, and many shouted aloud for joy.* The young people shouted for joy, while the old men wept aloud: for though the temple was intended to be built as large as the former, yet there were not such materials for laying the foundations as were in that built by Solomon, nor could they hope to finish it in so magnificent a manner. The Shechinah, together with a priest with the Urim and Thummim, were also wanting. Notwithstanding this, they ought to have been thankful to God for the liberty of worshipping him in the beauties of holiness, and of again enjoying their own land.

Vol. I.

ANNOTATIONS ON CHAP. IV.

Ver. 1. *The adversaries of Judah and Benjamin;* i. e. The Samaritans. These were not of the seed of Israel, but the posterity of that mixed multitude whom Salmaneser king of Assyria sent from Cuthah, Ava, Hamath, Sepharvaim, and other provinces, to inhabit those parts out of which he had carried the ten Israelitish tribes. *Univer. Hist.*

5. *Hired counsellors—to frustrate their purpose.* They corrupted some of the king of Persia's council to obstruct the work.

Even until the reign of Darius king of Persia. Probably the Darius here mentioned was Darius Hystaspes, whose second year was the eighteenth after the first of Cyrus, according to the computation of Huetius.

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Esth. 1.
1.

Psalm 121.
6.

Chaldee
Chab. 17.
Ver. 17.
Chap. 7.
12.

Amos 7.
10. Luke
23. 5. Act.
24. 5.
Psalm 48.
1. 7.

Neh. 1.
3. Psalm.
52. 2. &
110. 3.

Chaldee.
fenced for
ther. Psalm.
119. 69.
Jer. 9. 7.
Chaldee.
give measure,
Chap. 7. 21.

Neh. 5. 4.

Esth. 6. 1.

Neh. 2.
19. & 6. 6.

Esth. 3. 8.

Dan. 6. 13.

6 And in the reign of P. Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote Bishlam, Mithridath, Tabeel, and the rest of their companions unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king, in this sort:

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Sufanchites, the Denavites, and the Elamites,

10 And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.

11 ¶ This is the copy of the letter that they sent unto him, even unto Artaxerxes the king, Thy servants the men on this side the river, and and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joyned the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls set up again, then will they not pay toll, tribute and custom, and so thou shalt endamage the revenue of the kings.

14 Now because we have maintenance from the kings palace, and it was not meet for us to see the kings dishonour: therefore have we sent and certified the king,

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.

16 We certify the king, that if this city be builded again, and the walls thereof set up, by

this means thou shalt have no portion on this side the river.

17 ¶ Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us, hath been plainly read before me.

19 And I commanded, and search hath been made, and it is found, that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them.

21 Give ye now commandment, to cause these men to cease, and that this city be not builded, until another commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes letter was read before Rehum and Shimshai the scribe, and their companions, they went up in haste to Jerusalem, unto the Jews, and made them to cease by force and power.

24 Then ceased the work of the house of God, which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

CHAP. V.

1 Zerubbabel and Jeshua, incited by Haggai and Zechariah, set forward the building of the temple.

3 Tatnai and Shethar-boznai could not hinder the Jews.

THEN the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem, in the name of the God of Israel, even unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God, which is at Je-

6. In the reign of Ahasuerus.] This was not the prince mentioned in the book of Esther, though it is not easy to tell precisely what king of Persia is here meant, this being a common name to diverse succeeding kings of Persia.

7. The writing of the letter was written—and interpreted in the Syrian tongue.] The sense is, It was written in the Chaldee or Syrian language, and in the Syrian character; for sometimes the Chaldee or Syrian words are written in the Hebrew character, as Hebrew words are oft written in an English character.

10. Whom the great and noble Asnappar, &c.] Some suppose that the word Asnappar is another name for Salmaneser, who sent these colonies hither. But it is more reasonable to suppose that he

was some principal commander, who was intrusted to conduct them over the Euphrates, and see them settled in those countries.

14. Because we have maintenance, &c.] The Hebrew is, We are salted with the salt of the palace; i. e. they received their salary from the king; for it seems they received their stipend in salt, from whence it was called a salary.

ANNOTATIONS ON CHAP. V.

Ver. 1. Prophesied unto the Jews, &c.] Rather, as the words may be rendered, against the Jews; for they reproved them sharply, because they did not build the temple.

8. Builded

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Psalm 121.
3.

2 Kings
4. 21.

1 Chr. 14.
17. & 18.

1. &c.

Gen. 15.
18. Joth.

1. 4.

1 Kin. 4.
21. 2 Chr.

17. 11. &
26. 8. &

32. 23.

Prov. 4.
16. Rom.

3. 15.

Chaldee.
by arm and
power. Zech.

4. 6.

Jos. 101.
5.

Hag. 1.
1.

Zech. 1.
1.

2 Chr. 5.
20.

Chap. 3.
2.

Chap. 3.
9.

Chap. 3.
10. & 4.

13.

Before
CHRIST
520.
Before
CHRIST
519.

Before
CHRIST
520.
Before
CHRIST
519.

3 ¶ At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, ¹ Who hath commanded you to build this house, and to make up this ² wall?

4 Then said ¹ we unto them after this manner, What are the names of the men that make this building?

5 But the ^m eye of their God was upon the elders of the Jews, that they could ^a not cause them to cease, till the matter came to Darius: and then they ^o returned answer by letter concerning this matter.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the ^p Apharsachites, which were on this side the river, sent unto Darius the king:

7 They sent a letter unto him, wherein was written thus, Unto Darius the king, all peace.

8 Be it known unto the king, that ^q we went into the province of Judah, to the house of the ^r great God, which is builded with ^s great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their ^t names also, to certify thee, that we might write the names of the men that were the chief of them.

11 And thus they returned us answer, saying, We are the servants of the ^u God of heaven and earth, and build the house that was ^v builded these many years ago, which a great king of Israel builded, and set up.

12 But after that our fathers had provoked ^w the God of heaven unto wrath, he gave them into the hand of ^x Nebuchadnezzar the king of Babylon the Chaldean, who destroyed ^y this house, and carried the people away into Babylon.

13 But in the ^z first year of Cyrus the king of Babylon, the same king Cyrus made a decree to build this house of God.

14 And the ^b vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did ^c Cyrus the king take out of the temple of Babylon, and they were delivered unto one whose name was Sheshbazzar, whom he had made governor:

15 And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem. And since that time even until now, hath it been in building, and yet it is ^d not finished.

17 Now therefore, if it seem good to the king, let there be search made in the kings treasure-house, which is there at Babylon, whether it be so that a decree was made of Cyrus the king, to build this house of God at Jerusalem, and let the king send ^e his pleasure to us concerning this matter.

CHAP VI.

¶ Darius, finding the decree of Cyrus, maketh a new decree for the advancement of the building.

13 By the help of the enemies, and the directions of the prophets, the temple is finished. 16 The feast of the dedication is kept, 19 and the passover.

THEN Darius the king made a decree, and ^f search was made in the house of the ^g rolls, where the treasures were laid up in Babylon.

2 And there was found at Achmetha, in the palace that is in the province of the Medes, a ^h roll, and therein was a record thus written.

3 In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid, the height thereof ⁱ threescore cubits, and the breadth thereof threescore cubits:

4 With three ^j rows of great stones, and a row of new timber: and let the ^k expences be given out of the kings house.

5 And also let the golden and silver ^l vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be ^m restored, and brought again to the temple which is at Jerusalem, every one to his place, and place them in the house of God.

6 Now therefore Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, ⁿ be ye far from thence:

7 ¶ Let the work of this house of God alone,

8. Builded with great stones.] Iarchi, Kimchi and others translate it marble stones, and the LXX choice stones.

ANNOTATIONS ON CHAP. VI.

Ver. 2. There was found at Achmetha, &c.] This city was afterwards called Ecbatana, where the kings of Persia kept their

court. It is plain from hence, that Darius was a prince of great goodness: for, though he searched in vain the records at Babylon, he did not decree any thing against the Jews; but ordered a further search to be made at Achmetha, where the roll, containing the decree of Cyrus in favour of the Jews, was found.

6. Be ye far from thence:] i. e. Come not near Jerusalem, to give them any disturbance.

Before
CHRIST
510.

† Chald.
by me a decree
is made.

† Lev. 2.
1. 2.

† Lev. 2. 13.

† 1 Chr. 9.
29. & 12.
40.

† Chald.
refl. Gen.
8. 21.

† Neh. 1.
6. 1 Tim.

2. 2.
† Dan. 3. 19.

† Chald.
destroyed, or,
blotted out.

† 1 Cor. 3.
17.

† Dan. 2.
5. & 3. 29.

† Psa. 68.
16. & 132.

† 14.

† Prov. 10.
5.

† Ver. 23.
† 2 Kings.

17. 34. 35.
Ezra. 6. 11.

Job 5. 12.

† 13.

† 2 Chron.
14. 7.

† Chap. 5. 2.

† Chald.
decree. Ver.

3. Chap.

2. 1. & 4.

21. & 5.

11. & 7. 1.

† John 2.
20.

† 1 Kings
6. 1.

† 2 Kings
8. 63.

† Chap. 3.
11. 12.

† 1 Chr. 15.
28. & 20.

† 2 Chr.
7. 10.

† 1 Kings
8. 63.

† 2 Chr. 7. 5.

let the governor of the Jews, and the elders of the Jews, build this house of God in his place.

8 Moreover, † I make a decree, what ye shall do to the elders of these Jews, for the building of this house of God: that of the kings goods, even of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, * wheat, † salt, † wine, and oyl, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail:

10 That they may offer sacrifices of * sweet favours unto the God of heaven, and pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall * alter this word, let timber be pulled down from his house, and being set up, let him be † hanged thereon, and let his house be made † a dunghill for this.

12 And the God that hath caused † his name to dwell there, † destroy all kings and people that shall put to their hand, to alter and to destroy this house of God which is at Jerusalem: I Darius have made a decree, let it † be done with speed.

13 ¶ Then Tatnai governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, † so they did speedily.

14 And the elders of the Jews builded, and they † prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo; and they builded, and finished it, according to the commandment of the God of Israel, and according to * the commandment of Cyrus and Darius, and Artaxerxes king of Persia.

15 And this house † was finished on the third day of the month Adar, which was in the † sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the † dedication of this house of God † with joy;

17 And offered at the dedication of this house of God, † an hundred bullocks, two hundred

rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the * number of the tribes of Israel.

18 And they set the priests in their † divisions, and the Levites in their * courses for the service of God, which is at † Jerusalem; as † it is written in the book of Moses.

19 And the children of the captivity kept the passover, upon the † fourteenth day of the first month.

20 For the priests and the Levites were † purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for † themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had † separated themselves unto them from the † filthiness of the heathen of the land, to seek the LORD God of Israel, † did eat,

22 And kept the feast of * unleavened bread seven days with joy, for the LORD had made them joyful, and † turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAP. VII.

1 Ezra goeth up to Jerusalem. 11 The gracious commission of Artaxerxes to Ezra. 27 Ezra bletheth God for his favour.

NOW after these things, in the reign of Artaxerxes king of Persia, Ezra the son of † Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of † Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of † Azariah, the son of Meraioth,

4 The son of † Zerariah; the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of † Aaron the chief priest;

6 This Ezra went up from Babylon; and he was † a ready scribe in the law of Moses, which

14. They prospered through the prophesying of Haggai, &c.] This is a seasonable intimation, that this great and unexpected success was not to be ascribed to chance, nor to the kindness or good humour of Darius, but unto God only, who by his prophets had required and encouraged them to proceed in and by his mighty power disposed Darius's heart to such kind and noble purposes and actions.

Artaxerxes king of Persia.] This prince was the son of Xerxes, and also named Longimanus, but more generally known by the name of Artaxerxes. He is here joined with Cyrus and Darius, because tho' the temple was finished, as to the substance of the work, in Darius's reign, ver. 15. yet it was afterwards more fully completed and adorned by Artaxerxes, as is evident from chap. 7. ver. 20, 27, by whom Ne-

hemiah was sent to Jerusalem with a large commission and full power to take care about the building of the city, and of all other things concerning the Jewish nation and religion.

22. The king of Assyria;] i. e. The king of Persia, who was now king of Assyria also, or emperor of the great Assyrian empire.

ANNOTATIONS ON CHAP. VII.

Ver. 6. Ezra—was a ready scribe in the law of Moses.] The word here rendered a ready scribe signifies one that taught God's law, and instructed the people out of it: in which sense we find the word scribes used in the New Testament; for when our Saviour is said

Before
CHRIST
515.

† 1 Kings
18. 31.

† 1 Chron.
24. 1.

† 1 Chron.
23. 4.

† Psa. 48.
8.

† Num. 3.
6. & 8. 9.

† Exod. 13.
6.

† 2 Chron.
29. 34.

† 1 Cor. 5. 7.

† 2 Chron.
35. 14.

† Heb. 7. 27.

† 1 Plal. 93.
5. Mat.

23. 15.

† Chap. 9.
11.

† Exod. 12.
48.

† 1 Cor. 5.
8.

† Prov. 21.
1.

† Chap. 6.
14. Neh.

2. 1.

† 2 Kings.
25. 18.

† 1 Chr. 6.
14.

† 1 Chr. 6.
13.

† 1 Chr. 6.
9. 10.

† 1 Chr. 6.
6.

† 1 Chr. 6.
3.

† Ver. 11.
12. 21.

† Plal. 45. 1.

† Jer. 8. 8.

† Mat. 23.
35. Mark

11. 28.

† Luke 10.
25. 1 Cor.

1. 20.

Before CHRIST 457. the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.

7 And there went up *some* of the children of Israel, and of the ¹ priests, and the ² Levites, and the singers, and the porters, and the ¹ Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

9 For upon the first day of the ¹ first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had ¹ prepared his heart to seek the law of the LORD, and to ² do it, and to ³ teach in Israel statutes and judgments.

11 ¶ Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes ¹ king of kings, Unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

13 I make a decree, that all they of the people of Israel, and of his priests, and Levites in my realm, which are minded of ¹ their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the king, and of his ¹ seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of ¹ thy God which is in thine hand:

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose ¹ habitation is in Jerusalem,

16 And all the silver and gold that thou canst find ¹ in all the province of Babylon, with the free-will-offering of the people, and of the priests, offering willingly for the house of their God, which is in Jerusalem:

17 That thou mayst buy speedily with this money, ¹ bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the house of your God, which is in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, ¹ to do with the rest of the silver and gold, that do ¹ after the will of your God.

19 The vessels also that are given thee, for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the kings treasure-house.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily;

22 Unto ¹ an hundred talents of silver, and to an hundred ¹ measures of wheat, and to an hundred baths of wine, and to an hundred ¹ baths of oyl, and salt without prescribing *how much*.

23 Whatsoever is commanded by the God of heaven, let it be diligently done, for the house of the God of heaven: for why should there be ¹ wrath against the realm of the king and his sons?

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom upon them.

25 And thou Ezra, after the wisdom of thy God, that is in thine hand, ¹ set magistrates and judges, which may judge all the people that are beyond the river, all such as ¹ know the laws of thy God; and teach ye them that know *them* not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to ¹ banishment, or to confiscation of goods, or to imprisonment.

27 ¶ Blessed be the LORD God of our fathers, which hath ¹ put such a thing as this in the kings heart, to beautify the house of the LORD which is in ¹ Jerusalem:

28 And hath extended mercy unto me, before the king, and his counsellors, and before all the kings mighty princes: and I was ¹ strengthened as the ¹ hand of the LORD my God was upon me, and I gathered together out of Israel, chief men to go up with me.

CHAP. VIII.

1 The companions of Ezra, who returned from Babylon: 15 He sendeth to Iddo for ministers for

said to have taught the people, as one having authority, and not as the scribes, we are plainly given to understand, that these scribes were not transcribers, but teachers and expounders of the law.

10. For Ezra had prepared his heart.] The order of things in this verse is very observable. First, he endeavours to understand God's law and word; and that not for curiosity or ostentation, but in order to practice: next, he conscientiously practiseth what he did understand, which made his doctrine the more effectual: and

then he earnestly desires and labours to instruct and edify others, that they also might know and do it.

11. Even a scribe of the words of the commandments of the Lord.] The Jews, in the land of their captivity, had in a great measure lost both their language, and the knowledge of God's commands; and therefore Ezra and his companions instruct them in both.

Before
CHRIST
457.

the temple: 21 He keepeth a fast: 24 He committeth the treasures to the custody of the priests. 31 From Ahava they come to Jerusalem. 33 The treasure is weighed in the temple. 36 The commission is delivered.

a Chap. 7.
13.

THESE are now the chief of their fathers, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

b Num. 25.

11. Prov.

10. 7.

c Num. 3.

24.

d 1 Chr. 3.

27.

e Chap. 2.

3.

f Gen. 17.

20. Exod.

13. 15.

Gal. 3. 28.

g Neh. 10.

14.

h Neh. 10.

16.

i Chap. 20.

15.

k Chap. 2.

4.

l Chap. 20.

20.

m Chap. 2.

6.

n Neh. 10.

5.

o Chap. 2.

11.

p Chap. 2.

12.

q Ver. 27.

31. AEs.

16. 13.

r Jer. 50.

4. 5.

s Prov. 27.

23. AEs.

20. 18.

t Cor. 11.

23. 1 Pet.

5. 1. 2.

13 And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the peo-

ple, and the priests, and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Aziel, for Shemaiah, and for Elnathan, and for Jaib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief, at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel, and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jethai of the sons of Merari, his brethren and their sons, twenty;

20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then I proclaimed a fast there at the river Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen, to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good, that seek him, but his power and his wrath is against all them that forsake him.

23 So we fasted and besought our God for this, and he was intreated of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And I weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered.

26 I even weighed unto their hand, six hundred and fifty talents of silver, and silver vessels

an

ANNOTATIONS on CHAP. VIII.

Ver. 3. *By genealogy of the males, &c.* Though the males only be expressed here and in the succeeding verses, yet it is more than probable they carried the women along with them, as they did their little ones, ver. 21.

15. *I gathered them together to the river that runneth to Ahava.* This was a river of Assyria. It was common for those who travelled from Babylon to Jerusalem, in order to avoid the scorching heat in the deserts of Arabia, to direct their course at

first to the northward, and then, turning westward, to pass through Syria into Palestine; but as Ezra intended to assemble as many Israelites as possible, and carry them with him to Jerusalem, he passed through this country, and halted in that of Ava, or Ahava, from whence he might send messengers to the Caspian mountains, in order to invite such Jews as resided there to join their brethren now on their journey to their own land. *Le Clerc* and *Calmet*.

20. *Nethinims.* Who were employed in carrying wood and water for the use of the temple. The word implies the same as *dedititii*, men given for that purpose.

27. *Two*

Before an hundred talents, and of gold an hundred talents:

457. 27 Also twenty basons of gold, of a thousand drams, and two vessels of fine copper, precious as gold.

28 And I said unto them, Ye are holy unto the LORD, the vessels are holy also, and the silver, and the gold are a free-will-offering unto the LORD God of your fathers.

29 Watch ye, and keep them, until ye weigh them before the chief of the priests, and the Levites, and chief of the fathers of Israel at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

31 Then we departed from the river of Ahava, on the twelfth day of the first month, to go unto Jerusalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

33 Now on the fourth day was the silver and the gold, and the vessels weighed in the house of our God, by the hand of Meremoth the son of Uriah the priest, and with him was Eleazar the son of Phinehas, and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites:

34 By number and by weight of every one: and all the weight was written at that time.

35 Also the children of those that had been carried away which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin-offering: all this was a burnt-offering unto the LORD.

36 And they delivered the kings commissions unto the kings lieutenants, and to the governors on this side the river, and they furthered the people, and the house of God.

CHAP. IX.

I Ezra mourneth for the affinity of the people with

27. Two vessels of fine copper, precious as gold: Heb. desirable as gold; not as being of equal price and worth, but for its incomparable excellency in its kind, and for its great rarity, for which cause there were only two vessels of that sort.

ANNOTATIONS ON CHAP. IX.

Ver. 1. The people of Israel—have not separated themselves from the people of the lands.] i. e. Contrary to the precepts of the law, they have contracted marriages with the inhabitants of the land: nor is this wickedness committed by the lowest of

strangers: 3. His prayer, and confession of national sins.

NOW when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head, and of my beard, and sat down astonished.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away, and I sat astonished until the evening sacrifice.

5 And at the evening sacrifice, I arose up from my heaviness, and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

7 Since the days of our fathers, have we been in a great trespass unto this day, and for our iniquities have we, our kings, and our priests been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.

8 And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we were bond-men; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving to set up the house of our God, and to repair the desolations

23. 1 Chap. 1. 1. & 6. 1. & 7. 12.

Before CHRIST 457.

a Mat. 23.

a. Rom.

a. 18. 11.

b Exod. 33.

16.

c Deut. 7.

2, 3. & 18.

9. 2 Kin.

21. 2.

d Deut. 7. 3.

Mal. 2. 11.

e Gen. 6.

a. 1 Cor.

7. 14.

f Isa. 9.

15.

g Job 1.

20. 15.

15. 2. &c.

22. 12. Jer.

7. 10. &c.

16. 6. &c.

41. 5. &c.

48. 37. 38.

Ezek. 7.

18. Mic.

1. 16.

b Neh. 1.

4.

i Psal. 143.

4.

3. Chap. 10.

3. Prov.

13. 13. Isa.

65. 2.

1 Psal. 143.

2.

m 1 Kin. 8.

54.

n Rom. 6.

21. Rev.

3. 17.

9 Psal. 38.

4. Dan. 9.

5.

p Gen. 4.

10. & 18.

20. 2 Chr.

28. 9. Jon.

7. 2. Rev.

18. 5.

q 2 Cor. 7.

11.

r Or. pis.

Isa. 22. 23.

7. 1 Sam.

14. 27. 29.

Psal. 34. 5.

s Psal. 136.

1. & 7. 12.

the people only, but also by the priests and Levites themselves. 3. Plucked off the hair of my head, and of my beard.] In testimony of his great grief and indignation; which was usual among all those eastern and antient people; wherein he did not transgress that law, Lev. 19. 27. Deut. 14. 1. because he did not shave off all the hair, but only plucked off some hairs.

8. To give us a nail in his holy place.] Till the building of the temple the children of Israel lived in tents, which were fastened to the ground by nails or pins; and therefore the true meaning of the expression is, that God had given them a settled abode after a long captivity.

Before thereof, and to give us ^a a wall in Judah and in
CHRIST Jerusalem.

457. 10 And now, O our God, ^a what shall we say
after this? for we have forsaken thy command-
ments,

^a Isa. 5. 2.
^x Lam. 3.
33.
^y Deut. 7.
1, 6c.

11 Which thou hast ^y commanded by thy ser-
vants the prophets, saying, The land unto which
ye go to possess it, is an unclean land with the
filthiness of the people of the lands, with their
abominations, which have filled it from one end
to another, with their uncleanness.

^x Deut. 7.
3.

12 Now therefore ^a give not your daughters
unto their sons, neither take their daughters unto
your sons, ^a nor seek their peace, or their wealth
for ever: that ye may be strong, and eat the good
of the land, and leave it for ^b an inheritance to
your children for ever.

^a Deut. 23.
6.

^b Psal. 103.
17. & 112.
7, 2. Prov.
13. 22. &
20. 7.

^c Job 11. 6.
Psal. 103.
10. Lam.
3. 22.

^d John 5.
14.

13 And after all that is come upon us for our
evil deeds, and for our great trespasses, seeing that
thou our God hast punished us ^c less than our
iniquities *deserve*, and hast given us *such* deliver-
ance as this:

^e Neh. 9.
33.

^f Psal. 33.
5.

^g Psal. 1.
5. Rom.
3. 23, 24.

14 Should we ^d again break thy command-
ments, and joyn in affinity with the people of
these abominations? wouldst not thou be angry
with us till thou hadst consumed us, so that *there*
should be no remnant nor escaping?

^e Neh. 9.
33.

^f Psal. 33.
5.

^g Psal. 1.
5. Rom.
3. 23, 24.

15 O LORD God of Israel, thou art ^e righte-
ous, for we remain yet escaped, as it is this day:
behold, we are ^f before thee in our trespasses:
for we ^g cannot stand before thee, because of this.

^h Neh. 9.
33.

ⁱ Psal. 33.
5.

^j Psal. 1.
5. Rom.
3. 23, 24.

^k Neh. 9.
33.

^l Psal. 33.
5.

^m Psal. 1.
5. Rom.
3. 23, 24.

ⁿ Neh. 9.
33.

^o Psal. 33.
5.

^p Psal. 1.
5. Rom.
3. 23, 24.

^q Neh. 9.
33.

^r Psal. 33.
5.

^s Psal. 1.
5. Rom.
3. 23, 24.

^t Neh. 9.
33.

^u Psal. 33.
5.

^v Psal. 1.
5. Rom.
3. 23, 24.

^w Neh. 9.
33.

^x Psal. 33.
5.

^y Psal. 1.
5. Rom.
3. 23, 24.

^z Neh. 9.
33.

^{aa} Psal. 33.
5.

^{ab} Psal. 1.
5. Rom.
3. 23, 24.

^{ac} Neh. 9.
33.

^{ad} Psal. 33.
5.

^{ae} Psal. 1.
5. Rom.
3. 23, 24.

^{af} Neh. 9.
33.

^{ag} Psal. 33.
5.

^{ah} Psal. 1.
5. Rom.
3. 23, 24.

^{ai} Neh. 9.
33.

^{aj} Psal. 33.
5.

^{ak} Psal. 1.
5. Rom.
3. 23, 24.

^{al} Neh. 9.
33.

^{am} Psal. 33.
5.

^{an} Psal. 1.
5. Rom.
3. 23, 24.

^{ao} Neh. 9.
33.

^{ap} Psal. 33.
5.

^{aq} Psal. 1.
5. Rom.
3. 23, 24.

^{ar} Neh. 9.
33.

^{as} Psal. 33.
5.

^{at} Psal. 1.
5. Rom.
3. 23, 24.

^{au} Neh. 9.
33.

^{av} Psal. 33.
5.

^{aw} Psal. 1.
5. Rom.
3. 23, 24.

^{ax} Neh. 9.
33.

^{ay} Psal. 33.
5.

^{az} Psal. 1.
5. Rom.
3. 23, 24.

^{ba} Neh. 9.
33.

^{bb} Psal. 33.
5.

^{bc} Psal. 1.
5. Rom.
3. 23, 24.

^{bd} Neh. 9.
33.

^{be} Psal. 33.
5.

^{bf} Psal. 1.
5. Rom.
3. 23, 24.

^{bg} Neh. 9.
33.

^{bh} Psal. 33.
5.

^{bi} Psal. 1.
5. Rom.
3. 23, 24.

^{bj} Neh. 9.
33.

^{bk} Psal. 33.
5.

^{bl} Psal. 1.
5. Rom.
3. 23, 24.

^{bm} Neh. 9.
33.

^{bn} Psal. 33.
5.

^{bo} Psal. 1.
5. Rom.
3. 23, 24.

^{bp} Neh. 9.
33.

^{bq} Psal. 33.
5.

^{br} Psal. 1.
5. Rom.
3. 23, 24.

^{bs} Neh. 9.
33.

^{bt} Psal. 33.
5.

^{bu} Psal. 1.
5. Rom.
3. 23, 24.

^{bv} Neh. 9.
33.

^{bw} Psal. 33.
5.

^{bx} Psal. 1.
5. Rom.
3. 23, 24.

^{by} Neh. 9.
33.

^{bz} Psal. 33.
5.

^{ca} Psal. 1.
5. Rom.
3. 23, 24.

^{cb} Neh. 9.
33.

^{cc} Psal. 33.
5.

^{cd} Psal. 1.
5. Rom.
3. 23, 24.

^{ce} Neh. 9.
33.

^{cf} Psal. 33.
5.

^{cg} Psal. 1.
5. Rom.
3. 23, 24.

^{ch} Neh. 9.
33.

^{ci} Psal. 33.
5.

^{cj} Psal. 1.
5. Rom.
3. 23, 24.

^{ck} Neh. 9.
33.

^{cl} Psal. 33.
5.

^{cm} Psal. 1.
5. Rom.
3. 23, 24.

^{cn} Neh. 9.
33.

^{co} Psal. 33.
5.

^{cp} Psal. 1.
5. Rom.
3. 23, 24.

^{cq} Neh. 9.
33.

^{cr} Psal. 33.
5.

^{cs} Psal. 1.
5. Rom.
3. 23, 24.

^{ct} Neh. 9.
33.

^{cu} Psal. 33.
5.

^{cv} Psal. 1.
5. Rom.
3. 23, 24.

^{cw} Neh. 9.
33.

^{cx} Psal. 33.
5.

^{cy} Psal. 1.
5. Rom.
3. 23, 24.

^{cz} Neh. 9.
33.

^{da} Psal. 33.
5.

^{db} Psal. 1.
5. Rom.
3. 23, 24.

^{dc} Neh. 9.
33.

^{dd} Psal. 33.
5.

^{de} Psal. 1.
5. Rom.
3. 23, 24.

^{df} Neh. 9.
33.

^{dg} Psal. 33.
5.

^{dh} Psal. 1.
5. Rom.
3. 23, 24.

^{di} Neh. 9.
33.

^{dj} Psal. 33.
5.

^{dk} Psal. 1.
5. Rom.
3. 23, 24.

^{dl} Neh. 9.
33.

^{dm} Psal. 33.
5.

^{dn} Psal. 1.
5. Rom.
3. 23, 24.

^{do} Neh. 9.
33.

^{dp} Psal. 33.
5.

^{dq} Psal. 1.
5. Rom.
3. 23, 24.

^{dr} Neh. 9.
33.

^{ds} Psal. 33.
5.

^{dt} Psal. 1.
5. Rom.
3. 23, 24.

^{du} Neh. 9.
33.

^{dv} Psal. 33.
5.

^{dw} Psal. 1.
5. Rom.
3. 23, 24.

^{dx} Neh. 9.
33.

^{dy} Psal. 33.
5.

^{dz} Psal. 1.
5. Rom.
3. 23, 24.

^{ea} Neh. 9.
33.

^{eb} Psal. 33.
5.

^{ec} Psal. 1.
5. Rom.
3. 23, 24.

^{ed} Neh. 9.
33.

^{ee} Psal. 33.
5.

^{ef} Psal. 1.
5. Rom.
3. 23, 24.

^{eg} Neh. 9.
33.

^{eh} Psal. 33.
5.

^{ei} Psal. 1.
5. Rom.
3. 23, 24.

^{ej} Neh. 9.
33.

^{ek} Psal. 33.
5.

^{el} Psal. 1.
5. Rom.
3. 23, 24.

^{em} Neh. 9.
33.

^{en} Psal. 33.
5.

^{eo} Psal. 1.
5. Rom.
3. 23, 24.

^{ep} Neh. 9.
33.

^{eq} Psal. 33.
5.

^{er} Psal. 1.
5. Rom.
3. 23, 24.

^{es} Neh. 9.
33.

^{et} Psal. 33.
5.

^{eu} Psal. 1.
5. Rom.
3. 23, 24.

^{ev} Neh. 9.
33.

^{ew} Psal. 33.
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^{ex} Psal. 1.
5. Rom.
3. 23, 24.

^{ey} Neh. 9.
33.

^{ez} Psal. 33.
5.

^{fa} Psal. 1.
5. Rom.
3. 23, 24.

^{fb} Neh. 9.
33.

^{fc} Psal. 33.
5.

^{fd} Psal. 1.
5. Rom.
3. 23, 24.

^{fe} Neh. 9.
33.

^{ff} Psal. 33.
5.

^{fg} Psal. 1.
5. Rom.
3. 23, 24.

^{fh} Neh. 9.
33.

^{fi} Psal. 33.
5.

^{fi} Psal. 1.
5. Rom.
3. 23, 24.

^{fk} Neh. 9.
33.

^{fl} Psal. 33.
5.

^{fm} Psal. 1.
5. Rom.
3. 23, 24.

^{fn} Neh. 9.
33.

^{fo} Psal. 33.
5.

^{fp} Psal. 1.
5. Rom.
3. 23, 24.

^{fq} Neh. 9.
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^{fr} Psal. 33.
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^{fs} Psal. 1.
5. Rom.
3. 23, 24.

^{ft} Neh. 9.
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^{fu} Psal. 33.
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^{fv} Psal. 1.
5. Rom.
3. 23, 24.

^{fw} Neh. 9.
33.

^{fx} Psal. 33.
5.

^{fy} Psal. 1.
5. Rom.
3. 23, 24.

^{fz} Neh. 9.
33.

^{ga} Psal. 33.
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^{gb} Psal. 1.
5. Rom.
3. 23, 24.

^{gc} Neh. 9.
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^{gd} Psal. 33.
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^{ge} Psal. 1.
5. Rom.
3. 23, 24.

^{gf} Neh. 9.
33.

^{gg} Psal. 33.
5.

^{gh} Psal. 1.
5. Rom.
3. 23, 24.

^{gi} Neh. 9.
33.

^{gj}

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5 Then arose Ezra, and made the chief priests, the Levites, and all Israel ^k to swear, that they should do according to this word: and they sware.

6 ¶ Then Ezra rose up from before the house of God, and went into the ^l chamber of Johanan the son of Eliashib: and *when* he came thither, he did ^m eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they [†] made proclamation throughout Judah and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself ^{*} separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin, gathered themselves together unto Jerusalem, within three days: it was the ⁿ ninth month; and the twentieth day of the month, and all the people sat in the ^o street of the house of God, trembling because of *this* matter, and for the [†] great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives ^{*} to increase the trespass of Israel.

11 Now therefore make ^p confession unto the LORD God of your fathers, and ^q do his pleasure: and ^r separate your selves from the people of the land, and from the strange wives;

12 Then all the congregation answered, and said with a loud voice, As thou hast said, ^r so must we do.

13 But the people are ^{*} many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing.

14 Let now our ^r rulers of all the congregation stand, and let all them which have taken strange wives in our cities, come at appointed times, and with them the elders of every city, and the ^s judges thereof, until the fierce wrath of our God for this matter, be turned from us.

15 ¶ Only Jonathan the son of Asabel, and Jahaziah the son of Tikvah, were employed about *this matter*: and Meshullam, and Shabbethai the Levite helped them.

16 And the children of the captivity did so: and Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by *their* names were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives, by the first day of the first month.

18 ¶ And among the sons of the priests, there were ^{*} found that had taken strange wives: *namely*, of the sons of Jeshua, the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they ^{*} gave their hands, that they would put away their wives; and *being* ^b guilty, they offered ^c a ram of the flock for their trespass.

20 And of the sons of ^d Immer; Hanani, and Zebadiah.

21 And of the sons of ^e Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah.

22 And of the sons of ^f Pashur; Elioenai, Maaseiah, Ishmael, Nethanceel, Jozabad, and Elafah.

23 Also of the ^g Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; ^h Shallum, and Pelem, and Uri.

25 Moreover, ⁱ of Israel: of the sons of ⁱ Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of ^k Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Elijah.

27 And of the sons of ^l Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of ^m Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

29 And of the sons of ⁿ Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of ^o Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Mahasseh.

31 And of the sons of ^p Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon.

32 Benjamin, Malluchi, and Shemariah.

33 Of the sons of ^q Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

34 Of the sons of ^r Bani; Maadai, Amram, and Ueli.

35 Benaiah, Bedeiah, Chellubai.

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaafau.

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 ^{*} Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum

6. *When he came thither, he did eat no bread.*] The word *when* is not in the Hebrew; therefore it had better be translated, *till* he came thither he had eaten nothing.

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8. *Separated from the congregation;*] Either by banishment, or rather by excommunication from the church, and people, and house, and public worship of God.

† 4 D

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42 Shallum, Amariah, and Joseph.
43 Of the sons of Nebo, Jeiel, Mattithiah,
Zabad, Zebina, Jadau, and Joel, Benaiah.

Chap. 1. 29. Neh. 7. 33.

44 All these had taken strange wives: and
some of them had wives by whom they had chil-
dren.

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Prov. 9. 17.

44. All these had taken strange wives. The number is not large; but they seem to have been eminent persons, who would have spread the contagion, if a stop had not been put to it.



The BOOK of

N E H E M I A H.

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CHAP. I.

1 Nehemiah understanding by Hanani the misery of
Jerusalem, mourneth, fasteth, and prayeth: 5 His
prayer.

Ezra 10.
9. Ezra 7. 8.
Chap. 2. 2.
2 Chap. 7.
2.

Ezra 2.
1. & 1. 8.
1. 1. 33. 7.
8.

1 Kings
25. 10.
Psal. 127.
1. Jer. 5.
10.

1. 1. 47.
1. Lam.
2. 10.

Ezek. 26.
16. Zeph.
3. 18. Rom.
12. 15.

1 Cor.
12. 76.
1. Kings
9. 44.

1 Dan. 9. 4.
1 Chap.
14. Deut.
7. 21. 1 Chr 17. 21. Psal. 47. 2. & 66. 3. 5. Jer. 23. 24. Exod. 20. 6.

THE words of Nehemiah the son of Ha-
chaliah. And it came to pass in the
month Chisleu, in the twentieth year,
as I was in Shushan the palace,

2 That Hanani, one of my brethren, came,
he and certain men of Judah, and I asked them
concerning the Jews that had escaped, which
were left of the captivity, and concerning Jeru-
salem.

3 And they said unto me, The remnant that
are left of the captivity there in the province,
are in great affliction and reproach: the wall
of Jerusalem also is broken down, and the gates
thereof are burnt with fire.

4 ¶ And it came to pass when I heard these
words, that I sat down and wept, and mourned
certain days, and I fasted, and I prayed before
the God of heaven.

5 And said, I beseech thee, O LORD God of
heaven, the great and terrible God, that keepeth
covenant and mercy for them that love
him and observe his commandments:

6 Let thine ear now be attentive, and thine
eyes open, that thou mayst hear the prayer of
thy servant, which I pray before thee now, day
and night, for the children of Israel, thy ser-
vants, and confess the sins of the children of
Israel, which we have sinned against thee: both
I, and my fathers house have sinned.

7 We have dealt very corruptly against thee,
and have not kept the commandments, nor the
statutes, nor the judgments which thou command-
edst thy servant Moses.

8 Remember, I beseech thee, the word that
thou commandedst thy servant Moses, saying, If
ye transgress, I will scatter you abroad among the
nations:

9 But if ye turn unto me, and keep my com-
mandments, and do them; though there were
of you cast out unto the uttermost part of the
heaven, yet will I gather them from thence, and
will bring them unto the place that I have chosen
to let my name there.

10 Now these are thy servants, and thy peo-
ple, whom thou hast redeemed by thy great power,
and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear
be attentive to the prayer of thy servant, and to
the prayer of thy servants, who desire to fear
thy name: and prosper, I pray thee, thy ser-
vant this day, and grant him mercy in the sight
of this man. For I was the king's cup-bearer.

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1 Kings
8. 29.
Psal. 34.
15.

1. Luke 18.
1. Prov. 28.
13.

9 Psal. 52.
4.

1. Lev. 26.
16.
1. Deut. 4.
25. 6.

1 Kings 25.
1. 1. 7.
1. Joel 2.
13.

1. Deut. 30.
4.

1. Exod. 6.
1. & 13. 9.
8. 14. 8.

8. 31. 11.
1. Psal. 119.
4. 1. 26.

8. Heb.
13. 18.
1. Chron.
22. 21.

ANNOTATIONS on CHAP. I.

NEHEMIAH, the author of this book, was cup-bearer to the king of Persia, of whom he obtained leave to return to Judea to rebuild the city of Jerusalem. He continues the history of Ezra from the 20th year of Artaxerxes to the reign of Darius Nothus, in all about forty years.

Ver. 1. In the month Chisleu. This month answers to part of our November and December.

Shushan the palace. In the region of Elymais, where the Persian kings kept their court in winter, and from its pleasant and beautiful situation called Susa, which signifies a lily.

5. I beseech thee, O Lord God of heaven. This was the style in which they mentioned God after the captivity, and signifies his sovereign dominion over all things contained within the compass of the heavens, the sun, moon and stars, angels, men, and all creatures in general.

11. I was the king's cup-bearer. A post of great honour in the Persian court, because of the privilege he enjoyed of being daily

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CHAP. II.

Artaxerxes understanding the cause of Nehemiah's sadness, sendeth him with letters and commission to Jerusalem. 9 Nehemiah, to the grief of the enemies, cometh to Jerusalem: 12 He vieweth secretly the ruins of the walls: 17 He inciteth the Jews to build in despite of the enemies.

AND it came to pass in the month ^a Nisan, in the twentieth year of ^b Artaxerxes the king, that wine was before him: and I took up the ^c wine, and gave it unto the king. Now I had not been *beforetime* ^d sad in his presence.

2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing *else* but ^e sorrow of heart. Then I was ^f very sore afraid,

3 And said unto the king, ^g Let the king live for ever: why should not my countenance be sad, when ^h the city, the place of my fathers sepulchres, *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? so I ⁱ prayed to the God of heaven.

5 And I said unto the king, If it ^k please the king, and if thy servant have found favour in thy sight, that thou wouldst send me unto Judah, unto the ^l city of my fathers sepulchres, that ^m I may build it.

6 And the ⁿ king said unto me, (the queen also sitting by him) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me, and I ^o set him a time.

7 Moreover, I said unto the king, If it please the king, let ^p letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which ^q *appertain*ed to the house, and for the wall of the city, and for the house that ^r I shall enter into. And the king granted me, according to the ^s good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. (Now the king had sent captains of the army, and horsemen with me)

10 When Sanballat the ^t Horonite, and Tobiah the ^u servant the Ammonite, heard of it, it ^v grieved them exceedingly that there was come a man to ^w seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was ^x there three days.

12 ¶ And I arose ^y in the night, I and some few men with me, neither told I ^z any man what my God had put in my heart to do at Jerusalem: neither *was there* any beast with me, save the beast that I rode upon.

13 And I went out by night, by the ^a gate of the valley, even before the ^b dragon-well, and to the ^c dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the ^d fountain, and to the ^e kings pool: but *there was no* place for the beast *that was* under me to pass.

15 Then went I up in the night by ^f the brook,

in the king's presence, and consequently of gaining his favour for obtaining the desire of any petition he should present: and that it was also a place of great profit is evident, because Nehemiah had amassed such immense riches, that he was enabled to support himself, with all the charges attending his government, without laying any burden on the people.

ANNOTATIONS ON CHAP. II.

Ver. 1. *It came to pass in the month Nisan;*] Part of March and April. This was almost four months after he was informed of the deplorable state of Jerusalem. The reason why he did not petition the king sooner to visit Jerusalem, was probably, because his turn of waiting did not come sooner: besides, he could scarce undertake so long and dangerous a journey in the midst of winter. *Pools and Patrick.*

3. *Why should not my countenance be sad, &c.*] It is natural for men to have a great regard for the sepulchres of their ancestors, and to be grieved at seeing the place where their ashes are deposited become desolate. He saith not a word of the temple or of religion; for he wisely considered that he spake before a heathen king and court, who cared for none of those things.

6. *The queen also sitting by him.*] This is here noted, partly as an unusual thing; for commonly the kings of Persia dined alone, and their queens seldom dined with them, as historians note: and partly, because the queen expressed some kind-

ness to him, and promoted his request with the king.

[*I set him a time.*] Either that 12 years mentioned chap. 5. 14. and 13. 6. or rather a far shorter time: for which cause, among others, he built the wall with such dispatch, that it was finished in 52 days, chap. 6. 15. and probably not very long after returned to the king, by whom he was sent a second time, with more ample commission, as his governor of that part of his dominions.

8. *Asaph the keeper of the king's forest;*] i. e. Of the forest of Libanus, famous for plenty of choice trees, from whence he might be furnished with materials for building.

10. *Sanballat the Horonite;*] So called, either from his family, or from the place of his birth or rule, which is supposed to be Horonaim, an eminent city of Moab, *Isa.* 15. 5. *Jer.* 48. 34.

Tobiah the servant the Ammonite;] So called, probably, from his original servile condition, from which he was advanced to his present power and dignity; which also may be mentioned as one reason why he now carried himself so insolently, and perversely towards the Jews, it being usual for persons suddenly raised from a mean to an high estate so to demean themselves.

13. *The dragon-well;*] A fountain or water so called, either from some figure of a dragon or serpent which was by it; or, from some living dragon which haunted there when the city was desolate; for dragons delight to be in desolate places, and nigh to springs of water, as divers have observed.

14. *There was no place for the beast that was under me to pass;*] The way being obstructed with heaps of rubbish.

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Chap. 5.
14.

Exra 10.
6.

Chap. 5.
14. 17. 19.
Exra 7. 6.

Chap. 5.
26.

Prov. 30.
22.

Prov. 31.
4. 42. 13.

45.
7. *Esth.* 10.
3.

2. *Exra* 8.
32.

Psal. 119.
60. *Prov.*

10. 4.
Rom. 12.
17.

Chap. 3.
13. 2. *Chr.*

26. 9.
11a. 8. 6.

Chap. 3.
13.

Chap. 5.
15.

2. *Kings*

18. 17.
8. 2. *Sam.*

15. 13.

Before and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

445. 16 And the rulers knew not whither I went, or what I did, neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burnt with fire: come and let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God, which was good upon me; as also the kings words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

19 But when Sanballat the Horonite, and Tobiah the servant the Ammonite, and Geshem the Arabian heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but you have no portion, nor right, nor memorial in Jerusalem.

CHAP. III.

The names and order of them that builded the wall.

THEN Eliashib the high priest rose up with his brethren the priests, and they built the sheep-gate, they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.

2 And next unto him builded the men of Jericho: and next to them builded Zaccur the son of Imri.

3 But the fish-gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz: and next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel: and next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

6 Moreover, the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths: next unto him also repaired Hananiah, the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house: and next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Haloheih, the ruler of the half part of Jerusalem, he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung-gate.

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem:

19. *Geshem the Arabian:*] Either the king's lieutenant in Arabia, as Tobiah was among the Ammonites, and Sanballat among the Moabites; or rather, an Arabian by his birth. And it seems probable that both he, and Sanballat, and Tobiah, were chief men or governors among the Samaritans, or in their army. See chap. 4. 1, 2, 3.

20. *You have no portion, nor right, nor memorial in Jerusalem:*] i. e. You have no part either in the labour or the merit of the works we are going to erect.

ANNOTATIONS on CHAP. III.

Ver. 1. *Eliashib the high-priest rose up, &c.*] The work was begun by Eliashib, grandchild of Joshua, who, with his brethren, gave a noble example, in being the first in rebuilding the wall of the city which was broken down.

The sheep-gate:] Which was next to the temple; so called, either from the sheep-market, or the sheep-pool of Bethesda, John

5. 2. where the sheep were washed, and then brought to the temple to be sacrificed.

The tower of Meah:] Or, of an hundred; so called, either because it was an hundred cubits high, or so far distant from the sheep-gate.

5. *Their nobles put not their necks to the work of their Lord.*] They were very negligent, not caring whether the work was performed or not. The expression *their Lord* probably signifies God himself, by whose command the city was rebuilt. Poole.

9. *Rephaiah, the ruler of the half part of Jerusalem.*] As Rome was antiently divided into several quarters or regions, so was Jerusalem, which was divided into two parts; whereof one was in the tribe of Benjamin, and nearest to the temple; the other in the tribe of Judah, and more remote from it. It accordingly had two several rulers, this man, and Shallum, verse 12. but both under the chief governor of the city.

12. *He and his daughters:*] Who were either heiresses, or rich widows, and caused part to be done at their charges.

26. *Moreover*

Before
CHRIST

445.

1 Chap. 2.

14.

1 Luke 13.

4. John 9.

7. Sam.

1. 7.

John 15.

3.

1 Kings

5. 30. 1st.

1. 11.

Song 3.

1 Chap. 10.

15.

John 15.

14.

Ezra 3. 9.

1 Chap. 12.

12.

Or, at the

corner,

1 Chr. 26.

9.

1 Heb.

killed,

Rom. 12.

11.

Ezra 8.

31.

Ezra 2.

61.

Gen. 13.

10. 1 Sam.

2. 19.

15.

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1 Chap. 12.

39. Jer.

32. 1. &c.

33. 1. &c.

37. 11. &c.

39. 15.

1 Chron.

9. 2. Ezra.

2. 43.

Or, the

tower,

2 Chr. 27.

3.

hacerem : he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah: he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the kings garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

17 After him repaired the Levites, Rehun the son of Bani: next unto him repaired Hashabiah the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning of the wall.

20 After him Baruch the son of Zabbai, earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah, the son of Koz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin, and Hashub, over against their house: after him repaired Azariah the son of Maafciah, the son of Ananiah, by his house.

24 After him repaired Binnui the son of Henadad, another piece, from the house of Azariah, unto the turning of the wall, even unto the corner.

25 Palai the son of Uzai, over against the turning of the wall, and the tower which lieth out from the kings high house, that was by the court of the prison: after him, Pedaiah the son of Parosh.

26 Moreover, the Nethinims dwelt in Ophel,

unto the place over against the water-gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the horse-gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer, over against his house: after him repaired also Shemaiah, the son of Shechaniah, the keeper of the east-gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece: after him repaired Meshullam the son of Berechiah, over against his chamber.

31 After him repaired Malchiah, the goldsmiths son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.

32 And between the going up of the corner unto the sheep-gate, repaired the goldsmiths and the merchants.

CHAP. IV.

1 While the enemies scoff, Nehemiah prayeth and continueth the work: 7 Understanding the wrath and secrets of the enemy, he setteth a watch: 13 He armeth the labourers, 19 and giveth military precepts.

BUT it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish, which are burnt?

3 Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone-wall.

4 Hear, O our God, for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their sin be blotted out from before thee: for

Before
CHRIST

445.

1 Chap. 8.

1. 3. & 12.

37.

1 Kings

11. 16.

1 Chr. 23.

15. Jer. 35.

40.

1 Jer. 29. 2.

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Before they have provoked *thee* to anger before the builders.

CHRIST 445. 6^m So built we the wall; and all the wall was joyned together unto the half thereof: for the people had ^a a-mind to work.

7 ¶ But it came to pass *that* when Sanballat and Tobiah, and the ^p Arabians, and the ^q Ammonites, and the ^r Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were ^r very wroth,

8 And conspired ^r all of them together, to come and to fight against Jerusalem, and to hinder it.

9 Nevertheless, we made our ^a prayer unto our God, and ^a set a watch against them day and night, because of them.

10 And Judah said, The ^r strength of the bearers of burdens is decayed, and *there is* much rubbish, so that we are ^a not able to build the wall:

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass that when the Jews which ^a dwelt by them, came, they said unto us ten times, From all places, whence ye shall return unto us, *they will be upon you.*

13 ¶ Therefore ^t set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, ^b Be not ye afraid of them: ^c remember the Lord which is great and terrible, and fight for your ^d brethren, your sons and your daughters, your ^e wives and your houses.

15 And it came to pass when our enemies heard that it was known unto us, and God had brought ^f their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, that the half of my ^g servants wrought in the

work, and the other half of them ^h held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his sword girded by his side, and *so* builded: and he that sounded the trumpet *was* by me.

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall ⁱ fight for us.

21 So ^k we laboured in the work: and half of them held the spears, from the rising of the morning, till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us ^j put off our clothes, ^k saving that every one put them off for washing.

CHAP. V.

1 The Jews complain of their debt, mortgage, and bondage. 6 Nehemiah rebuketh the usurers, and causeth them to make a covenant of restitution: 14 He forbeareth his own allowance, and keepeth hospitality.

AND there was ^a a great cry of the people, and of their wives, against their ^b brethren the Jews.

2 For there were that said, We, our sons, and our daughters are many: therefore we take up ^c corn ^d for them, that we may eat, and live.

3 Some also there were that said, We have

kindness with evil design, He carries bread in one hand, and a stone in another.

ANNOTATIONS ON CHAP. V.

VER. 1. There was a great cry of the people—against their brethren.] The poor made grievous complaints against the rich, for taking the advantage of their necessities and exacting usury. This oppression reduced them to low, that they were obliged to mortgage their lands and houses, and even to sell their children, to enable them to buy bread for their support. What increased the cruelty of this exaction was, that it was made at a time when their enemies threatened to destroy them all; so that they were obliged to purchase corn at the unreasonable rates demanded by their rich brethren, or perish with hunger.

and implacable spirit against God and his people, they would never be deserving of his mercy, but at last be utterly destroyed.

6. The wall was joined together unto the half thereof;] i. e. Till it was raised to the half of its height.

10. The strength of the bearers of burdens is decayed.] The labourers had wrought so long and so hard at the work, that they were no longer able to support the fatigue.

12. They said unto us ten times.] The expression, ten times, here signifies a great many times.

17. Every one with one of his hands wrought in the work, and with the other hand held a weapon.] This is not to be taken literally, for they could never have done their work with one hand; and the next verse tells us, the sword was not in their hand, but by their side; but figuratively, this being a proverbial speech, such as is frequent among the Latins, as when they say of a man pretending

3. Because

Before CHRIST 445. mortgaged our lands, vineyards, and houses; that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the kings tribute, and that upon our lands and vineyards.

5 Yet now our flesh is as the flesh of our brethren, our children as their children: and lo, we bring into bondage our sons, and our daughters, to be servants, and some of our daughters are brought unto bondage already, neither is it in our power to redeem them: for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry, and these words.

7 Then I consulted with my self, and I rebuked the nobles, and the rulers, and said unto them, You exact usury, every one of his brother. And I let a great assembly against them.

8 And I said unto them, We, after our ability, have redeemed our brethren the Jews, which were sold unto the heathen; and will you even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

9 Also I said, It is not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?

10 I likewise, and my brethren, and my servants, might exact of them money and corn; I pray you let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oyl, that ye exact of them.

12 Then said they, We will restore them, and will require nothing of them; so will we do as thou sayst. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And

all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

14 ¶ Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that had been before me, were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver, yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work.

17 Moreover, there were at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that are about us.

18 Now that which was prepared for me daily, was an ox, and six choice sheep; also fowls were prepared for me, and once in ten days, store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

19 I think upon me, my God, for good, according to all that I have done for this people.

CHAP. VI.

1 Sanballat practiseth by craft, by rumours, by hired prophecies, to terrify Nehemiah. 15 The work is finished, to the terror of the enemies.

17 Secret intelligence passeth between the enemies and the nobles of Judah.

NOW it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates)

2 That Sanballat, and Geshem sent unto me, saying, Come, let us meet together in some one of the

Before CHRIST 445.

Num. 3. Deut. 27. 19. Psal. 50.

Chap. 2. 1 Cor. 9. 4. 15.

Prov. 16. 2 Chron. 29. 18. 1 Act. 20. 33. Rom. 12. 13. 1 Pet. 4. 9.

1 Chap. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Chap. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3. *Because of the dearth.*] Not long before this there had been a great scarcity, for want of rain. During this distress, the rich had obliged their brethren to part with all they had; and now another dearth, occasioned by the multitudes of people in the city, and their enemies hindering the country people from coming with provisions, rendered their condition truly deplorable.

5. *Yet now our flesh is as the flesh of our brethren:*] We are of the same nature, nation and religion with them, although they treat us as if we were beasts or heathens, forgetting both humanity and God's law, Deut. 15. 7.

11. *The hundredth part of the money, &c.*] This was the usury they exacted, being one per cent. for every month, or twelve per cent. for the whole year. Such was the exorbitant usury

demanding afterwards by the Romans, as Salmasius has observed.

12. *Then I called the priests;*] Either, i. As delinquents in kind; or rather, as witnesses; that the oath being taken before the priests, who acted in God's name and stead, might make the more deep and durable impression upon their consciences.

14. *I and my brethren have not eaten the bread of the governor;*] i. e. We have not made use of the allowances made for the governors appointed by the king of Persia to provide them a table. He refused this just maintenance, because he saw it would be burdensome to his countrymen.

16. *Neither bought we any land.*] Of our poor brethren, whose necessities gave me abundant opportunity of enriching myself by making good bargains.

Before the villages in the plain of ^a Ono: but they thought to do me ^a mischief.

3 And ^a I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the ^a work cease, whilst I leave it and come down to you?

4 Yet they sent unto me ^a four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me, in like manner, the fifth time, with an open letter in his hand:

6 Wherein was written; ^a It is reported among the heathen, and Gashmu ^a saith it, that thou and the Jews think to ^a rebel: for which cause thou buildest the wall, that thou mayst be ^a their king, according to these words.

7 And thou hast also appointed ^a prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king, according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayst, but thou ^a feignest them out of thine own heart.

9 For they all made us ^a afraid, saying, ^a Their hands shall be weakened from the work, that it be not done. Now therefore, ^a O God, ^a strengthen my hands.

10 Afterward I came unto the house of ^a She-maiah the son of ^a Delaiah, the son of Meheta-beel, who was shut up; and he said, Let us meet together in the ^a house of God, within the temple, and let us ^a shut the doors of the temple; for they will come to slay thee, yea, in the night will they come to slay thee.

11 And I said, Should ^a such a man as I flee? and ^a who is there that being as I am, would go into the temple to save his life? ^a I will not go in.

12 And lo, ^a I perceived that God had not sent him, but that he ^a pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I should be ^a afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat, according to these their works, and on the ^a prophets Noadiah, and the rest of the prophets, that would have put me in fear.

15 ^a So the wall was finished, in the twenty and fifth day of the month Elul, ^a in fifty and two days.

16 And it came to pass that when ^a all our enemies heard thereof, and all the heathen that were about us saw these things, they were ^a much cast down in their own eyes: for they perceived that this work was wrought of ^a our God.

17 Moreover, in those days the nobles of Judah, ^a I sent many letters unto Tobiah, and the letters of Tobiah came unto them.

18 For there were many in Judah sworn unto him, because he was the son in law of Shech-niah the son of ^a Arab; and his son Johanan had taken the daughter of ^a Meshullam, the son of Berechiah.

19 Also they reported his ^a good deeds before me, and uttered my words to him: and Tobiah sent letters to put me in fear.

CHAP. VII.

1 Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah. 5 The genealogy of them which came first out of Babylon, 8 of the people, 39 of the priests, 43 of the Levites, 46 of the Nethinims, 57 of Solomon's servants, 63 of the priests which could not find their pedigree: 66 The whole number of them: 70 Their oblations.

ANNOTATIONS ON CHAP. VI.

Ver. 7. *There is a king in Judah.*] We have now a King of our own nation, and are free from the bondage of a foreign yoke.

Let us take counsel together.] That we may impartially examine the matter, that either thy innocency may be cleared, and false accusations may be prevented; or, if thou art guilty, that the king may be informed.

10. *Shemaiah.*] Who was a prophet, whom Nehemiah probably took for his friend.

Let us meet together in the house of God, within the temple, &c.] i. e. In the sanctuary, and whither he advised Nehemiah to retreat: but his real design was, not only to disgrace him, and dishearten the people when they saw the cowardice of their governor; but also to prepare the way for the enemy's assaulting and taking the city, when there were none to defend the walls; and probably to destroy Nehemiah, or secure his person till the city was betrayed into the hands of the enemy. Patrick and Poole.

11. *Should such a man as I flee?*] Shall I, the chief governor,

upon whose presence, counsel and conduct, the safety of the city and nation in a great measure depends; who have professed such confidence in God; who have had such eminent experience of his powerful assistance, when the danger was much greater than now; shall I dishonour God and religion, and betray the city and people by my cowardice?

15. *So the wall was finished—in fifty and two days.*] This prodigious dispatch will not appear incredible, when it is remembered, that a vast number of voluntary men, full of zeal for the work themselves, animated by the example of their rulers, and distributed in a proper manner for dispatch, were employed in this work; that great part of it was standing entire, only some few breaches here and there to be stopped up; and that their design was, not to make the wall beautiful, but strong. Nor are there wanting in history parallel instances of the like diligence; for both Arrian and Curtius relate, that Alexander the Great built the walls of Alexandria, which were seven miles in compass, in the space of 20 days.

18. *His son Johanan had taken the daughter of Meshullam, the son of Berechiah.*] This is noted, to shew the mischief of such unequal and forbidden marriages, and how reasonable and necessary Ezra's action was in the dissolution of them.

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NOW it came to pass when the wall was built, and I had set up the ^a doors, and the porters, and the singers, and the Levites were appointed,

2 That I gave my brother ^b Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: (for he *was* a faithful man, and ^c feared ^d God above many)

3 And I said unto them, Let not the gates of Jerusalem be opened, until the sun be hot; and while they stand by, let them shut the doors, and bar *them*: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be over* against his house.

4 Now the city *was* large and great: but the people *were* few therein, and the ^e houses *were* not builded.

5 ¶ And my God ^f put into mine heart, to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy: and I found a register of the genealogy of them which came up at the first, and found written therein,

6 ^g These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with ^h Zerubbabel: Jeshua, Nehemiah, ⁱ Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah; the number, *I say*, of the men of the people of Israel *was this*;

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of ^k Arah, six hundred fifty and two.

11 The children of ^l Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of ^m Zattu, eight hundred forty and five.

14 The children of ⁿ Zaccai, seven hundred and threescore.

15 The children of Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of ^o Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of ^p Adin, six hundred fifty and five.

21 The children of ^q Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph, an hundred and twelve.

25 The children of ^r Gibeon, ninety and five.

26 The men of ^s Beth-lehem and Netophah, an hundred fourscore and eight.

27 The men of ^t Anathoth, an hundred twenty and eight.

28 The men of Beth-azmaveth, forty and two.

29 The men of ^u Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of ^v Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam, a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of ^w Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

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Ezra 2.

9.

Ezra 2.

13. & 30.

13.

Ezra 2.

15. & 30.

Ezra 2.

16. Chap.

10. 17.

Joth. 9.

3. 2 Sam.

2. 12.

1 Kings 3.

4. 15. 28.

21. Jer.

28. 1.

Gen. 35.

19. Mat.

2. 1.

Joth. 27.

18.

Joth. 9.

27.

Joth. 28.

25.

Num. 22.

1. Ezra 2.

34. Chap.

3. 1.

Mark 10.

46. Luke

19. 1. Heb.

11. 30.

ANNOTATIONS ON CHAP. VII.

Ver. 2. *I gave my brother Hanani, and Hananiah—charge over Jerusalem.* Nehemiah probably was now returning to Shushan, to give the king an account of the state of affairs in Judea, and therefore was particularly careful to place such men in the city as he knew would execute the trust reposed in them with the strictest fidelity. Hanani had given proof of his zeal for God and his country, in taking a journey from Judea to Shushan, to inform Nehemiah of the wretched state of Jerusalem, and to implore his assistance to relieve it. The reason why Nehemiah put such trust and confidence in Hananiah was, because he was a man of conscience, and acted on religi-

ous principles, which would render him proof against all temptations which the enemy during his absence might throw in his way. *Poole and Patrick.*

3. *Let not the gates of Jerusalem be opened, until the sun be hot;* i. e. Till it be clear and broad day; when the approach of enemies may be discovered, and the people of the city will be ready for defence in case of an assault.

6. *These are the children.* These are almost the same words which we read in the 2d chapter of Ezra, ver. 1. see the note on that place. This genealogy differs in some particulars from that in Ezra, chap. 2. 5, &c. But it should be remembered that Nehemiah's was taken in Judea, after the finishing of the wall of Jerusalem; and Ezra's in Babylon, before they returned to their own land.

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2 Chron.
24. 7. 1. 2. 3.
Chap. 3.
20. & 12.
6. Zech.
6. 10.

* Or. Ho-
daviab,
Ezra 2. 40.
or, Judah,
Ezra 3. 9.
& 4. 6.
a. 1 Chr. 9.
17. & 15.
28. & 21.
5. & 26. 1.
2 Chron. 8.
24. Ezra 2.
42. & 10.
24.
b. 1 Chr. 9.
2. Ezra 2.
43. & 8.
37. Chap.
3. 26. &
20. 28. &
21. 3.

6 Ezra 2.
55. Chap.
11. 3.

39 ¶ The priests: the children of ^a Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of Immer, a thousand fifty and two.

41 The children of Pashur, a thousand two hundred forty and seven.

42 The children of Harim, a thousand and seventeen.

43 ¶ The Levites: the children of Jeshua, of Kadmiel, and of the children of ^a Hodevah, seventy and four.

44 ¶ The singers: the children of Asaph, an hundred forty and eight.

45 ¶ The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ The ^b Nethinims: the children of Ziha, the children of Hasiupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebanah, the children of Hagaba, the children of Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Befai, the children of Menim, the children of Nephthessim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Hartha,

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Neziab, the children of Hatipha,

57 ¶ The children of ^c Solomons servants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.

60 All the Nethinims, and the children of Solomons servants, were three hundred ninety and two.

61 And these were they which went up also from Tel-melah, Tel-haretha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seed, whether they were of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

¶ 63 And of the priests: the children of Ha-

baiah, the children of Koz, the children of ^d Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name:

64 These fought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And the ^e Tirsiathia said unto them, that they should not eat of ^f the most holy things, till there stood up a priest with ^g Urim and Thummim:

66 ¶ The whole congregation together, was forty and two thousand three hundred and threescore,

67 Beside their men-servants and their maid-servants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing-men and singing-women.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70 ¶ And some of the chief of the fathers gave unto the work: the Tirshatha gave to the treasure, a thousand drams of gold, fifty basons, five hundred and thirty priests garments.

71 And some of the chief of the fathers gave to the treasure of the work, twenty thousand ^h drams of gold; and two thousand and two hundred pound of silver.

72 And that which the rest of the people gave, was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests garments.

73 So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel ⁱ were in their cities.

CHAP. VIII.

^j The religious manner of reading and hearing the law. ^k They comfort the people: ^l The forwardness of them to hear, and be instructed. ^m They keep the feast of tabernacles.

AND all the people gathered themselves together ⁿ as one man, into the street that was before the ^o water-gate, and ^p they spake unto Ezra the ^q scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel.

2 And Ezra the priest brought ^r the law before the congregation, both of ^s men and women, and all that could hear with understanding, up in the first day of the ^t seventh month.

3 And he ^u read therein before the street that was before the water-gate, from the morning until mid-day, before the men and the women, and those

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d. 2 Sam.
27. 17. &
29. 31.
1 Kings 2.
7. Ezra 2.
61.
e. Or, Ga-
vernor,
Ezra 2. 61.
f. Heb. hol-
ness of hol-
iness.
g. That is,
The light and
perfection,
Num. 27.
18. 21.
Ezra 2. 63.
John 1. 4.
9. 17. & 3.
12. 34. &
14. 16. 17.
Col. 2. 3.
1 Thel. 5.
8.

h. Job 3.
19. Act.
10. 34.
Rom. 1.
11. Gal.
3. 28. Col.
3. 12.
1 Tim. 5.
21. 1 Pet.
2. 17.
Ezra 2. 69.
i. Zech. 9.
11. 16.

6 Ezra 2.
55. Chap. 3.
26.
c. Col. 4.
17.
d. Ezra 7.
6.
e. Deut. 11.
11. 16.
8. 20. Mat.
15. 9.
1 Tim. 4.
1.
f. Gal. 3.
28. 1 Pd.
3. 7.
g. Lev. 1.
24. 1 Kin.
8. 2.
h. Acts 13.
1. & 5.
11.

Before those that could understand; and the ears of
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law.

4 And Ezra the scribe stood upon a pulpit of
wood, which they had made for the purpose,
and beside him stood Mattithiah, and Shema,
and Ananiah, and Urijah, and Hilkiah, and Ma-
aseiah, on his right hand; and on his left hand,
Pedajah, and Misael, and Malchiah, and Ha-
shum, and Hashbadana, Zechariah, and Meshu-
lam.

5 And Ezra opened the book in the sight of
all the people, (for he was above all the people)
and when he opened it, all the people stood up:

6 And Ezra blessed the LORD the great God:
and all the people answered, Amen, amen, with
lifting up their hands: and they bowed their
heads, and worshipped the LORD with their
faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Ja-
min, Akkub, Shabberthai, Hodijah, Maaseiah,
Kelita, Azariah, Jozabad, Hanan, Pelaiah, and
the Levites caused the people to understand the
law: and the people stood in their place.

8 So they read in the book, in the law of God
distinctly, and gave the sense, and caused them
to understand the reading.

9 ¶ And Nehemiah which is the Tirshatha,
and Ezra the priest the scribe, and Levites that
taught the people, said unto all the people, This
day is holy unto the LORD your God, mourn
not nor weep: for all the people wept, when
they heard the words of the law.

10 Then he said unto them, Go your way, eat
the fat, and drink the sweet, and send portions
unto them for whom nothing is prepared: for
this day is holy unto our Lord: neither be you
sorry, for the joy of the LORD is your strength.

11 So the Levites stilled all the people, saying,
Hold your peace, for the day is holy, neither
be ye grieved.

12 And all the people went their way to eat,
and to drink, and to send portions, and to make
Lev. 23. 24. a Prov. 17. 22. b Isa. 22. 4. c Exod. 14. 14. d Ver. 20.

great mirth, because they had understood the
words that were declared unto them.

13 ¶ And on the second day were gathered
together the chief of the fathers of all the peo-
ple, the priests and the Levites, unto Ezra the
scribe, even to understand the words of the law.

14 And they found written in the law which
the LORD had commanded by Moses, that the
children of Israel should dwell in booths, in the
feast of the seventh month:

15 And that they should publish and proclaim
in all their cities, and in Jerusalem, saying, Go
forth unto the mount, and fetch olive-branches,
and pine-branches, and myrtle-branches, and
palm-branches, and branches of thick trees, to
make booths, as it is written.

16 ¶ So the people went forth, and brought
them, and made themselves booths, every one up-
on the roof of his house, and in their courts,
and in the courts of the house of God, and
in the street of the water-gate, and in the street
of the gate of Ephraim.

17 And all the congregation of them that were
come again out of the captivity, made booths,
and sat under the booths: for since the days
of Jeshua the son of Nun, unto that day, had
not the children of Israel done so: and there was
very great gladness.

18 Also day by day, from the first day unto
the last day, he read in the book of the law of
God: and they kept the feast seven days, and on
the eighth day was a solemn assembly, according
unto the manner.

CHAP. IX.

1 A solemn fast, and repentance of the people. 4 The
Levites make a religious confession of God's good-
ness, and their wickedness.

NOW in the twenty and fourth day of this
month, the children of Israel were assem-
bled with fasting, and with sackclothes, and
earth upon them.

ANNOTATIONS ON CHAP. VIII.

Ver. 8. *Caused them to understand the reading.*] The
Israelites during their long captivity, being used to the Chaldee,
had forgot their mother-tongue; therefore Ezra is supposed here to
explain the scripture to them, by turning the Hebrew into the Chal-
daic: but M. du Pin interprets it of Ezra's explaining the difficult
places of scripture, so as to adapt it to the understanding of the
common people; and offers several reasons to prove, that the He-
brew could not be so intirely lost as is here supposed, till some time
after the captivity.

9. *All the people wept, when they heard the words of the law;*
Out of a deep sense of their great guilt, and of their extreme dan-
ger by reason of it.

15. *Go forth unto the mount;* i.e. The mount of Olives, which
was next Jerusalem, and stored with olive-branches, and probably

with the rest here mentioned; for these trees may seem to have
been planted hereabouts principally for the use of this capital city
in this very feast, which, though long neglected, should have been
celebrated once every year.

17. *Since the days of Jeshua—unto that day, had not the chil-
dren of Israel done so.*] The meaning is, that the joy since that
time had never been so great as it was upon this occasion: in the
days of Jeshua they rejoiced because they had got possession of the
land of Canaan; and now they rejoiced for being again settled in it,
after so long a captivity.

ANNOTATIONS ON CHAP. IX.

Ver. 1. *In the twenty and fourth day of this month, &c.*] The
feast of tabernacles being ended, with great gladness of heart, a
day was appointed for a solemn fast, when they assembled in all the
marks of mourning and humiliation, confessed their sins, deprecated

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2 And the seed of Israel separated themselves from all strangers, and ^c stood and ^f confessed their sins and the iniquities ^a of their fathers.

3 And they stood up in their place, and ^b read in the book of the law of the LORD their God, ^{one} ^l fourth part of the day, and ^{another} ^f fourth part they confessed, and worshipped the LORD their God.

4 ¶ Then stood up upon the ^b stairs of the Levites, Jeshua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and ^b cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethabiah, said, Stand up and ^b bless the LORD your God for ever and ever; and blessed be thy ^a glorious name, which is exalted above all blessing and praise.

6 Thou, ^{even} thou art LORD alone, thou hast ^a made heaven, the heaven of heavens, with all their ^b host, the earth and all ^{things} that are therein, the seas and all that ^{is} therein, and thou ^a preservest them all, and the host of heaven worshippeth thee.

7 Thou art the LORD the God, who didst ^b choose Abram, and broughtest him forth out of ^f Ur of the Chaldees, and gavest him the name of ^c Abraham:

8 And foundest ^b his heart faithful before thee, and madest ^a a covenant with him, to give the land of the ^b Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give ^{it}, ^I say, to his ^a seed, and hast ^a performed thy words, for thou art ^b righteous:

9 And didst ^c see the affliction of our fathers in Egypt, and heardst their ^d cry by the Red sea:

10 And shewedst ^c signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt ^f proudly against thee: so didst thou get thee ^a a name, as ^{it} is this day.

11 And thou didst ^b divide the sea before them, so that they went through the midst of the sea on the dry land, and their persecutors thou threwest into the deeps, ^{as} a stone into the mighty waters.

12 Moreover, thou ^b leddest them in the day by a cloudy pillar: and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou camest down also upon ^l mount Sinai, and spakest with them ^a from heaven, and gavest them right ^a judgments, and true laws, good statutes and commandments:

14 And madest known unto them thy ^a holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And gavest them ^b bread from heaven, for their hunger, and broughtest forth water for them out of the ^a rock for their thirst, and promisedst them that they should ^b go in to possess the land, which thou hadst sworn to give them.

16 But they and ^a our fathers dealt ^f proudly, and hardened their necks, and ^b hearkned not to thy commandments,

17 And refused to obey, neither were ^a mindful of thy wonders that thou didst among them: but hardened their necks, and in their rebellion appointed ^a a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, ^a slow to anger, and of great kindness, and ^a forsookest them not.

18 Yea, when they had made them ^a a molten calf, and said, This ^{is} thy god that brought thee up out of Egypt, and had wrought great provocations:

19 Yet thou in thy ^a manifold mercies, forsookest them not in the wilderness: the ^d pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy ^a good spirit to instruct them, and withholdest not thy ^f manna from their mouth, and gavest them water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness, ^{so} ^a that they lacked nothing; their ^b clothes waxed not old, and their feet ^l swelled not.

22 Moreover, thou gavest them kingdoms and nations, and didst divide them into corners: so

f Exod. 15: 16 Joth. 5: 17. g Deut. 2: 7. Psal. 34: 10. Luke 22: 35. b Deut. 8: 4. & 29: 5. i Deut. 8: 4. Psal. 105: 37.

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Exod. 13: 21. Num. 9: 15. Psal. 99: 7.

Exod. 19: 9: 16, 20. m John 3: 13. Heb. 12: 25.

Psal. 19: 8, 9, 10. Rom. 7: 12. e Gen. 2: 3. Exod. 20: 8. & 37: 14, 15. Lev. 23: 3.

Exod. 16: 14. 1 Cor. 10: 3, 4. g Exod. 17: 6. Num. 20: 11.

f Deut. 1: 8. 2 Cor. 7: 2. f Psal. 106: 6, 7.

Exod. 32: 9. 2 Kings 17: 14. a Psal. 106: 13.

Num. 14: 4. 2 Exod. 34: 7. a 1 Kings 6: 13. & 8: 37. Hosa 9: 12.

Exod. 32: 2, 3, 4. f Judg. 10: 16. Exek. 20: 17.

d Num. 14: 14. Exod. 13: 22. & 40: 38.

1 Cor. 10: 1. e Num. 11: 21, 27. Psal. 143: 10. 11a.

63: 11. 21, 27. Psal. 143: 10. 11a.

the judgments due to the iniquity of their fathers, acknowledged the omnipotence of God in creating and preserving all things, and enumerated his gracious mercies in their sundry deliverances from their enemies and persecutors. *Stackhouse.*

2. *The seed of Israel separated themselves from all strangers;]* i. e. From all familiar and unnecessary society with the heathens, and particularly from those strange women whom some of them had married. For though Ezra had done this formerly, Ezra 10, as far as he had knowledge of the persons faulty, and power to redress their faults, yet it seems there were some criminals, who were either without his knowledge, or out of his power: or, these were some new delinquents that since that time had fallen into the same

error, and now shewed the truth of their repentance, by the forsaking of their beloved sins and dearest relations.

6. *The host of heaven worshippeth thee.]* Sometimes the stars, and sometimes the angels, are called the host of heaven: but here is meant the latter; for the other are mentioned before, when he says, *the heavens with all their host.*

20. *Thou gavest also thy good spirit.]* The Spirit of prophecy, which rested upon Moses, God imparted to seventy other persons, that the people might be better governed, Numb. 11: 17.

22. *Didst divide them into corners.]* This expression is generally understood to relate to the ancient inhabitants of Canaan, whom God drove into corners.

Before they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also multipliedst thou as the stars of heaven; and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it.

24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards and olive-yards; and fruit-trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies, thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest, they did evil again before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned and cried unto thee, thou heardest them from heaven, and many times didst thou deliver them, according to thy mercies:

29 And testified against them, that thou mightst bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments (which if a man do, he shall live in them) and withdrew the shoulder, and hardened their neck, and would not hear.

30. 16. Lam. 3: 32. 2 Kings 17: 13. 3 Chr. 36: 16. Ho. 6: 5. 5 Lev. 18: 5. Exek. 30, 31. Luke 10: 28. Gal. 3: 12. Rom. 10: 5.

30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless, for thy great mercies sake, thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God.

32 Now therefore our God, the great, the mighty, and the terrible God, who keepeth covenant and mercy; let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

33 Howbeit, thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers kept thy law, nor hearkened unto thy commandments, and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom; and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof, and the good thereof, behold, we are servants in it.

37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle at their pleasure, and we are in great distress.

38 And because of all this, we make a sure covenant, and write it; and our princes, Levites, and priests seal unto it.

CHAP. X.

1 The names of them that sealed the covenant. 29 The points of the covenant.

NOW those that sealed were, Nehemiah the Tirshatha, the son of Hachaliah, and Zidkijah,

The land of Sihon, and the land of the king of Heshbon. Rather, *The land of Sihon, even the land of the king of Heshbon*; for Heshbon was the capital city of the kingdom of Sihon.

36. *Behold, we are servants this day, &c.* Though God had in a wonderful manner restored them to their own land, yet the marks of his displeasure for their sins were still visible: they were only servants to others, not owners and proprietors of the lands which God had given to their fathers.

37. *They have dominion over our bodies, &c.* Their bodies were liable to be pressed to serve in the king's wars or in his works, and their cattle to be seized for his use. Hence we may learn how ridiculously they boasted, John 8: 33. *That they were never in bondage to any man*; when they had been long slaves in Egypt, lately in Babylon, and even after they came from thence, as they here complain; nay, they paid tribute to the Romans

at the very time they made such foolish boasts before our Saviour.

38. *We make a sure covenant, and write it, &c.* Pelicanus observes, it was of very little consequence what such an untowardly people promised; for what regard could they have to their own hand-writing, who had none to the ten commandments, written on tables of stone by the finger of God! It was, however, very useful that there should be a public instrument to convince them of their impiety, that they might be publicly confounded, when they perfidiously refused to obey the precepts of the law, by shewing them under their own hands their engagements to future fidelity.

ANNOTATIONS ON CHAP. X.

Ver. 1. *Now those that sealed were, Nehemiah, &c.* Nehemiah,

Before
CHRIST
445.

Chap. 11.
11. & 12.

Chap. 3.
30.

Ezra 8.

Chap. 8.

Chap. 9.

4.

Chap. 3.

Heb.

Ezra 2.

Chap.

3. B.

Chap. 3.

4.

Chap. 3.

8.

Chap. 11.

5.

Ezra 2.

2.

Ver. 14.

Chr. 23.

Ezra 2.

20.

Ezra 2.

43.

2 Cor. 6.

27.

1 Pet. 3.

7.

Rom. 12.

9.

Deut. 28.

15. & 29.

22. 14. 19.

Ps. 119.

106. Eccl.

8. 2.

2 Chron.

25. 12.

John 1.

37.

2 ^b Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchijah,
4 ^c Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 ^d Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 ^e Maaziah, Bilgai, Shemaiah: *these were*
the priests.
9 And the Levites: both Jeshua the son of
Azariah, Binnui of the sons of Henadad, Kad-
miel;
10 And their brethren, ^f Shebaniah, Hodijah,
Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 ^g Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninn.
14 The ^h chief of the people; ⁱ Parosh,
Pahath-moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, ^j Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Ananiah,
23 Hoshea, ^k Hananiah, Hashub,
24 Hallofesh, Pileha, Shobek,
25 Rehum, Hashabnah, ^l Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, ^m Baanah.
28 ¶ And the ⁿ rest of the people, the priests,
the Levites, the porters, the singers, the ^o Ne-
thinims, and all they that had ^p separated them-
selves from the people of the lands, unto the law
of God, their ^q wives, their sons and their daugh-
ters, every one having knowledge, and having
understanding:
29 They ^r clave to their brethren, their
nobles, and entred into ^s a curse and into an ^t oath
to walk in Gods law, which was given ^u by Mo-
ses the servant of God, and to observe and do
all the commandments of the LORD our Lord,
and his judgments and his statutes:

30 And that we would ^v not give our daugh-
ters unto the people of the land, nor take their
daughters for our sons:

31 And if the people of the land bring ware
or any victuals on the sabbath-day, to sell, *that*
we would not buy it of them on the ^w sabbath,
or on the ^x holy-day: and *that* we ^y would leave
the seventh year, and the exaction of every ^z
debt.

32 Also we made ordinances for us, to charge
our selves yearly with the third part of a shekel,
for the service of the house of our God,

33 For the ^a shew-bread, and for the continual
meat-offering, and for the continual burnt-of-
fering, of the ^b sabbaths, of the new-moons, for
the set feasts, and for the ^c holy things, and for
the sin-offerings, to make an ^d atonement for Is-
rael, and *for* all the work of the house of our
God.

34 And we cast the lots among the priests,
the Levites, and the people for the ^e wood-offer-
ing, to ^f bring it into the house of our God, after
the houses of our fathers, at times appointed
year by year, to burn upon the altar of the LORD
our God, as *it is* written in the law:

35 And to bring ^g the first-fruits of our ground,
and the first-fruits of all fruit of all trees, year
by year, unto the house of the LORD:

36 Also the first-born of our sons and of our
cattle, (as *it is* written in the law) and the ^h first-
lings of our herds, and of our flocks, to bring
to the house of our God, unto the priests that
minister in the house of our God:

37 And *that* we should bring the ⁱ first-fruits
of our dough, and our offerings, and the fruit of
all manner of trees, of ^j wine and of oyl, unto the
priests, to the chambers of the house of our God,
and the tithes of our ^k ground unto the Levites,
that the same Levites might ^l have the tithes,
in all the cities of our tillage.

38 And the priest, the son of Aaron, shall be
with the Levites, when the Levites take tithes:
and the Levites shall bring up the tithe of the

30. Num. 18. 24. ^m Give tithing, Gen. 28. 22. Deut. 14. 22.

aniah, as being governor under the king of Persia, and therefore the
chief prince among them, sealed first.

28. *The rest of the people, &c.*] As there were too many to
subscribe and seal the writing, the principals did it in the name of
the rest, who all declared that they looked upon it as their own act,
and gave their full consent to what was done.

29. *Entered into a curse and into an oath, &c.*] They obli-
ged themselves by oath to observe the law; adding an imprecation
on themselves, wishing all the curses in the law might fall upon them,
if they did not obey all the precepts of it.

30. *That we would not give our daughters unto the people of
the land, &c.*] From this and the three following verses, it is plain,
that the principal articles they obliged themselves to observe, by this
covenant, were, 1. Not to make intermarriages with the Gentiles;
2. To observe the sabbath and sabbatical years; 3. To pay their
annual tribute for the reparation of the temple; and, 4. To pay
their tithes and first-fruits for the maintenance of the priests and Le-
vites. And hence we may learn, that these laws had been chiefly

neglected since their return from the captivity. *Prideaux.*

31. *Leave the seventh year;*] i. e. Leave the land at rest from
plowing or tilling it in that year, according to God's command,
Exod. 23. 10, 11. Lev. 25. 4.

The exaction of every debt;] Heb. *band*. Debts are called *bands*,
because they are commonly contracted or confirmed by a bill under
the hand of the debtor.

34. *For the wood offering;*] i. e. For the wood, which was to be
spent in great quantity, being used in every sacrifice, and which had
formerly been supplied out of the treasures of the temple, or by the
king; which could not now be done.

35. *The first-fruits of our ground.*] All the particulars of the
first-fruits are exactly and distinctly mentioned, that none might
pretend ignorance when they withheld any part of the priests dues;
which, at that time especially, the people were very prone to do,
through poverty, covetousness or profaneness; and that the priests
rights might be firmly assured to them.

39. *W*

Before CHAIST 445-
Before CHAIST 445-

39 For the children of Israel, and the children of Levi, shall bring the offering of the corn, of the new wine, and the oyl, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

CHAP. XI.

1 The rulers, voluntary men, and the tenth man chosen by lot, dwell at Jerusalem: 3 A catalogue of their names. 20 The residue dwell in other cities.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten, to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.

2 And the people blessed all the men that willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these are the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants:

4 And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin: of the children of Judah; Athaiah the son of Uzziab, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem, were four hundred threescore and eight: valiant men.

7 And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiab, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jedaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri was their overseer: and Judah the son of Senuah, was second over the city.

10 Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Abitub, was the ruler of the house of God.

12 And their brethren that did the work of the house, were eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Passhur, the son of Malchiah,

13 And his brethren chief of the fathers, two hundred forty and two: and Amashai, the son of Azareel, the son of Ahafai, the son of Meshillemoth, the son of Immer,

14 And their brethren mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, the son of one of the great men.

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni.

16 And Shabbethai, and Jozabad of the chief of the Levites, had the oversight of the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city, were two hundred fourscore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept the gates, were an hundred seventy and two.

20 ¶ And the residue of Israel, of the priests and the Levites, were in all the cities of Judah, every one in his inheritance.

21 But the Nethinims dwelt in Ophel: and Ziha, and Gispa were over the Nethinims.

22 The overseer also of the Levites at Jerusalem, was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha: of the sons of Asaph; the singers were over the business of the house of God.

39. *We will not forsake the house of our God;* i. e. We do here solemnly declare and engage ourselves, that we will take care from time to time that the house and service of God be not neglected or forsaken for want of necessary provisions to support it.

ANNOTATIONS ON CHAP. XI.

Ver. 1. *The rulers of the people dwell at Jerusalem.* The inhabitants of the neighbouring countries were so exasperated at seeing the wall of Jerusalem rebuilt, that many of the Jews were

afraid to live there, thinking themselves much safer in the country: the rulers therefore set them the example, by settling themselves at Jerusalem, in order to encourage the people to do the same; for which end they cast lots, that among ten men it might be known whom God chose to come thither.

16. *Shabbethai, and Jozabad—had the oversight of the outward business;* i. e. For those things belonging to the temple and its service which were to be done without or abroad in the country, as the gathering in of the voluntary contributions, or other necessary provisions, out of the several parts of the land.

Before CHRIST 445. 23 For it was the kings' commandment concerning them, that a certain portion should be for the singers due for every day.

24 And Pethabiah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, some of the children of Judah dwelt at Kirjath-arba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof.

26 And at Jeshua, and at Moladah, and at Beth-phelet,

27 And at Hazar-shual, and at Beer-sheba, and in the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and in their villages, at Lachish and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beer-sheba, unto the valley of Hinnom.

31 The children also of Benjamin from Geba, dwelt at Michmash, and Aija, and Beth-el, and in their villages,

32 And at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftsmen.

36 And of the Levites, were divisions in Judah, and in Benjamin.

CHAP. XII.

1 The priests, 8 and the Levites which came up with Zerubbabel. 10 The succession of high priests. 22 Certain chief Levites. 27 The solemnity of the dedication of the walls. 44 The offices of the priests and Levites appointed in the temple.

NOW these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, Amariah, Malluch, Hattush, Shechaniah, Rehum, Meremoth, Iddo, Gianetho, Abijah, Miamin, Maadiah, Bilgah, Shemaiah, and Joiarib, Jedaiah, Sallu, Amok, Hilkiyah, Jedaiah: these were

the chief of the priests, and of their brethren in the days of Jeshua.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah; which was over the thanksgiving, he and his brethren.

9 Also Bakbukiah and Unni, their brethren, were over against them in the watches.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim, were priests, the chief of the fathers: of Seraiah, Meraiyah: of Jeremiah, Hananiah:

13 Of Ezra, Meshullam: of Amariah, Jehohanan:

14 Of Melicu, Jonathan: of Shebaniah, Josph:

15 Of Harim, Adna: of Meraioth, Helkai:

16 Of Iddo, Zechariah: of Ginnethon, Meshullam:

17 Of Abijah, Zichri: of Miniamin, of Moadiah, Piltai:

18 Of Bilgah, Shammua: of Shemaiah, Jehonathan:

19 And of Joiarib, Mattenai: of Jedaiah, Uzzi:

20 Of Sallai, Kallai: of Amok, Eber:

21 Of Hilkiyah, Hashabiah: of Jedaiah, Nathanel.

22 ¶ The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks according to the commandment of David the man of God, ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward, at the thresholds of the gates.

26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

23. It was the king's commandment concerning them, &c.] It is generally understood, that the king here mentioned was the king of Persia, who, out of his great munificence, gave it for their better support, it being common in all countries to have a particular regard for those who sung hymns in praise of the gods of their country.

24. Pethabiah—was at the king's hand;] i. e. Transacted the business of the city for the king. Some imagine he was appointed by the king of Persia to receive and answer all petitions from the people.

ANNOTATIONS ON CHAP. XII.

Ver. 1. Now these are the priests and the Levites;] i. e. The chief of the priests, as they are called here, ver. 7. to wit, the heads of those twenty-four courses which David appointed by divine direction, 1 Chron. 23.

11. Jaddua.] This is the same Jaddua who went to meet Alexander the Great in his pontifical habit, as he was coming to Jerusalem.

Before CHRIST 445.
 27 ¶ And at the ^a dedication of the wall of Jerusalem, they fought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with ^b gladness, both with thanksgivings, and with singing *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of ^a Netophathi,

29 Also from the ^a house of Gilgal, and out of the fields of ^b Geba, and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites ^a purified themselves, and purified the people, and the ^a gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave thanks, whereas one went on the right hand upon the wall toward the ^a dung-gate:*

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And ^a Azariah, Ezra, and Meshullam, 34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the priests sons with ^b trumpets: *namely, Zechariah the son of Jonathan, the son of Shemiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:*

36 And his brethren, Shemaiah, and Azarael, Malalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the ^a musical instruments of David the man of God, and Ezra the scribe before them.

37 And at the ^a fountain-gate, which was over against them, they went up by the ^a stairs of the city of David, at the going up of the wall, above the house of David, even unto the ^a water-gate east-ward.

38 And the other *company of them that gave thanks, went over against them, and I after them,*

and the half of the people upon the wall, from beyond the tower of the ^a furnaces, even unto the broad wall:

39 And from above the ^a gate of Ephraim, and above ^a the old gate, and above the fish-gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep-gate; and they stood still in the ^a prison-gate.

40 So stood the two *companies of them that gave thanks* in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Minianim, Michaiah, Elieoenai, Zechariah, and Hananiah with trumpets:

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers ^a sang loud, with Jezrahiah *their overseer.*

43 Also that day they offered ^a great sacrifices, and ^a rejoiced; for ^a God had made them rejoice with great joy; the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were some appointed over the ^a chambers for the treasures, for the offerings, for the first fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

45 And both the singers and the porters kept the ward of ^a their God, and the ward of the purification, according to the commandment of David, and of Solomon his son.

46 For in the days of David and Asaph, of old, *there were* ^a chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers, and the porters, every ^a day his portion, and they ^a sanctified *holy things* unto the Levites, and the Levites ^a sanctified *them* unto the children of Aaron.

Before CHRIST 445.

Chap. 3.

1 Kings

24. 19.

Chap. 8.

16.

Chap. 3.

6.

Jer. 33.

2.

Heb. made

their voices to be heard.

1 Kings

8. 62.

1 Chr. 29.

21.

Eph. 5.

19. Col.

3. 16.

James 5.

23.

1 Chron.

20. 17.

Psal. 4. 7.

2 Chap. 10.

37. 2 Chr.

21. 11, 12.

2 Chron.

23. 19.

1 Chron.

25. 1, 6.

Chap. 21.

17.

Heb. the word or the thing of a day in his day.

Lev. 23.

37.

Num. 18.

21.

Num. 18.

28.

Jerusalem from the conquest of Tyre and Gaza, and procured great privileges for the Jewish nation. See *Univer. Hist.* vol. X. p. 225.

27. *At the dedication of the wall of Jerusalem.* As Moses dedicated the tabernacle in the wilderness, and Solomon the house of the Lord when it was first built, so Nehemiah, having put all things in good order, dedicated the city, as a place which God himself had chosen, and restored it to him again after it been profaned by the devastations of the heathen. *Pooler and Patrick.*

30. *And the priests—purified—the gates, and the wall;* Partly, by sprinkling the water of purification upon them, by which the tabernacle and sacred utensils were purified; and partly, by solemn prayers and sacrifices.

31. *I brought up the princes of Judah upon the wall, and appointed two great companies of them, &c.* He separated the priests, the Levites, and the princes of the people, into two companies, one of which walked to the right hand, and the other to the left, on the top of the wall: these two companies met in the temple, and there they stood still, and completed their thanksgivings with sacrifices.

Before
CHRIST
445.

C H A P. XIII.

Upon the reading of the law, separation is made from the mixed multitude. 4 Nehemiah at his return causeth the chambers to be cleansed: He reformeth the offices in the house of God, 15 the violation of the sabbath, 23, and the marriages with strange wives.

Chap. 19.
1, 2, 3.
Deut. 23.

3.
Chap. 2.
10.

Mat. 25.
42, 43.
Num. 22.
5, &c. Josh.

24, 9.
Gen. 31.
6, & 33, 41.
Gen. & 50.

20. Psal.
109, 10.
Phil. 2, 12.

Psal. 19.
7. Prov.

6, 23.
Chap. 9.
2.

Ver. 9.
Ver. 8.
Num. 18.

12.
Num. 18.
18.

Num. 18.
26.
Exod. 32.

1. 2 Chr.
24, 17.
Chap. 5.

24.

ON that day they read in the book of Moses, in the audience of the people; and there in was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever;

2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.

3 Now it came to pass when they had heard the law, that they separated from Israel all the mixed multitude.

4 ¶ And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah:

5 And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oyl, (which was commanded to be given to the Levites, and the singers, and the porters) and the offerings of the priests.

6 But in all this time was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes

king of Babylon, came I unto the king: and after certain days obtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God:

8 And it grieved me sore, therefore I cast forth all the household-stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 ¶ And I perceived that the portions of the Levites had not been given them: for the Levites and the singers that did the work, were fled every one to his field.

11 Then I contended with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.

12 Then brought all Judah the tithe of the corn, and the new wine, and the oyl, unto the treasuries.

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

Before
CHRIST
434.

1 Cor. 7.
11.

1 Kings
6, 36.

Mal. 27.
12.

Heb. said.
Chr. 29.
15.

Chap. 10.
37. Mal.

3, 8.
Ila 56.
10, 11.

1 Tim. 5.
17.

Ver. 17.
25.

Chap. 10.
39.

1 Chron.
26, 20.

1 Chron.
3, 12.

Chap. 7.
2, 1 Cor.

4, 2.
Ver. 29,
31. Chap.

5, 19.
Heb. 6, 10.
Rev. 3, 5.
Heb. chap.
1 Chr. 35.
26.

A N N O T A T I O N S O N C H A P. XIII.

Ver. 1. *On that day.*] Not now presently after the dedication of the wall and gates and city, but upon a certain day, as that phrase is commonly used in scripture without any relation to the time or things mentioned next before it, to wit, when Nehemiah was returned again from the Persian court to Jerusalem, from which he had been absent for some considerable time, during which some errors and abuses had crept in, which now he endeavours to remove.

That the Ammonite and the Moabite should not come into the congregation of God for ever.] This phrase, of not entering into the congregation of God, does not mean the public assemblies; for men of all nations, if willing to become proselytes, were admitted into the Jewish communion; but it means a prohibition of marriage: for, according to the Rabbins, none of the house of Israel, of either sex, were to contract marriage with any Gentiles, unless first converted to the Jewish religion; and, even in that case, some were debarred from it for ever, others in part, and others only for a limited time. Of the first sort were all the seven nations of the Canaanites, Deut. 7. of the second sort were the Moabites and Ammonites, whose males were excluded for ever, but not their females; and of the third sort were the Edomites and Egyptians, with whom the Jews were not permitted to marry until the third generation; but with all others they might freely make intermarriages, whenever they became thoroughly proselyted to their religion. Prideaux.

4. *Before this, Eliashib the priest, having the oversight of the chamber of the house of our God, &c.*] Here the singular number

is used for the plural; for he had not the care of one chamber only, but of all the chambers. It is most probable that this Eliashib, (for there were several of the name,) who was the author of the following profanation of the house of God, was the high-priest; but he might die before Nehemiah returned from Babylon; for we hear nothing of the governor's reprehending him for it, which he doubtless would otherways have done. Prideaux.

Was allied unto Tobiah.] The Ammonite, and a violent enemy to God's people. So this is noted as a great blemish to Eliashib, and as the cause of his other miscarriage, ver. 5.

5. *And he had prepared for him a great chamber.*] By removing the things which were in it, and uniting diverse small chambers into one, and furnishing it for the use of Tobiah when he came to Jerusalem: Eliashib seems to have lodged him there, that he might have more free and secret communication with him, this being a place where the people might not come.

6. *All this time was not I at Jerusalem.*] They took this bold step while Nehemiah was retired to the court of Persia.

8. *It grieved me sore.*] He was filled with sorrow and indignation at seeing an enemy to the Israelites brought into a part of the temple that none of the sons of Jacob, except the priests, were permitted to enter; and even the holy things removed, to make room for the household-stuff of this Ammonite: and what was still a greater aggravation of the crime was, that all this was done by the high-priest himself, who ought to have opposed such an attempt with all his power.

14. *Remember me, O my God, &c.*] It is natural here to observe, that to make provision for the maintenance of God's ministers

and

Before CHRIST
cir. 434.
Exod. 20.
10.
Exod. 34.
21.
Jer. 17.
21.
1 Kings
5. 1.
Ezek. 27.
3.
Ver. 11.
1 Tim. 5.
22.
Jer. 17.
21.
Heb. add
fierce wrath,
Zech. 1. 4.
5.
John 20.
2.

15 ¶ In those days saw I in Judah *some* treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath-day: and I testified against them in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath-day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath-day.

20 So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.

22 And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath-day. Remember me, O my God, concerning this

also, and spare me according to the greatness of thy mercy.

23 ¶ In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab.

24 And their children spake half in the speech of Ashdod, and could not speak in the Jews language, but according to the language of each people.

25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for your selves.

26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless, even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God, in marrying strange wives?

28 And one of the sons of Joiada, the son of Eliahshib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me.

29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business:

31 And for the wood-offering, at times appointed, and for the first-fruits. Remember me, O my God, for good.

Before CHRIST
cir. 434.

Rom. 2.
28.

Heb. had made to dwell with, Ezra 10. 2. Chap.

10. 30.

Pet. 3.

1 Kings 5.

1. 2.

Chap. 5.

23.

Deut. 25.

2.

Chap. 10.

29. 30.

1 Kings

21. 4.

1 Kings

3. 12. 13.

1 Kings

10. 9.

Chap. 6.

14. 2 Tim.

4. 14.

Lev. 8.

35. & 21.

Mal.

2. 4.

Chap. 10.

34.

Chap. 5.

29. Ver.

14. 22.

and of his worship and service, is a work of high esteem with God; and on this account Nehemiah recommends himself to the Divine favour.

25. *I contended with them;* i. e. I expostulated the matter with them.

Curfed them; i. e. Caused them to be excommunicated and cast out of the society and privileges of God's people. This and the following punishments were justly inflicted upon them, because this transgression was contrary, both to a very plain and express law of God, and also to their own late solemn covenants and promises, of which see Ezra 10. Neh. 10. 29.

Smote certain of them; i. e. Caused the most notorious offenders to be beaten with stripes, according to the law, Deut. 25. 2.

Plucked off their hair; Or, *shaved them.* The hair was an

ornament and ensign of liberty among the eastern nations; and baldness was a disgrace and token of slavery and sorrow. See Isa. 3. 24. and 15. 2. Jer. 48. 27. Ezek. 29. 18.

28. *And one of the sons of Joiada;* Said by Josephus to be that Manasses who by Sanballat's interest procured liberty to build the Samaritan temple in mount Gerizim, to which those priests who had married strange wives, or been otherways criminal, betook themselves, and with, or after them, others of the people in the same or like circumstances.

I chased him from me; i. e. From my presence and court, and from the city and temple, and all the privileges of the priesthood, and from the whole congregation and church of Israel, whereof I am a member.

The BOOK of ESTHER

Before
CHRIST.
cir. 521.

CHAP. I.

1 *Ahasuerus maketh royal feasts. 10. Vashti sent for, refuseth to come. 13. Ahasuerus, by the counsel of Memucan, maketh the decree of mens sovereignty.*

a. Ezra 4.
b. Dan. 9.
1.
c. Psal. 17.
14. & 37.
31.
d. Prov. 16.
11.
e. Neh. 1.
1.
f. Prov. 15.
35. 1 Tim.
4. 4.
g. 1 Kin. 9.
31.
h. Psal. 36.
36.
i. Luke 14.
33.
j. Luke 5.
29.
k. Dan. 4.
36

NOW it came to pass in the days of * Ahasuerus, (this is Ahasuerus which reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces) 2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, 3 In the third year of his reign, he made a feast unto all his princes, and his servants; the power of Persia and Media, the nobles and princes of the provinces being before him. 4 When he shewed the riches of his glorious kingdom, and the honour of his excellent majesty many days, even an hundred and fourscore days. 5 And when these days were expired, the king made a feast unto all the people that were pre-

sent in Shushan the palace, both unto great and small, seven days, in the court of the garden of the kings palace.

Before
CHRIST.
519.

6 Where were white, green, and blue hangings, fastned with cords of fine linen and purple, to silver rings, and pillars of marble: the beds were of gold, and silver, upon a pavement of red, and blue, and white, and black marble.

7 And they gave them drink in vessels of gold, (the vessels being divers one from another) and royal wine in abundance, according to the state of the king.

8 And the drinking was according to the law, none did compel: for so the king had appointed to all the officers of his house, that they should do according to every mans pleasure.

9 Also Vashti the queen made a feast for the women, in the royal house which belonged to king Ahasuerus.

10 ¶ On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

ANNOTATIONS on CHAP. I.

THIS book contains the history of Esther, a Jewish captive virgin; who, for her extraordinary beauty, was advanced to the throne of Persia; and, by her interest with her royal husband Ahasuerus, procured to her countrymen a wonderful deliverance from Haman's intended massacre. Many Christian fathers suppose Ezra the author of this book, others Mordecai; but most of the Talmudists are of opinion, that the great synagogue (to perpetuate the memory of that remarkable event, and to account for the origin of the feast of Purim) ordered this book to be composed, and afterwards admitted it into the sacred canon.

Ver. 1. *It came to pass in the days of Ahasuerus.* It is the general opinion, agreeable to Josephus, that the Ahasuerus of scripture was the Artaxerxes Longimanus of profane history; and the LXX, throughout the whole book of Esther, where Ahasuerus is mentioned in the Hebrew text, translate it Artaxerxes. *Prizeaux.*

2. *When the king Ahasuerus sat on the throne of his kingdom;* i. e. When he enjoyed peace and tranquillity throughout his large dominions; for the history of his accession to the throne is this:—Xerxes, his father, was privately murdered by Artabanes, captain of his guard; who instantly repaired to Ahasuerus, the third son of Xerxes, and pretended that Darius his eldest brother had committed this parricide, in order to make his way to the throne, and intended also to cut him off, to secure himself in the possession of it. This Ahasuerus believing, went immediately to his brother's apartment, and, by the assistance of this wicked person and his guards,

slew him, thinking he only acted in his own defence. The design of Artabanes was, to usurp the throne himself; but, for the present, he placed Ahasuerus thereon, intending to depose him as soon as matters were ripe for his own ascent. But Magabyzus, who had married one of the sisters of Ahasuerus, discovered to that monarch the whole plot; upon which Ahasuerus cut off Artabanes and his whole party, before their treason was come to maturity; and it is very probable, that, to celebrate this deliverance, he appointed the extraordinary feast mentioned in the following verses. *Prizeaux.*

In Shushan the palace. Cyrus and the rest of the Persian kings, after they had conquered the Medes, whose country lay at a great distance, fixed their royal seat at Shushan, that they might not be too far from Babylon, and made it the capital of Persia. It stood on the river Ulai, and was a place of great renown. *Calmet.*

6. *The beds were of gold and silver.* It was the custom of the Orientals, to sit, or rather ly, on beds or couches at their meat. The beds themselves were of the softest wool, but the bedsteads were overlaid with plates of gold and silver.

9. *Vashti the queen.* It has been a great enquiry among the learned, who this Vashti was. But the question is of no great importance. There had been such a collection of virgins made for the king, as there was before that of Esther, and Vashti, having the good fortune then to obtain the preference in the king's esteem, was created queen: and, if this be granted, it may naturally be supposed, that, being a woman of no high descent, her family might for that reason be concealed. *Calmet.*

Made a feast for the women. The women were always entertained separately from the men.

Before CHRIST 519. To bring Vashti the queen before the king, with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.

12 But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the wise men, which knew the times, (for so was the king's manner towards all that knew law and judgment:

14 And the next unto him was Carshena, She-thar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom)

15 What shall we do unto the queen Vashti, according to law, because she hath not performed the commandment of the king Ahasuerus, by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

17 For this deed of the queen shall come abroad unto all women; so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him; but she came not.

18 Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.

19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus, and let the king give her royal estate unto another that is better than she.

20 And when the king's decree which he shall make, shall be published throughout all his empire, (for it is great) all the wives shall give to their husbands honour, both to great and small.

21 And the saying pleased the king and the princes, and the king did according to the word of Memucan.

22 For he sent letters into all the king's provinces, into every province according to the writ-

ting thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

CHAP. II.

1 Out of the choice of virgins a queen is to be chosen.

5 Mordecai the nursing father of Esther. 8 Esther is preferred by Hegai before the rest. 12 The manner of purification, and going in to the king.

15 Esther, best pleasing the king, is made queen.

21 Mordecai, discovering a treason, is recorded in the chronicles.

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants, that ministered unto him, Let there be fair young virgins sought for the king.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women, and let their things for purification be given them.

4 And let the maiden which pleaseth the king, be queen instead of Vashti. And the thing pleased the king, and he did so.

5 ¶ Now in Shushan the palace, there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite.

6 Who had been carried away from Jerusalem, with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadassah (that is Esther) his uncle's daughter, for she had neither father nor mother, and the maid was fair and beautiful, whom Mordecai (when her father and mother were dead) took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai keeper of the women.

Before CHRIST 518.

b Eph. 5.

22. * Heb. speak according to the language of his people.

a Dan. 6.

b Chap. 7.

19. 20.

c Chap. 1.

76.

d Song. 7.

7. Eph.

e 26.

f Chap. 1.

1.

† Or, ornament be given them, Ver. 12, 15a.

3. 18, 23.

1 Ph. 5. 26.

f 1 Sam. 2.

8.

g Ezra 2.

2.

b 5 Kings

24. 6, 15.

Jer. 24. 2.

* Heb. nurs-

ished, Eph.

10. 4.

i John 14.

18.

k 1 Tim. 4.

5. 9.

13. The king said to the wise men; Men well versed in ancient histories (as Vitringer explains it) and in the laws and customs of their countries.

ANNOTATIONS ON CHAP. II.

Ver. 1. He remembered Vashti. With grief and shame, that, in his wine and rage, he had so severely punished, and irrevocably

rejected so beautiful and desirable a person, and that for so small a provocation, to which she was easily led by the modesty of her sex, and by the laws and customs of Persia.

7. He brought up Hadassah (that is Esther) his uncle's daughter. This woman was born in Babylon; and therefore, in analogy to that language, they gave her the name of Hadassah, which in Chaldee signifies a myrtle; but her Persian name was Esther, which some derive from the Greek word *after*, a star.

Before
CHRIST
510.

1 Gen. 39.
21. 1 Kin.
8 50. Neh.
2. 8. Psal.
106. 46.
Prov. 16.
7. Dan.
2. 9.
m Mark 10.
49.
† Heb. in
all day and
day, John
10. 23.
n Ver. 13.
* Heb. to
know the
peace.
† Heb. of
maids and
enslaved.
x Thel. A.
4.

9 And the maiden pleased him, and she obtained kindness of him, and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house, and he preferred her and her maids, unto the best place of the house of the women.

10 Esther had not shewed her people, nor her kindred: for Mordecai had charged her, that she should not shew it.

11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

12 ¶ Now when every maids turn was come, to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women)

13 Then thus came every maiden unto the king; whatsoever she desired was given her, to go with her out of the house of the women, unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, the daughter of Abihail, the uncle of Mordecai (who had taken her for his daughter) was come to go in unto the king, she required nothing, but what Hegai the king's chamberlain, the keeper of the women appointed: and Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus, into his house royal, in the tenth month (which is the month Tebeth) in the seventh year of his reign.

17 And the king loved Esther above all the

women, and she obtained grace and favour in his sight, more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants, even Esthers feast, and he made a release to the provinces, and gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

20 Esther had not yet shewed her kindred, nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days (while Mordecai sat in the king's gate) two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, who told it unto Esther the queen, and Esther certified the king thereof, in Mordecai's name.

23 And when inquisition was made of the matter, it was found out: therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

CHAP. III.

1 Haman, advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews: 7 He casteth lots: 8 He obtaineth, by calumniation, a decree of the king to put the Jews to death.

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

2 And all the king's servants that were in the king's gate, bowed, and revered Haman; for the king had so commanded concerning him: but Mordecai bowed not, nor did him reverence.

23. And it was written in the book of the chronicles before the king.] This may be referred, either, 1. To the writing, to note that this was written in the king's presence by scribes, who were continually present with the king to write all remarkable passages happening in the court from time to time; or, 2. To the book, which was laid up before the king, that he might more easily and frequently peruse it for his own delight or direction.

ANNOTATIONS ON CHAP. III.

Ver. 1. Haman the son of Hammedatha the Agagite;] i. e. An Amalekite of the royal seed of that nation, whose kings were commonly and successively called Agag, as hath been observed before. It is true, he is called a Macedonian in the apocryphal additions to this book; and so he might be by his birth or habitation in that place, though by his original he was of another people.

2. But Mordecai bowed not, nor did him reverence.] The reason of which obdurate refusal was, either, 1. The quality of the

12. After that she had been twelve months, according to the manner of the women:] Who were kept so long, partly for their better purification, as it here follows; partly, out of state; and partly, that, being so long in safe custody, the king might be sure that the child begotten upon any of them was his own.

16. Esther was taken unto king Ahasuerus, into his house royal.] She was not, like the rest, sent back in the morning to the second house of the women, but kept in the royal house, the king intending to make her more than a concubine. This second house of the women was made for the reception of the concubines, who were treated with all the splendour of an eastern court, being accounted the king's secondary wives: no man was permitted to marry them; and, on the king's decease, they became the property of his successor. Poole.

18. Gave gifts, according to the state of the king.] The manner of the Persian king was, to give his queens, at their marriage, such a city to buy them clothes, another for their hair, another for their necklaces and other ornaments, and so on for the rest of their expenses.

Before CHRIST 510. 3 Then the kings servants, which were in the kings gate, said unto Mordecai, ¹ Why transgressesst thou the kings commandment?

4 Now it came to pass, when they spake daily unto him, and ² he hearkened not unto them, that ³ they told Haman, to see whether Mordecai ⁴ his matters would stand; for he had told them that he was ⁵ a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman ⁶ full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought ⁷ to destroy all the Jews, that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

7 ¶ In the first month (that is the month ⁸ Nisan) in the ⁹ twelfth year of king Ahasuerus, they cast ¹⁰ Pur, that is the lot, ¹¹ before Haman, from day to day, and from month to month, to the twelfth month, that is the month Adar.

8 ¶ And Haman said unto the king Ahasuerus, There is ¹² a certain people ¹³ scattered abroad, and dispersed among the people in all the provinces of thy kingdom, and ¹⁴ their laws are divers from all people, neither ¹⁵ keep they the kings laws; therefore it is not for the ¹⁶ kings profit to suffer them.

9 If it please the king, let it be written that they may be destroyed: and I will pay ¹⁷ ten thousand talents of silver to the hands of those that

have the charge of the business, to bring it in to the kings treasuries.

10 And the king took his ¹⁸ ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the ¹⁹ Jews enemy.

11 And the king said unto Haman, The silver is given to thee, ²⁰ the people also, to do with them as it ²¹ seemeth good to thee.

12 Then were the kings scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the kings lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof; and to every people after their language; in the ²² name of king Ahasuerus was it written, and sealed with the kings ring.

13 And the letters were sent ²³ by posts into all the kings provinces, to destroy, to kill, and to cause to perish ²⁴ all Jews, both young and old, little children and women, ²⁵ in one day, even upon the thirteenth day of the twelfth month, (which is the month Adar) and to take the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province, was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the kings commandment, and the decree was given in Shushan the palace: and the king and Haman

the person; that he was not only an infamously wicked man, and an heathen, but of that nation which God obliged the Israelites to abhor and oppose from generation to generation; and therefore he durst not shew outward respect to a man whom he did, and ought inwardly to condemn. Or rather, 2. The nature of the thing: for the worship required was not only civil, but divine; which as the kings of Persia did undoubtedly arrogate to themselves, and expect and receive from their subjects and others who came into their presence, as is affirmed by diverse authors, so they did sometimes impart this honour to some of their chief favourites; that they should be adored in like manner. And that it was so here seems more than probable, because it was wholly superstitious, and almost ridiculous, to give an express and particular command to all the king's servants that were in the king's gate, as here it was, to pay a civil respect to so great a prince, which of course they used and were ever obliged to do; and therefore a divine honour must be here intended. And that a Jew should deny this honour, or the outward expressions of it, to such a person, is not strange, seeing the wise and sober Grecians did positively refuse to give this honour to the kings of Persia themselves, even when they were to make their addresses to them; and one Timocrates was put to death by the Athenians for worshipping Darius in that manner.

5. When Haman saw that Mordecai bowed not, nor did him reverence, &c.] This behaviour of Mordecai incensed Haman to such a degree, that in his rage he formed a desperate resolution of being not only revenged on the person of Mordecai, but also to destroy the whole race of the Jews; well remembering that his ancestors the Amalekites had been driven from their country, and the whole nation almost entirely exterminated, by the Jews.

7. In the first month—they cast—the lot before Haman, &c.] According to the eastern superstition, Haman endeavoured to discover, by casting lots, what day was most favourable, and what most unfortunate to the Jews; and by this means the destruction of the Jews was delayed till the last month of the year: an evident proof, that though the lot be cast in the lap, yet the whole disposing thereof is from the Lord; for hereby almost a whole year intervened between the design and its execution, which gave time for Esther to intercede with the king for revoking the decree, and disappointing the conspiracy. What we call *lots*, the Persians call *Purim*, and therefore the Jews gave the name of Purim to this feast. Lamy.

9. I will pay ten thousand talents of silver.] An immense sum! But this probably he intended to pay out of the effects of the massacred Jews.

11. The silver is given to thee;] i. e. Keep it to thine own use, I do not desire it, I accept thy offer for the deed.

13. The letters were sent by posts into all the king's provinces.] The first institution of posts is generally ascribed to the Persians. The monarchs of that extensive empire, that they might have intelligence of what passed in all the provinces of their vast dominions, placed centinels on eminencies, at convenient distances, where towers were built; which centinels gave notice of public occurrences to one another, with a very loud and shrill voice; by which means news was transported from one extremity of the kingdom to another with surprising expedition. But, as this could be practised only in the case of general news, Cyrus, as Xenophon informs us, provided couriers, and erected offices on all the high-roads for keeping post-horses and delivering packets from one to another. Calmet.

Before fat down to drink, but the city Shushan was perplexed.

CHRIST

cir. 510.

CHAP. IV.

1 *The great mourning of Mordecai and the Jews: 4 Esther understanding it, sendeth to Mordecai, who sheweth the cause, and adviseth her to undertake the suit. 10 She excuseth herself, is threatened by Mordecai: 15 She appointing a fast, undertaketh the suit.*

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry:

2 And came even before the kings gate: for none might enter into the kings gate clothed with sackcloth.

3 And in every province, whithersoever the kings commandment, and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing, and many lay in sackcloth and ashes.

4 ¶ So Esthers maids, and her chamberlains came and told it her: Then was the queen exceedingly grieved, and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

5 Then called Esther for Hatach, one of the kings chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai unto the street of the city, which was before the kings gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the kings treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree, that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the kings servants, and the people of the kings provinces do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king, these thirty days.

12 And they told to Mordecai Esthers words. 13 Then Mordecai commanded to answer Esther, Think not with thy self that thou shalt escape in the kings house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place, but thou and thy fathers house shall be destroyed: and who knoweth, whether thou art come to the kingdom for such a time as this?

15 ¶ Then Esther bade them return Mordecai this answer,

16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise, and so will I go in unto the king, which is not according to the law; and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Esther had commanded him.

CHAP. V.

1 *Esther, adventuring on the king's favour, obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet: 6 She being encouraged by the king in her suit, inviteth them to another banquet the next day 9 Haman, proud of his advancement, reclineth at the contempt shewn him by Mordecai. 14 By the counsel of Zeresh, he buildeth for him a pair of gallows.*

NOW it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the kings house, over against the kings house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so when the king saw Esther the

ANNOTATIONS ON CHAP. IV.

Ner. 11. *Whoever—shall come unto the king into the inner court, who is not called, there is one law of his to put him to death.* This was decreed, partly, to maintain both the majesty and the safety of the king's person; and partly, by the contrivance of the greater officers of state, that few or none might have access to the king but themselves and their friends. And many such severe laws there were in the Persian court, which profane historians relate;

as, that if any person looked upon one of the king's concubines, or wore any of his own clothes, or drunk of that water which he had appropriated to himself, and other such like things, he was punished with death.

16. *Neither eat nor drink three days, night or day.* This is not to be understood as if the people were to take no kind of sustenance for three days, because few could support so long a fast; but that they should neither eat nor drink any thing more than what was absolutely necessary for the support of life.

Before
CHRIST
cir. 510.
d Prov. 21.
1. Psal.
116. 1.
Acts 10. 4.
e Chap. 4.
11. & 8. 4.
f Col. 3.
19.
g 1 Kings
2. 10. Zech.
1. 13.
John 16.
34.
h Ver. 6.
Chap. 7. 1.
Mark 6.
33.
i Prov. 29.
21.
k Chap. 7.
2.
l Chap. 9.
12.

queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand: so Esther drew near and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee, to the half of the kingdom.

4 And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition, and my request is;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

9 ¶ Then went Haman forth that day, joyful, and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman refrained himself, and when he came home, he sent and called for his friends, and Zereſh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted

him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared, but my self; and to-morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said Zereſh his wife, and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king, that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman, and he caused the gallows to be made.

CHAP. VI.

1 *Ahasuerus, reading in the chronicles of the good service done by Mordecai, taketh care for his reward. 4 Haman, coming to sue that Mordecai might be hanged, unawares giveth counsel that he might do him honour. 12 Complaining of his misfortune, his friends tell him of his final destiny.*

ON that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana and Tereſh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai, for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who is in the court?

ANNOTATIONS ON CHAP. V.

Ver. 2. *The king held out to Esther the golden sceptre;* In token of his favour, and inviting her approach.

4. *Let the king and Haman come this day unto the banquet, &c.* It was very prudent not to open her mind at once to the king, but first to endear his affections by feasting, music, dancing, and whatever might please him; and doubtless her inviting his favourite at the same time was very agreeable to him.

8. *I will do to-morrow as the king hath said;* i. e. I will to-morrow, at the banquet of wine, make my request to the king. There was sufficient reason for Esther's using these cautions, as her request was by no means trifling: she had a favourite minister to encounter; and, what was still more, she was going to petition the king to revoke his own decree.

13. *All this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.* What trifling circumstances will ruin all the satisfaction of those who, to appearance, are arrived at the pinnacle of human felicity! Immense riches, with the glory and honours of the Persian court, were distasteful to Haman, for no other reason than the refusal of homage from one private man.

ANNOTATIONS ON CHAP. VI.

Ver. 1. *On that night could not the king sleep.* Affairs now begin to take a very different turn; Divine Providence so ordering it, that the king should take no rest during that night; and instead of diverting himself with music, &c. he ordered the records of his kingdom to be brought and read before him, which were a sort of journals, wherein were set down the transactions of every day.

2. *It was found written, that Mordecai had told of Bigthana and Tereſh.* It was a very extraordinary providence of God, that that very particular transaction should be read wherein the service of Mordecai was recorded.

3. *What honour—hath been done to Mordecai for this?* It has been looked upon as a very singular circumstance, that the king should forget to recompense a man who had been so signal an instrument in preserving his life: however, there was doubtless a particular providence in having his reward delayed till this time, when he and all his nation were destined to destruction, when the remembrance of his services might be a means to recommend them to the mercy of the king, and the honours conferred on him prove the greatest mortification to his adversary.

Before (Now Haman was come into the outward court of the kings house, to speak unto the king, & to hang Mordecai on the gallows that he had prepared for him)

f Chap. 7.
9. Job 5.
23. Psa. 2.
4.

5 And the kings servants said unto him, Behold, Haman standeth in the court: And the king said, Let him come in.

† Heb. in
whose honour
the king de-
lighteth. Psa.
35. 27.

6 So Haman came in: and the king said unto him, What shall be done unto the man † whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to my self?)

g Prov. 19.
12. Mic.
7. 8.
h 1 Kin. 1.
32.

7 And Haman answered the king, For the man † whom the king delighteth to honour,

8 Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

i Gen. 41.
42.

9 And let this apparel and horse be delivered to the hand of one of the kings most noble princes, that they may array the man, *withal* whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

2 Psa. 30.
5. & 41.
20. & 33.
28. 19.
8 & 37. 39.
8 & 71. 30.
21. & 92.
21. Luke
2. 51. 52.
j Psa. 131.
7.
m 1 Sam.
15. 30. J. 7.
29. 4.

10 Then the king said to Haman, Make haste, and take the apparel, and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the kings gate: let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the kings gate: but Haman halted to his house, mourning, and having his head covered.

13 And Haman told Zeresh his wife and all

his friends, every thing that had befallen him. Then † said his wife men, and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt † not prevail against him, but shalt surely fall before him.

14 And while they were yet talking with him, came the kings chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

CHAP. VII.

1 *Esther, entertaining the king and Haman, maketh suit for her own life and her people's: 5 She accuseth Haman. 7 The king in his anger understanding of the gallows, which Haman had made for Mordecai, causeth him to be hanged thereon.*

SO the king and Haman came to banquet with Esther the queen.

2 And the king said again to Esther, on the second day, at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee; and what is thy request? and it shall be performed even to the half of the kingdom.

3 Then Esther the queen answered, and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request.

4 For we are sold, I and my people, to be destroyed, to be slain, and to perish: but if we had been sold for bond-men and bond-women, I had held my tongue, although the enemy could not countervail the kings damage.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he? and where is he that durst presume in his heart to do so?

6 And Esther said, The adversary and enemy,

8: *The crown royal which is set upon his head.*] Some will have this crown to be what we call a *turban*, made of fine white and purple linen, which it was death for any man to put on his head without the king's express order; but others, with more probability, think it denotes that ornament which the king's horse wore on his head. And it must be owned, that this last application agrees better with the signification and order of the Hebrew words, and with the custom of the Persians, who used to place a certain ornament upon the head of that horse whereon the king was mounted. *Le Clerc.*

11: *Then took Haman the apparel and the horse, &c.*] Nothing certainly could cut a proud man more to the heart, than to be employed in such an office: but the king's command was positive, so that Haman was forced to obey, how much soever it might go against the grain.

13: *If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, &c.*] The interposition of Providence in favour of the Jewish nation, even during their captivity, had been so visible, that the wise men about Haman might, from experience, form a conjecture, that if their God was become their friend, (as this turn of affairs in favour of Mordecai seemed to indicate,) no weapon forged against them would prosper; because they had seen so many plots, which would have

crushed any other nation, turn to their advantage, as well as their enemies destruction, and consequently that the desperate design that was now formed against them would never be executed, but, on the contrary, the contrivers of it be covered with shame and confusion.

ANNOTATIONS ON CHAP. VII.

Ver. 4. *Although the enemy could not countervail the king's damage.*] Haman's ten thousand talents, if paid into the king's treasury, would not repair the king's loss in the customs and tributes which he received from the Jews within his dominions. But Aben Ezra takes the Hebrew word, which we translate *enemy*, to mean *distress* or *misery*, and thus interprets the passage; *If they had sold us for slaves, I had not troubled the king with my petition, because that misery of ours would not have been so much to the king's damage.*

5. *Who is he? and where is he that durst presume, &c.*] The king could not be persuaded, that any man could entertain so wicked a thought, as to extirpate a whole people, to satisfy private revenge; a sufficient proof that he did not consider what decree he had signed, in favour of Haman, against the Jews.

Before **CHRIST** is this wicked Haman. Then Haman was afraid before the king and the queen.

7 ¶ And the king arising from the banquet of wine in his wrath, went into the palace-garden; and Haman stood up to make request for his life to Esther the queen: for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace-garden, into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

9 And Harbonah, one of the chamberlains, said before the king, Behold also the gallows fifty cubits high which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

C H A P. VIII.

1 Mordecai is advanced. 3 Esther maketh suit to reverse Haman's letters. 7 Ahasuerus granteth to the Jews to defend themselves. 15 Mordecai's honour, and the Jews joy.

ON that day did the king Ahasuerus give the house of Haman the Jews enemy, unto Esther the queen: and Mordecai came before the king; for Esther had told what he was unto her.

2 And the king took off his ring which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, and besought

him with tears, to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king.

5 And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes; let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews, which are in all the king's provinces.

6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

9 Then were the king's scribes called at that time in the third month (that is the month Sivan) on the three and twentieth day thereof, and it was written (according to all that Mordecai commanded) unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:

7. The king arising from the banquet of wine in his wrath, went into the palace-garden;] Partly, as disdaining the company of so audacious and ungrateful a person; partly, to cool and allay his spirit, struggling with such variety of passions; and partly, to consider within himself the heinousness of Haman's crime, the mischief which he himself was like to have done by his own rashness, and what punishment was fit to be inflicted on so vile a miscreant. Poole.

8. Haman was fallen upon the bed whereon Esther was.] As a supplicant at the feet of Esther, he fell on the bed whereon she was sitting, and probably (as the manner was among the Greeks and Romans) embraced her knees.

They covered Haman's face;] Partly, that the king might not be offended or grieved with the sight of a person whom he now loathed; and partly, because they looked upon him as a condemned person, for the faces of such used to be covered.

A N N O T A T I O N S O N C H A P. VIII.

Ver. 1. On that day did—Ahasuerus give the house of Haman—unto Esther,] With all his goods and estate; which being

justly forfeited to the king, he no less justly bestows it upon the queen, to compensate the danger to which Haman had exposed her.

8. The writing which is written in the king's name, and sealed with the king's ring, may no man reverse.] Ahasuerus himself could not reverse Haman's letters, which he obtained for the destruction of the Jews, chap. 3. 12, 13. because, being sealed with the king's ring, they were irrevocable by the laws of the Medes and Persians. He therefore issues new letters, equally irreversible with the former, giving the Jews power and authority to stand up in their own defence, ver. 11. which, all circumstances considered, was sufficient for their preservation.

10. Young dromedaries;] Which were not employed in the sending of the former letter; but these coming later required more care and speed, that the Jews might be eased from the torment of their present fears, and have time to furnish themselves with necessities for their own defence. Dr Shaw says, that the dromedary is remarkable for its prodigious swiftness; the Arabs affirming, that it will run over as much ground in one day, as one of their best horses will perform in eight or ten; for which reason, those messen-

Before
CHRIST
cir. 510.

1 Pſal. 30.
5, 10. Jer.
30, 17.
2 Cor. 7. 6.
1 Job 2. 4.
Pſal. 94.
16.
11 Chap. 9.
20, 15, 16.
11 Chap. 3.
23. & 9. 1.
Exod 15.
9, 10.
7 Pſal. 22.
1.

11 Wherein the king granted * the Jews which were in every city, to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish all the power of the people and province, that would assault them, both little ones, and women, and to take ^a the spoil of them for a prey:

12 ^x Upon one day, in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

13 The copy of the writing, for a commandment to be given in every province, was published unto all people, and that the Jews should be ready against that day, ^y to avenge themselves on their enemies.

14 So the posts that rode upon mules and camels went out, being habited, and pressed on by the kings commandment; and the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king, in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen, and purple; and the city of Shushan ^z rejoiced and was glad:

16 The Jews had ^a light, and gladness, and joy, and ^b honour.

17 And in every province, and in every city, whithersoever the kings commandment and his decree came, the Jews had joy and gladness, ^c a feast and a good day: and many of the people of the land ^d became Jews; for the ^e fear of the Jews fell upon them.

CHAP. IX.

1 The Jews (the rulers, for fear of Mordecai, helping them) slay their enemies, with the ten sons of Haman. 12 Ahasuerus, at the request of Esther, granteth another day of slaughter, and Haman's sons to be hanged. 20 The two days of Purim are made festival.

NOW in the twelfth month (that is the month ^a Adar) on the thirteenth day of the same, when the kings commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews ^b hoped to have power over them, (though it was ^c turned to the contrary, that the Jews had ^d rule over them that hated them)

2 The Jews ^e gathered themselves together in

their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such as ^f sought their hurt; and no man could withstand them: for the ^g fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the ^h fear of Mordecai fell upon them.

4 For Mordecai was great in the kings house, and his fame went out throughout all the provinces: for this man Mordecai waxed ⁱ greater and greater.

5 Thus the Jews ^k smote all their enemies with the stroke of the sword, and slaughter and destruction, and did what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parthandatha, and Dalphon, and Aspatah,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, ^l slew they; but on the spoil laid they ^m not their hand.

11 On that day, the number of those that were slain in Shushan the palace, was brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace; and the ten sons of Haman; what have they done in the rest of the kings provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.

13 Then said Esther, ¶ If it please the king, let it be granted to the Jews which are in Shushan, to do to morrow also according unto this days decree, and let ⁿ Hamans ten sons be hanged upon the gallows.

14 And the king commanded it so to be done; and the decree was given at Shushan, and they hanged Hamans ten sons.

15 For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

16 But the ^o other Jews that were in the kings provinces, gathered themselves together, and

Before
CHRIST
cir. 509.

1 Joth. 12.
20.
11 Chap. 8.
17.
11 Sam.
18. 29.
Mark 12.
18.
11 Sam. 3.
1. Pſal.
1. 3. 4. &
37. 37. 38.
Prov. 4. 18.
Deut. 32.
35. 2. Theſ.
1. 6.

1 Chap. 7.
11. Exod.
17. 14. 16.
Deut. 25.
17. 19.
11 Sam. 15.
1. Job 18.
19. & 27.
14. Pſal.
21. 10.
11 Ver. 15.
16. Chap.
8. 11.
Gen. 24.
23. Rom.
12. 17.
11 Cor. 10.
32. Phil.
4. 8. Col.
4. 5.
11 Chap. 5.
4. 8.
11 Ver. 3.
Chap. 5.
11. 2 Sam.
21. 6.
Pſal. 46. 9.
46. 5. &
109. 13.

11 Heb. 12.
34.

ges which require haste are dispatched upon dromedaries. See his Travels, 4to, p. 167.

11. The king granted the Jews which were in every city, to gather themselves together, and to stand for their life, &c.] This second decree, procured by Mordecai, gave the Jews authority, if any attempt was made upon them, either by large numbers or small parties, not only to defend themselves and repel them, but to make as great a slaughter of them as they were able, and even to take possession of their goods, as Haman had procured them licence to seize those of the Jews.

ANNOTATIONS ON CHAP. IX.

Ver. 6. And in Shushan the palace, &c.] i. e. In the city so called; it not being probable, either that they would make such a slaughter in the king's palace, or that they would be suffered so to do.

13. Let Haman's ten sons be hanged upon the gallows.] They were slain before; now let their bodies be hanged upon their father's gallows, for their greater infamy, and the terror of all others who shall

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f Ver. 10.

stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand; but they laid not their hands on the prey.

17 On the thirteenth day of the month Adar, and on the fourteenth day of the same, rested they, and made it a day of feasting and gladness.

18 But the Jews that were at Shushan, assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar, a day of gladness and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far.

21 To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same yearly.

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them.

24 Because Haman the son of Hammedatha the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur (that is, the lot) to consume them, and to destroy them:

25 But when Esther came before the king, he commanded by letters, that his wicked device which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim, after the name of Pur: therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joyned themselves unto them, so as it should not fail, that they would keep these two days, according to their writing, and according to their appointed time every year:

28 And that these days should be remembered, and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

29 Then Esther the queen the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim:

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth:

31 To confirm these days of Purim in their times appointed, according as Mordecai the Jew, and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim, and it was written in the book.

CHAP. X.

1 Ahasuerus his greatness. 3 Mordecai's advancement.

AND the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

2 And all the acts of his power, and of his might, and the declaration of the greatness of

Before
CHRIST
509.

2 Ver. 29.

29, 31, 32.

3 Ver. 20.

6 Chap. 9.

17.

Exod. 12.

17. Lev.

23. 43.

Job 19. 23.

24. Psal.

103. 2.

1 Sa. 6.

8. Ezek.

18. 9.

Rom. 15.

5. Eph.

15.

2 Thes. 2.

10. Heb.

12. 14.

James 3.

17. 1 John

1. 5.

† Heb. upon

their soul.

2 Cor. 1.

23.

6 Chap. 10.

3.

f Chap. 4.

16.

g Jonah 1.

9.

6 Psal. 72.

10. Luke

2. 1.

shall presume to abuse the king in like manner, or to persuade him to execute such cruelties upon his own subjects. This custom of hanging up the bodies of malefactors after their death was frequent both among the Jews and Persians.

16. *Seventy and five thousand.*] It is the general opinion of commentators, that the persons slain by the Jews were Amalekites, dispersed through the large empire of Persia, as they were the known and inveterate enemies of the Jews; and following now the fortune of Haman, it is natural to think they would be very ready to execute the decree he had procured against them.

21. *That they should keep the fourteenth day of the month Adar, and the fifteenth day of the same yearly.*] This is called the feast of Purim, from the Persian word *Pur*, which signifies a lot, because of Haman's casting lots, in order to divine which would be the most fortunate day for perpetrating his design of extirpating the Jews out of all the Persian dominions. And this feast is, to this very day, celebrated by the Jews, with some peculiar ceremonies. Having met in the synagogue in the evening, and used some forms of prayer, they read over the whole history of Haman, from the beginning to the end, out

of a Hebrew manuscript, written on parchment; and, as often as the name of Haman occurs, they clap their hands, stamp with their feet, and cry aloud, *Let his memory perish.* The next morning early they return to the synagogue, where, after reading that passage in Exodus which mentions the war of Amalek, they begin again to read the book of Esther, with the same ceremonies as before; and conclude the service of the day with curses against Haman and his wife Zeresh, pronouncing blessings upon Mordecai and Esther, and praising God for having preserved his people.

32. *It was written in the book.*] Either in the public registers of that kingdom; or, rather, in the records which the Jews kept of their most memorable passages.

ANNOTATIONS ON CHAP. X.

Ver. 1. *Ahasuerus laid a tribute upon the land, and upon the isles of the sea.*] i. e. He laid a tax upon every part of his dominions, both on the continent, and on the islands over which his power extended.

Before Mordecai, whereunto the King advanced him :
CHRIST are they not written in the book of the chro-
cir. 495. nicles of the kings of Media and Persia?

3 For Mordecai the Jew was ^b next unto
^{† Heb. made} him great, Job 31. 8, 9. ^b 2 Chron. 28. 7.

king Ahasuerus, and great among the Jews, and
^c accepted of the multitude of his brethren, ^{CHRIST}
^d seeking the wealth of his people, and speaking
peace to all his seed.

^e Luke 2.
^{53.} ^d Neh. 2. 10.

3. *Seeking the wealth of his people, &c.*] The greatness to
which Mordecai was advanced in the court of Persia did not divert
his attention from his brethren ; but he made it his study to do them

all the service in his power, and embraced every opportunity of in-
creasing their happiness.

The BOOK of

J O B.

^a Moses is thought to
have wrote the book of
Job, whilst among the
Midianites, before Christ
cir. 1510.

CHAP. I.

*The holiness, riches, and religious care of Job
for his children. 6 Satan appearing before God,
by calumny obtaineth leave to tempt Job.
13 Understanding of the loss of his goods and
children, in his mourning he bleisseth God.*

THERE was a man in the land of ^a Uz, ^a Gen. 10.
whose name was ^b Job, and that man was ^c
^c perfect and ^d upright, and one that ^e
^e feared God, and ^f eschewed evil.

Gen. 6. 9. & 17. 1. Psal. 31. 2. John 1. 47. ^d Psal. 15. 2. & 18. 23. ^e Isa. 16.
7. ^e 1 Kings 18. 12. Neh. 5. 15. & 7. 2. Prov. 8. 13. Acts 10. 2. ^f Psal.
34. 14. & 37. 27. Prov. 16. 6. ^f Isa. 2. 16. 1 Pet. 3. 12.

ANNOTATIONS on CHAP. I.

THIS book contains the narrative of a series of calamities, the
most extraordinary perhaps that ever happened to any man, yet
supported with a spirit of patience and resignation truly glorious and
heroical. It is a most admirable poem ; part of it allegorical,
where the grand enemy of mankind appears before the Lord; the rest
to be taken in a literal sense. The subject of this poem is the
most noble that can possibly be conceived ; for the drama represents
the universe, and therein are exhibited the fortunes of the whole
race of mankind. The machinery is the most grand imaginable ;
for therein God maketh the clouds his chariot, and walketh upon
the wings of the wind. It is not agreed among the learned who
was the author of this masterly performance : it has been ascribed
to Job himself, to Solomon, Ezra, and Elihu. But their opinion
seems best founded who suppose Moses the writer of it ; who, while
he was an exile in Midian, either translated it out of Arabic, or
wrote it, by divine inspiration, for the consolation of his country-
men, then groaning under Egyptian bondage ; that, by this eminent
example, he might represent the Divine Providence in afflicting
them, and at the same time give them an assurance that their heavy
labours and hard usage would shortly have a period.

Ver. 1. *The land of Uz.*] The land of Uz, according to the
most general opinion, was situated in that part of Arabia Deserta
which is bounded on the north by Mesopotamia and the river Eu-
phrates, on the west by Syria, Palestine and Idumea, and on the
south by Arabia Felix. What increases the probability that this
was really the country in which Job lived, is the mention of the
Chaldeans and Sabeans plundering his estate, who had their residence
in those parts. *Stackhouse.*

Whose name was Job.] It is evident, from several places of
scripture, that Job was a real person, and not a fictitious character.
In the Old Testament he is joined with Noah and Daniel, and e-
qually distinguished for his righteousness ; and in the New he is
commended for his patience. Indeed, the narrative itself has all
the lineaments of a real history ; though at the same time it is plain,
that there is an allegorical turn given to several particulars, which,
as they relate to spiritual beings, would not otherwise so easily
affect the imagination of the vulgar.

The most probable opinion with regard to his family, is, that he
was descended in a direct line from Abraham by his wife Keturah,
by whom that patriarch had several sons : but, being resolved to re-
serve the chief patrimony entire for Isaac, he gave them portions,
and sent them into the east ; so that most of them settled in Arabia.
Besides, we find dispersed every where in his speeches, noble senti-
ments of creation and providence ; of the nature of angels, and the
fall of man ; of punishments for sin, and justification by grace ; of a
redemption, resurrection, and a final judgment : notions which he
could never have received from the light of nature, but must have
had them originally from his parents, as they successively derived
them from the *father of the faithful*, who had them immediately
from God himself. But what seems absolutely to confirm this opi-
nion, is, that Abraham had by his wife Keturah a son whose name
was Shuah ; and therefore, when we read of Bildad the Shuhite, we
may very well suppose that he was a descendent from that family, who,
living in the neighbourhood, thought himself obliged, by the ties of
consanguinity, to visit his kinsman in such deplorable circumstances
of distress.

As to the time when Job lived, we have some criterions to direct
our judgment. That he lived in the early ages of the world seems
plain, from his mentioning with abhorrence that antient kind of
idolatry,

1 Psal. 128. 2 And there were born unto him ^a seven sons, and three daughters.

3 His ^a substance also was seven thousand sheep; and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household, so that this man was the greatest of all the men of the east.

4 And his sons went and ^a feasted in their houses, every one his day, and sent and called for their three sisters, ^a to eat and to drink with them.

5 And it was so, when the days of their feasting were gone about, that Job sent and ^a sanctified them; and ^a rose up early in the morning, and ^a offered burnt-offerings according to the number of them all: for Job said, ^a It may be that my sons have sinned, and cursed God in their ^a hearts: Thus did Job ^a continually.

6 ¶ Now there was ^a day when ^a the sons of God came to ^a present themselves before the LORD, and ^a Satan came also among them.

7 And the LORD said unto Satan, ^a Whence comest thou? Then Satan answered the LORD, and said, From ^a going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, Hast thou considered my ^a servant Job, that ^a there is none like him in the earth, ^a a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast not thou made an ^a hedge about him, and about his ^a house, and about all that he hath on every side? thou hast blessed the ^a work of

his hands, and his substance is increased in the land.

11 But put forth thine hand now, and touch all that he hath, and he will ^a curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath is ^a in thy power, ^a only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 ¶ And there was a day, when his sons and his daughters were ^a eating and drinking wine in their eldest brothers house:

14 And there came ^a a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabæans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword, and I only am escaped alone to tell thee.

16 While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them, and I only am escaped alone to tell thee.

17 While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away; yea, and slain the servants with the edge of the sword, and I only am escaped alone to tell thee.

18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brothers house:

19 And behold, there came ^a a great wind from the wilderness, and ^a smote the ^a four corners of the house, and it fell, and the house was broken, and all that was therein was slain.

idolatry; the adoration of the sun and moon; and, at the same time, passing over in silence the Egyptian bondage, which could hardly have escaped the notice of him or his friends, had it not been subsequent to their times. It is therefore probable that he lived before the Israelites were made slaves to the Egyptians; and what adds a considerable weight to this opinion, is the long duration of his life, which, continuing an hundred and forty years after his restoration, could hardly be less than two hundred; a longer period than either Abraham or Isaac reached. If we place his birth about the time of Jacob's decease, we shall not perhaps be far from the truth; for then the time of his trial will happen about sixteen years after the death of Joseph, when Job might justly deserve the extraordinary character given him by God; *Stackhouse*.

3. *His substance was seven thousand sheep, &c.* Dr Shaw observes, that the principal riches of the Bedoween Arabs, like the ancient eastern patriarchs, continue to be valued according to the number and quality of their cattle.

4. *Feasted in their houses, every one his day.* There is no reason to suppose these feasts happened oftner than once a year, probably on their birth-days. *Poole*.

5. *Have—cursed God in their hearts.* i. e. Have blasphemed; or rather, as the LXX read, *have had ill thoughts of God in their hearts*.

6. *The sons of God.* i. e. The holy angels; so called, *Job 38. 7. Dan. 3. 25, 28.* because of their creation by God, as Adam also was, *Luke 3. 38.* and for their great resemblance of him in power,

and dignity, and holiness, and for their filial affection and obedience to him.

Came to present themselves before the Lord. i. e. Before his throne, to receive his commands, and to give him an account of their negotiations. Compare *1 Kings 22. 19. Zech. 4. 14. Luke 1. 19.* But you must not think that these things were really done, and that Satan was mixed with the holy angels, or admitted into the presence of God in heaven, to maintain such discourses as this with the blessed God, or that he had formal commission and leave to do what follows: for it is only a parabolical representation of that great truth, that God by his wise and holy providence doth govern all the actions of men and devils to his own ends; it being usual with the great God to condescend to our shallow capacities, and to express himself, as the Jews phrase it, *in the language of the sons of men*, i. e. in such manner as men use to speak and may understand.

12. *All that he hath is in thy power, only upon himself put not forth thine hand.* To prove the falsity of Satan's accusation, that interest was not the motive of Job's piety, but a sincere affection to his Maker, God gave Satan a full power to afflict him with whatever misfortunes he pleased, except in his person only, which he was commanded not to touch.

15. *The Sabæans.* A people of Arabia, who led a wandering life, and lived by robbery and spoiling of others; as Strabo and other heathen writers note.

17. *The Chaldeans.* Who also lived upon spoil, as Xenophon and others observe.

ners of the house, and it fell upon the young men, and they are dead, and I only am escaped alone to tell thee.

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, Naked came I out of my mother's womb, and naked shall I return thither; the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

22 In all this Job sinned not, nor charged God foolishly.

1. Mat. 7. 27. 2. Sam. 13. 32. Eccl. 9. 1. John 9. 3. Luke 23. 1. 2. Acts 18. 3. Gen. 37. 34. 2. Extra 9. 3. Deut. 9. 18. 1. Pet. 3. 6. Eccl. 5. 15. 1. Tim. 6. 7. f. Psal. 49. 17. 1. Gen. 3. 19. Eccl. 13. 7. Gen. 23. 5. 12. Josh. 24. 3. 4. James 1. 17. 2. Mat. 20. 15. 3. Psal. 34. 1. Isa. 24. 15. 1. Thes. 5. 18.

CHAP. II.

1 Satan, appearing again before God, obtaineth further leave to tempt Job: 7 He smiteth him with sore boils. 10 Job reproveth his wife moving him to curse God. 11 His three friends console him in silence.

AGAIN there was a day, when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence

comest thou? And Satan answered the LORD, b. Luke 20. and said, From going to and fro in the earth, 18. and from walking up and down in it. c. Heb. 11. 35.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? f. Edh. 7. and still he holdeth fast his integrity, although 3. 4. thou movedst me against him, to destroy him 2. Chap. 1. without cause. 11. Psal. 6. 2.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. b. Chap. 1. 12. i. Exod. 9. 9. Deut. 28. 17.

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. b. Chap. 19. 20. Isa. 1. 6.

6 And the LORD said unto Satan, Behold, he is in thine hand, but save his life. f. Chap. 19. 24. 17. Psal. 143. 4.

7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils, from the sole of his foot unto his crown. m. Chap. 42. 6. Isa. 61. 3.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes. 2. Gen. 3. 6.

9 ¶ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. 6. Chap. 21. 15. Mal. 3. 14.

10 But he said unto her, Thou speakest as one of the foolish women speaketh: what? shall we receive good at the hand of God, and shall

13. 13. Mat. 16. 23. 7. Chap. 1. 11.

20. Job arose, and rent his mantle, &c.] He heard with the greatest tranquillity the repeated accounts of his unparalleled misfortunes; but, when he was told of the death of all his children, his grief was too great to be concealed, and, laying aside all other thoughts, he abandoned himself to sorrow. Yet still he retained his integrity, and, instead of uttering complaints against the conduct of Providence, reverently adored and worshipped the Divine Majesty.

21. Naked shall I return thither;] i. e. Into my mother's womb; which in the former clause is understood properly, but in this figuratively, of the earth, which is our common mother, as it is called by many authors, out of whose belly we were taken, and into which we must return again.

ANNOTATIONS ON CHAP. II.

Ver. 3. Hast thou considered my servant Job? &c.] Art thou now convinced that the character I gave thee of Job was true? for he still continues resolutely to tread the paths of virtue, notwithstanding the calamities which he undeservedly suffers.

4. Skin for skin, &c.] The design of these words is plain, which is to detract from Job, and to diminish that honour and praise which God gave to Job, by pretending that he had done no more than the meanest of men commonly do by the law of self-preservation. It appears that this was also a proverbial speech then in use; and, if there be some difficulty to understand it at this distance of time, it is no more than the common lot of many other proverbs, the sense, and especially the grounds whereof are frequently unknown to persons of other nations and in after times. Besides, it is known, that in those ancient times, though they had some money, yet the main of their estate lay in cattle, of which the skins were a considerable part, and their chief traffic lay in the exchange of one commodity for another; and, among other things, it cannot be questioned, but that they did commonly exchange skins of one kind for skins

of another sort, according to their several inclinations or occasions. So the meaning may be this, As men willingly and commonly give one skin in exchange for another, and one commodity for another; so all that a man hath, his house, cattle, children, will he give, and that most willingly, for his life, i. e. to redeem or save his own life.

7. Satan—smote Job with sore boils, &c.] The most received opinion of commentators with regard to Job's distemper is, that it was not one simple malady, but a complication of several. For, as the great enemy to mankind was at full liberty to try his patience to the utmost, it is not to be doubted but he exerted all his power: and accordingly we find, by the succeeding parts of the history, that, besides the pustulated blains which afflicted his body, the devil not only infligated his wife to grieve and vex his mind, but also disturbed his imagination, to testify his conscience. For when this holy man complains, Thou scarest me with dreams, and terriest me with visions, chap. 7. 14. the analogy of the history will not suffer us to suppose, that God himself inflicted these terrifying dreams, but that the devil, to whose temptations Providence had submitted his faithful servant, raised gloomy thoughts, and framed horrid and ghastly objects in his imagination, hoping thereby to drive him to despair.

8. He sat down among the ashes;] Heb. In dust or ashes, as mourners used to do.

9. Curse God, and die.] Heb. Bless God, and die: for although this word sometimes signifies cursing, as Job 1. 11. and 1 Kings 21. 10. yet most properly and generally it signifies blessing. And so it may very well be understood here as a sarcastical or ironical expression, the like figure of speech occurring frequently in scripture, as Eccles. 11. 9. Lam. 4. 21. and then the sense may be this, Bless God, and die: i. e. I see thou art set upon blessing of God; thou blest God for giving, and thou blest God for taking away, and thou art still blessing of God for thy loathsome and tormenting diseases, and he rewards thee accordingly, giving thee more and more of that kind of mercy for which thou blestest and praisest him: go on therefore in this thy pious and generous course, and die as a fool dieth,

and

we not receive ^c evil? In all this did not ^c Job sin with his ^a lips.

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came ^a every one from his own place: Eliphaz the Temanite, and Bildad the ^a Shuhite, and Zophar the ^a Naamathite: for they had made an appointment together to come to mourn with him, and to ^b comfort him.

12 And when they lift up their eyes afar off, and ^c knew him not, they lifted up their voice, and wept, and they ^d rent every one his mantle, and ^e sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and ^c none spake a word unto him: for they saw that ^a his grief was very great.

¶ Lam. 4. 7. 8. d Gen. 37. 34. e Josh. 7. 6. Neh. 9. 1. Lam. 2. 10. Ezek. 27. 30. f Psal. 77. 4. Lam. 2. 10. & 3. 28. g Exod. 6. 9. Isa. 21. 4.

CHAP. III.

1. Job curseth the day and services of his birth. 13 The ease of death. 20 He complaineth of life, because of his anguish.

AFTER this ^a opened Job his mouth, and ^b cursed his day.

and carry this reputation to thy grave, that thou hadst not common sense in thee to discern between good and evil, between thy friends and thy foes.—Thus according to some interpreters. But in the translation of the Old Testament from the Hebrew into the Latin by Tremellius and Junius, this passage is thus rendered, *Adhuc tu retines integritatem tuam, benedicendo Deo atque moriendo?* that is, *Doest thou still retain thine integrity, by blessing God and dying?* This version gives us a different, and perhaps a plainer meaning of these words; which seem to be spoken by Job's wife with intent to induce him to depart from his integrity and the worship and service of God, for adhering to which, as if she had said, you have lost your children and substance, and been thus afflicted with these loathsome violent distempers.

11. *Job's three friends.*] Eliphaz the Temanite was the grandson of Esau, and son of Teman, who dwelt in a city of the same name in Idumaea, near the confines of Arabia Deserta. Bildad the Shuhite was descended from Shuah, the son of Abraham and Keturah. But who Zophar was, is uncertain.

13. *They sat down with him upon the ground seven days and seven nights.*] Which was the usual time of mourning for the dead, Gen. 50. 10. 1 Sam. 31. 13. and therefore proper both for Job's children, who were dead, and for Job himself, who was in a manner dead whilst he lived: but we must not fancy that they continued in this place and posture so long together, which no laws of religion or civility required of them, and the necessities of nature could not bear; but only that they spent a great, or the greatest part of that time in sitting with him, and silent mourning over him.

ANNOTATIONS ON CHAP. III.

Ver. 1. *After this opened Job his mouth, &c.*] Job had till now supported his afflictions with admirable constancy; but being overwhelmed with grief, and destitute of the least comfort from his friends, he could contain himself no longer, but burst out into the most passionate complaints of the miseries of human life, wishing he had never

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2 And Job spake, and said,

3 Let ^c the day perish wherein I was born, and the night *in which* it was said, There is a man-child conceived.

4 Let that day be ^d darkness, let not God ^e regard it from above, neither let ^f the light shine upon it.

5 Let darkness and the ^a shadow of death stain it, let a ^b cloud dwell upon it, let the ^c blackness of the day terrify it.

6 *As for* that night, let ^k darkness seize upon it, let it not be ^l joyned unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be ^m solitary, let no ⁿ joyful voice come therein.

8 Let them ^o curse it that curse the day, who are ready to raise up their mourning.

9 Let the stars of the twilight thereof be dark, let it look for light, but *have* ^p none, neither let it see the ^q dawning of the day:

10 Because it shut not up the doors of ^r my mother's womb, nor hid ^s sorrow from mine eyes.

11 Why died I not from ^t the womb? why did I not give up the ghost when I came out of the belly?

12 Why did the knees ^u prevent me? or why the breasts that I should suck?

19 31, 32. & 30. 22 f Chap. 33. 17. i Chap. 10. 18. u Gen. 30. 3.

been born, or had resigned his breath as soon as he perceived the light.

5. *The shadow of death;* i. e. A black and dark shadow like that of the place of the dead, which is a land of darkness, and where the light is as darkness, as Job explains this very phrase, chap. 10. 21, 22. or, so gross and palpable darkness, as by its horrors and damps may take away mens spirits and lives.

7. *Let that night be solitary;* i. e. Destitute of all society of men meeting and feasting together, which commonly was done at night, suppers being the most solemn meals among diverse antient nations. See Mark 6. 21. Luke 14. 16. John 12. 2. Rev. 19. 9, 17.

Let no joyful voice, &c.] Neither of the bride and bridegroom, nor any that celebrate their nuptials, or any other merry solemnity, which were usually held at night.

8. *Let them curse it that curse the day;* i. e. *Their day,* to wit, their birth-day: for the pronoun is here omitted for the metre's sake, this and the following chapters being written in verse.

Who are ready to raise up their mourning; i. e. Such mourning men, or mourning women, whose common employment it was, and who were hired to mourn, and therefore were always ready to do so upon funeral occasions. Others render the words thus, *Who are prepared,* or, *ready to raise the leviathan.* It is evident, that the leviathan was a great and dreadful fish or sea monster, though there be some disagreement about its kind or quality; and that the raising of, or endeavouring to catch, the leviathan was a dangerous and terrible work, as is plain from Job 41. And therefore those seamen, who have been generally noted for great swearers and cursers, especially when their passions of rage or fear are raised, now labouring to catch this sea monster, and finding themselves and their vessel in great danger from him, they fall to swearing and cursing, and curse the day wherein they were born, and the day in which they ventured upon this most hazardous and terrible work.

12. *Why did the knees prevent me?*] Why did the midwife or nurse receive me and lay me upon her knees, and did not suffer me to fall upon the bare ground, and there to ly in a neglected and for-

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- 13 For now should I have lien still and been quiet, I should have slept; then had I been at rest;
- 14 With kings and counsellors of the earth, which ^a built desolate places for themselves:
- 15 Or with princes that had gold, who ^a filled their houses with silver:
- 16 Or as an ^a hidden untimely birth I had ^a not been; as infants which ^b never saw light.
- 17 There the wicked ^c cease from troubling: and there the ^d weary be at rest.
- 18 There the prisoners rest together, they hear not the voice of the ^e oppressor.
- 19 The ^f small and great are there, and the ^g servant is free from his master.
- 20 Wherefore is ^h light given to him that is in misery, and life unto the ⁱ bitter in soul?
- 21 Which ^k long for death, but it cometh not, and ^l dig for it more than for hid treasures?
- 22 Which ^m rejoyce exceedingly, and are glad when they can find the grave?
- 23 Why is light given to a man whose way is ⁿ hid, and whom God hath ^o hedged in?
- 24 For my sighing cometh ^p before I eat, and my sorrows are poured out like the waters.
- 25 For the thing which I greatly feared is come upon me, and that which I was afraid of, is come unto me.
- 26 I was not in safety, neither had I rest, neither was I quiet: yet trouble came.

CHAP. IV.

- 1 *Eliphaz reproveth Job for want of religion, 7 He teacheth God's judgments to be not for the righteous, but for the wicked. 12 His fearful vision, to humble the excellencies of creatures before God.*

lorn condition, till merciful death had taken me out of this miserable world into which the cruel kindness of my mother and midwife hath betrayed me?

14. Which built desolate places, &c.] i. e. Who ly alone in the tombs which they built themselves.

26. I was not in safety, neither had I rest, neither was I quiet:] I neither confided in my riches, nor gloried in a security of the goods of fortune. The Vulgate read, Was I not quiet? was I not silent? did not I forbear complaining? yet wrath came on me.

ANNOTATIONS ON CHAP. IV.

Ver. 1. Then Eliphaz the Temanite answered and said.] Eliphaz, incensed at the complaint of Job, forgets that his agonizing pains had extorted this bitter complaint from him; and instead of condoling with him, and applying lenitives to assuage the anguish of his heart, rebukes him very roughly for not following the good advice he had himself so often given to others in their adversity: adding, that he had sufficient reason to suspect the sincerity of his piety, because he never knew the innocent so deeply afflicted; but, on the contrary, God always humbled wicked oppressors.

6. Is not this thy fear, thy confidence, thy hope, &c.] Is not

THEN Eliphaz the Temanite answered and said,

2 If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

3 Behold; thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken.

11 The old lion perisheth for lack of prey, and the stout lions whelps are scattered abroad.

12 Now a thing was secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to shake.

15 Then a spirit passed before my face, the hair of my flesh stood up.

16 It stood still, but I could not discern the form thereof: an image was before mine eyes,

3. 16. Rev. 1. 17. 1 Psal. 119. 120.

this the time to exercise that piety and confidence in God, that hope and integrity, for which thou art so remarkable?

9. By the blast of God they perish,] To wit, of his nostrils, as it here follows; i. e. by his anger, which in men shews itself in the nostrils by hot and frequent breathings there, and therefore by an anthropopathy is ascribed to God.

11. The old lion perisheth for lack of prey, &c.] The greatest tyrants, after long enjoying dominion, are deprived at last of the riches they have acquired by oppression, and banished from their seats of power.

12. Now a thing was secretly brought to me, &c.] If these observations want force to convince thee, hearken to what was secretly told me by God himself.

13, 14, 15, 16. In thoughts from the visions of the night, &c.] We have in these verses one of the most awful and affecting descriptions that language is capable of giving. It is a night-piece dressed in all the circumstances of the deepest horror, and cannot be read without awakening emotions of awe and terror.

16. An image was before mine eyes:] I saw some corporal or visible resemblance, though in a confused manner. But the LXX read, I looked, and there was no shape before my eyes; only I heard a still wind, and a voice. Wall.

18. His

there was ^a silence, and I heard a voice, saying,

17 Shall ^a mortal man be more just than God? shall a man be more pure than his maker?

18 Behold, he put no trust in his ^a servants; and his angels be ^a charged with folly:

19 How much less in them that ^a dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

20 They are destroyed from ^a morning to evening: they perish for ever without any regarding it.

21 Doth not their ^a excellency which is in them, go ^a away? they die, even without wisdom.

CHAP. V.

1 The harm of inconsideration. 3 The end of the wicked is misery. 6 God is to be regarded in affliction. 17 The happy end of God's correction.

CALL now, if there be any that will ^a answer thee; and to which of the saints wilt thou ^a turn?

2 For ^a wrath killeth the foolish man, and envy slayeth the silly one.

3 I have seen the ^a foolish taking root: but ^a suddenly I cursed his habitation.

4 His children are ^a far from safety, and they are crushed in the gate, neither is there any ^a to deliver them.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction cometh not forth of the ^a dust, neither doth trouble spring out of the ground:

7 Yet man is ^a born unto trouble, as the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause:

9 Which ^a doth great things and unsearchable; marvellous things without number.

10 Who giveth ^a rain upon the earth, and sendeth waters upon the fields:

11 To ^a set up on high those that be low; that those which mourn may be ^a exalted to safety.

12 He disappointeth the ^a devices of the crafty, so that their hands ^a cannot perform their enterprise.

13 He taketh the wise in their ^a own craftiness: and the counsel of the froward is carried headlong.

14 They meet with ^a darkness in the day-time, and grope in the noon-day as in the night.

15 But he ^a saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and ^a iniquity stoppeth her mouth.

17 Behold, ^a happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 For he maketh sore, and ^a bindeth up: he woundeth, and his hands make whole.

19 He shall deliver thee in ^a six troubles; yea, in ^a seven there shall no evil touch thee.

20 In ^a famine he shall redeem thee from death; and in war, from the power of the sword.

21 ^a Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt ^a laugh: neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones of the field: and the ^a beasts of the field shall be at peace with thee.

24 And thou shalt ^a know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.

Hosea 6. 1. Ezek. 34. 4. 2 Psal. 34. 29. & 91. 7. Prov. 24. 16. 2 Pet. 2. 7. 1 Cor. 10. 13. 3 Psal. 33. 19. & 34. 10 & 37. 19. Prov. 10. 3. Hab. 3. 17. 18. c Psal. 31. 20. Prov. 24. 3. d James 1. 2. e Psal. 8. 7. Hosea 2. 18. f Eccl. 8. 5.

18. His angels be charged with folly:] Not with the follies of vain man; but with such imperfections as are comparatively folly in the eyes of him who alone is wisdom and perfection itself.

19. Which are crushed before the moth:] i. e. Sooner than a moth is crushed, which is easily done by a gentle touch of the finger. Or, before the face of a moth: they are so frail, that even a moth flying against them may dash them to pieces. *Horvey's Meditations.*

ANNOTATIONS ON CHAP. V.

Ver. 1, 2. Call now, if there be any that will answer thee. &c.] If my arguments have not weight sufficient to convince thee, apply for information to others: nay, couldst thou have recourse to an angel, thou wouldst still receive the same information, namely, that the anger of God falls only on the head of the wicked, and those alone that forsake his precepts perish by his indignation.

4. His children—are crushed in the gate:] i. e. In the place of judicature; to which they are brought for their offences, and where they will find severe judges, and few or no friends.

8. I would seek unto God, and unto God would I commit my cause:] I would with humble submission implore the mercy of God, and submit my cause entirely to his righteous decision.

15. From their mouth:] Or, From the sword which cometh out of their mouth; i. e. from all their censures, slanders, threatenings, deceitful insinuations, false swearings of witnesses, unrighteous sentences of corrupt judges, whereby their good names, or estates, or lives, may be exposed to the utmost hazards.

23. Thou shalt be in league with the stones of the field, &c.] The earth shall be very plenteous, so that the stony fields shall bring forth abundantly; and the wild beasts shall not hurt thee: when thou shalt recover thine innocence, thou shalt be as happy as Adam before his transgression; the savage beasts shall be conciliated to thee.

24. And shalt not sin.] Others render it, And thou shalt not err, or miscarry, or miss thy way or mark, as this very word is used Judg. 20. 16. i. e. thou shalt not be disappointed of thy hopes, or blasted in thy endeavours, but shalt succeed in them. Or, And thou shalt not wander, or be a wanderer, having no house in which to put his head, which Job might have some ground to fear; but thou shalt

25 Thou shalt know also that ^a thy seed *shall* be great, and thine offspring as the grafs of the earth.

26 Thou shalt come to *thy* grave in a full age, like as a flock of corn cometh in, in his season.

27 Lo this, we have ⁱ searched it, so it *is*; hear it, and know thou *it* for ^k thy good.

CHAP. VI.

¹ Job sheweth that his complaints are not causeless: 8 He wisbeth for death, wherein he is assured of comfort: 14 He reproveth his friends of unkindness.

BUT Job answered and said,

2 Oh that me grief were thoroughly weighed, and my calamity laid in the balances together!

3 For now it would be heavier ^a than the sand of the sea: therefore my words are ^b swallowed up.

4 For the ^c arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do ^d set themselves in array against me.

5 Doth the wild ass bray when he hath ^e grafs? or loweth the ox over his fodder?

6 Can that which is unfavoury be eaten without salt? or is there any taste in the white of an egg?

7 The things that my soul ^f refused to touch, are as my ^g sorrowful meat.

8 O that I might have my request! and that

God would grant me the thing that ^h I long for!

9 Even that it would please God to ⁱ destroy me; that he would let loose his hand, and cut me off.

10 Then should I yet have comfort, yea, I would harden my self in sorrow; let him not spare, for I have not ^k concealed the words of the holy ^l One.

11 What is my strength, that I should ^m hope? and what ⁿ is mine end, that I should prolong my life?

12 Is my strength ^o the strength of stones? or is my flesh of brass?

13 Is not ^p my help in me? and is wisdom driven quite from me?

14 To him that is afflicted ^q pity should be shewed from his friends; but he forsaketh the fear of the Almighty.

15 My brethren have ^r dealt deceitfully as a brook, and as the ^s stream of brooks they pass away:

16 Which are blackish by reason of the ice, and wherein the snow is hid:

17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of ^t Tema looked, the companies of Sheba waited for them.

20 They were ^u confounded, because they had hoped; they came thither, and were ashamed.

21 For now ye are nothing; ye see my casting down, and are ^v afraid.

shalt have an habitation of thy own, which thou shalt visit, and manage as thou didst before.

ANNOTATIONS ON CHAP. VI.

Ver. 1. *Job answered and said.*] Job, far from being convinced by the arguments of Eliphaz, renews his wishes for death, and upbraids his friends with their unkindness; who, instead of sympathizing with him in his sufferings, and pouring balm into his wounds, had augmented the weight of his distress by heavy reproaches and bitter reproofs.

3. *It would be heavier than the sand of the sea, &c.*] He would be convinced that my misery is heavier than the mountains of sand on the shores of the ocean, and my complaint lighter than the dust of the balance: therefore I want words to express my grief.

5. *Doth the wild ass bray when he hath grafs? &c.*] Thou wonderest that my disposition and carriage is so greatly altered from what it was, chap. 4, 3, 4, 5. but thou mayest easily learn the reason of it from the brute beasts: for the ass and the ox, when they have convenient and common food, are quiet and contented; but, when they want that, they will resent it, and complain in their way by braying or lowing. See Jer. 14. 6.

6. *Can that which is unfavoury be eaten without salt?*] Men do commonly complain of their meat when it is but univoury, how much more when it is so bitter as mine?

7. *The things that my soul refused to touch, are as my sorrowful meat;* i. e. Those grievous afflictions, which, according to the principles and common inclinations of human nature, I dreaded the

very touch and thought of, are now my daily though sorrowful bread; I am forced constantly to feed upon them; as other persons in great afflictions are said to be fed with bread of tears, Psal. 80. 5. and to eat ashes like bread, Psal. 102. 9.

13. *Is not my help in me? &c.*] Others render the Hebrew words thus, *What if I have no help in me, (i. e. if I cannot help myself, if my outward condition be helpless and hopeless, as I confess it is) is wisdom driven quite from me?* Have I therefore lost my understanding and common reason? Cannot I judge whether it is more desirable for me to live or to die, whether I am an hypocrite or not, or whether your words have truth and weight in them or not.

16. *Which are blackish by reason of the ice;*] Which in winter, when the traveller neither needs nor desires it, are full of water then congealed by the frost.

Wherein the snow is hid;] Wherein there is abundance of snow mixed with or covered by the ice, which gives the traveller hopes, that when he comes that way in summer he shall find good store of water here for his refreshment.

17. *What time they wax warm, they vanish;*] In the sultry season of the year, when the thirsty traveller expects to find the refreshing waters at the same place as formerly, they are gone he knows not whither.

19. *The troops of Tema, &c.*] This place and Sheba were both parts of the hot and dry country of Arabia, in which water was very scarce, and therefore precious and desirable, especially to travellers, who by their motion, and the heat to which they are exposed, are more obnoxious to thirst than other men.

21. *Ye see my casting down, and are afraid.*] When you come near

22 Did I say, * Bring unto me? or give a reward for me of your substance?
 23 Or deliver me from the enemies hand? or redeem me from the hand of the * mighty?
 24 * Teach me, and I will * hold my tongue: and cause me to understand wherein I have erred.
 25 How forcible are * right words! but what doth your arguing reprove?
 26 Do ye imagine to reprove words, and the speeches of one that is desperate, which are as * wind?
 27 Yea, ye overwhelm the fatherless, and you * dig a pit for your friend.
 28 Now therefore be content, look upon me, for it is * evident unto you, if I lie.
 29 * Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it.
 30 Is there iniquity in * my tongue? cannot my taste * discern perverse things?

CHAP. VII.

1 Job excuseth his desire of death: 12 He complaineth of his own restlessness, and God's watchfulness.

1 *Is there not * an appointed time to man upon earth? are not his days also like the days of an hireling?*
 2 As a servant earnestly desireth the shadow, and as an hireling looketh for * the reward of his work:
 3 So am I made to possess * months of vanity, and wearisome nights are appointed to me.
 4 When I lie down, I say, When shall I arise, and the * night be gone? and I am full of * tossings to and fro unto the dawning of the day.
 5 My flesh is clothed with * worms and clods of dust, my skin is broken, and become * loathsome.

6 My days are * swifter than a weavers shuttle, and are spent without * hope.
 7 O remember that my life is * wind: mine eye shall no more see good.
 8 The eye of him that hath seen me, shall see me * no more: * thine eyes are upon me, and I am not.
 9 As the cloud is consumed, and vanisheth away: so he that goeth down to the grave, shall * come up no more.
 10 He shall return no more to * his house, neither shall his place know him any more.
 11 Therefore I will not * refrain my mouth, I will speak in the anguish of my spirit, I will complain in the bitterness of my soul.
 12 * Am I sea, or a whale, that thou * settest a watch over me?
 13 When I say, * My bed shall comfort me, my couch shall ease my complaint:
 14 Then thou * scarest me with dreams, and terrifiest me through visions.
 15 So that my soul chooseth strangling, and death rather than my * life.
 16 I lothe it, I would not live alway: * let me alone, for my days are vanity.
 17 What is * man, that thou shouldst magnify him? and that thou shouldst set thine heart upon him?
 18 And that thou shouldst visit him * every morning, and try him every moment?
 19 How long wilt thou not depart from me, nor let me alone * till I swallow down my spittle?
 20 I have sinned, what shall I do unto thee, O thou * preserver of men? why hast thou set me as a mark against thee, so that I am a burden to my self?
 21 And why dost thou not * pardon my transgressions?

near to me, and perceive my great and manifold calamities, you stand, as it were, at a distance; you are shy of me, and afraid for yourselves, either lest my sores or breath should infect you, or lest some further plagues should come upon me, wherein yourselves, for my sake, or because you are in my company, should be involved.

22. Did I say, Bring unto me? Did either my former covetousness or my present necessity make me troublesome or chargeable to you?

29. Return, I pray you. Turn from your former course of perverseness, lay aside passion and prejudice against me; let me beg your second thoughts, and a serious review of my case.

Let it not be iniquity. To wit, in your thoughts or debates: I beg not your favour, but your justice; judge according to right, and do not conclude me to be wicked because you see me to be miserable, as you have falsely and unjustly done.

My righteousness is in it. i. e. In this cause or matter between you and me: the relative without the antecedent, which is frequent in the Hebrew language. q. d. You will find the right to be on my side.

ANNOTATIONS ON CHAP. VII.

Ver. 1. Are not his days also like the days of an hireling? Whole time is limited and short, being but for a few years, and

sometimes but for a few days, and whose condition is full of toil and hardship.

2. As a servant earnestly desireth the shadow; i. e. The sun-set, or the night, the time allotted for his rest and repose, Psal. 104. 23. And why may not I also desire the time of my rest?

12. Am I sea, or a whale? &c.] Am I as fierce and unruly as the sea, which, if thou didst not set a watch over it, and bounds to it, would overwhelm the earth, and destroy mankind upon it? Or, am I a vast and ungovernable sea-monster, which, if thou didst not restrain it by thy powerful providence, would overturn ships, and destroy men in it, and devour all the lesser fishes?

15. My soul chooseth strangling, &c.] I would rather die the most violent death, so it be but certain and sudden, than endure such a wretched life.

18. That thou shouldst visit him every morning; i. e. That thou shouldst punish or chasten him every day. When he mentions the morning, he speaks of God after the manner of men, who rest and sleep in the night, but in the morning rise and go about their business, and visit or inspect those persons and things which they have a respect for or care of.

19. Till I swallow down my spittle; i. e. For a little time; or, that I may have a breathing time: A proverbial expression.

gression, and take away mine iniquity? for now shall I sleep in the dust, and thou shalt seek me in the morning, but I shall not be.

CHAP. VIII.

1 Bildad sheweth God's justice, in dealing with men according to their works: 8 He alledgeth antiquity to prove the certain destruction of the hypocrite. 20 He applieth God's just dealing to Job.

THEN answered Bildad the Shuhite, and said,

2 *a* How long wilt thou speak *b* these things? and *c* how long shall the words of thy mouth be like a strong wind?

3 Doth God *c* pervert judgment? or doth the Almighty pervert justice?

4 If thy *d* children have sinned *e* against him, and he have cast them away for their transgression:

5 If thou wouldst *f* seek unto God betimes, and make thy supplication to the Almighty;

6 If thou wert *g* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy *h* beginning was small, yet thy latter end should greatly increase.

8 For *i* enquire, I pray thee, of the former age, and prepare thy self to the search of their fathers.

9 (For we are but of yesterday, and *k* know nothing, because our days upon earth are a shadow)

10 Shall not they *l* teach thee, and tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.

13 So are the paths of all that *m* forget God, and the *n* hypocrites hope shall perish:

14 Whose hope shall be cut off, and whose trust shall be *o* a spiders web.

15 He shall *p* lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He is *q* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, and seeth the place of stones.

18 If he *r* destroy him from his place, then it shall deny him, saying, I have not seen thee.

19 Behold, this is the joy of his way, and out of the earth shall others grow.

20 Behold, God will *s* not cast away a perfect man, neither will he help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with *t* rejoicing.

22 They that hate thee shall be *u* clothed with shame, and the dwelling-place of the wicked shall come to nought.

CHAP. IX.

1 Job acknowledging God's justice, sheweth there is no contending with him. 22 Man's innocency is not to be condemned by afflictions.

THEN Job answered and said,

2 I know it is so of a truth; but how should man be just *a* with God?

3 If he will contend with him, he cannot answer him *b* one of a thousand.

4 He is wise in heart, and *c* mighty in strength: who hath *d* hardened himself against him, and hath prospered?

5 Which *e* removeth the mountains, and they know not; which overturneth them in his anger.

when God plucks him up by the roots, there shall remain no remembrance that such a man ever lived there.

19. *Behold, this is the joy of his way, &c.*] This is the joyful and happy issue of the flourishing course, state and condition (which is frequently called a way) of this tree, or of the hypocrite manifestly represented by it, and expressed ver. 13. It is a sarcasm or irony, and is to be understood contrariways of his sad and unhappy end.

ANNOTATIONS ON CHAP. IX.

Ver. 1. *Then Job answered and said.*] Job allows that the beginning of Bildad's speech was dictated by truth; and, after adorning the justice, wisdom and supreme power of Jehovah, declares he had no intention to arraign his justice, but to maintain, contrary to what they had advanced, that righteousness will not always secure us against calamities, nor the actions of the wicked constantly provoke the vengeance of Omnipotence.

3. *He cannot answer him one of a thousand.*] Here Job strongly professes his belief of a Mediator and Intercessor, as the passage is interpreted by a very learned author: *If he will contend with him, shall*

ANNOTATIONS ON CHAP. VIII.

Ver. 1. *Then answered Bildad the Shuhite, and said.*] Job's apologies made no impression on his friends; for he had no sooner finished his answer, than Bildad the Shuhite continued the dispute, by endeavouring to support the argument advanced by Eliphaz, namely, that Providence always rewards the just and punishes the wicked, who, though they may flourish for a season, are always rooted up at the last.

10. *Shall not they teach thee, and tell thee, and utter words out of their heart?*] Shall not the histories of former ages instruct thee, and experience justify the truth of my words?

11. *Can the rush grow up without mire?*] i. e. If it be not in moist and miry ground. This and what follows he mentions, as it were, in the person of those antients to whom he had referred him, of whom he saith that they would give him such instructions as these.

17. *His roots are wrapped about the heap, and seeth the place of stones, &c.*] His roots have wreathed themselves thick about the earth, and his head lifts itself above the highest edifices: but

1 Sam. 2. 8 Which shaketh the earth out of her place,
and the pillars thereof tremble.
Psal. 75. 3. 7 Which commandeth the sun, and it riseth
not: and sealeth up the stars.
Dan. 4. 35. 8 Which alone spreadeth out the heavens, and
treadeth upon the waves of the sea.
Psal. 93. 3; 4. Mat. 14. 26. 9 Which maketh Arcturus, Orion, and Pleiades,
and the chambers of the south.
Psal. 147. 4. 10 Which doth great things * past finding out,
yea, and wonders without number.
Rom. 11. 33. 36. 11 Lo, he goeth by me, and I see him not: he
passeth on also, but I perceive him not.
Chap. 11. 10. & 23. 12 Behold, he taketh away, ¹ who can hinder
him? who will say unto him, ² What dost
thou?
Chap. 34. 29. 1 Sam. 16. 10. 13 If God will not withdraw his anger, the
proud helpers do sloop under him.
H. 4. 9. 14 How much leis shall I ^o answer him, and
Rom. 9. 20. choose out my words to reason with him?
H. 30. 15 Whom, though I were righteous, yet would
7. & 31. 2. I ^o not answer, but I would make supplication
Chap. 42. 5. Prov. 27. 19. to my judge.
1. 3. 16 If I had called, and he had answered me;
Rom. 3. 19. 1 Cor. 4. 4. yet would I not believe that he had hearkened
Psal. 83. 15. Jer. 23. 9. unto my voice.
Ezek. 13. 17 For he breaketh me with ^a tempest, and
multiplieth my wounds ^r without cause.
Chap. 2. 3. Mat. 20. 15. 18 He will not suffer me to take my breath,
Chap. 31. 20. 1 Sam. 15. 33. but filleth me with ^b bitterness.
2 Sam. 2. 26. Lam. 3. 19. Heb. 12. 11. 19 If I speak of strength, lo, he is ^r strong:
1. 25. & Prov. 27. 2. and if of judgment, who shall set me a time to
plead?
20 If I ^u justify my self, mine own mouth
shall condemn me, if I say, I am perfect, it shall
also prove me perverse.
21 Though I were perfect, yet would I ^o not
know my soul: I would despise my life.
22 This is one thing, therefore I said it, he
destroyeth the ^r perfect and the wicked.
23 If the scourge ^a slay suddenly, he will
laugh at the trial of the innocent.
24 The earth is given into the hand of the
wicked: he covereth the faces of the judges
thereof; if not, where, and who is he?
25 Now my days are swifter than a post: they
flee away, they ^a see no good.
26 They are passed ^b away as the swift ships:
as the ^c eagle that hasteth to the prey.
27 If I say, I will forget my ^d complaint, I
will leave off my heaviness, and comfort my
self:
28 I am ^e afraid of all my sorrows, I know
that thou wilt not hold me innocent.
29 If I be wicked, why then labour I ^f in vain?
30 If I ^g wash my self with snow-water, and
make my hands never so clean,
31 Yet shalt thou plunge me in the ditch,
and mine own clothes shall abhor me:
32 For he is not a ^h man as I am, that I should
answer him, and we should come together in
judgment.
33 Neither is there any ⁱ days-man betwixt us,
that might lay his hand upon us both.
34 Let him take his rod away from me, and
let not his ^k fear terrify me,
35 Then would I speak, and not fear him;
but it is not so with me.

shall condemn me, if I say, I am perfect, it shall
also prove me perverse.
21 Though I were perfect, yet would I ^o not
know my soul: I would despise my life.
22 This is one thing, therefore I said it, he
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and mine own clothes shall abhor me:
32 For he is not a ^h man as I am, that I should
answer him, and we should come together in
judgment.
33 Neither is there any ⁱ days-man betwixt us,
that might lay his hand upon us both.
34 Let him take his rod away from me, and
let not his ^k fear terrify me,
35 Then would I speak, and not fear him;
but it is not so with me.

shall not he, who is called, by way of eminent distinction, one among
a thousand, answer him, and plead the cause in behalf of mankind?
Worthington.

7. Sealeth up the stars:] i. e. Restraineth them from sending
forth their light.

9. The chambers of the south:] i. e. The farthest part of the
south.

16. Yet would I not believe that he had hearkened unto my
voice.] I could not believe that God had indeed granted my desire,
though he had done it, because I am so infinitely below him, and
obnoxious to him, and still full of the tokens of his displeasure; and
therefore should conclude that it was but a pleasant dream or fancy,
and not a real thing.

20. If I justify myself, mine own mouth shall condemn me.]
The very arguments I used to prove mine innocence would con-
demn me, and increase the weight of my sin.

22. This is one thing, therefore I said it, he destroyeth the
perfect and the wicked.] I persist in what I at first affirmed,
that, in this world, the innocent suffer equally with the guilty.

23. If the scourge slay suddenly, he will laugh at the trial of
the innocent.] When any country is visited by the pestilence, the
innocent are not defended from its stroke.

24. The earth is given into the hand of the wicked, &c.] And
so far are the wicked from feeling the weight of his anger, that they
are the princes and judges of the earth: for, tell me, where can
you find a prince that governs his kingdom uprightly?

26. They are passed away as the swift ships.] Several learn-
ed men have observed, that it were better to retain the original

word, and to translate it thus; They have passed away as the ships
of Eber: there were two rivers of that name in the country, where
Job dwelt. Essay for a New Translation.

29. If I be wicked, why then labour I in vain?] In the
sight of my Maker I know I am wicked; why then should I endea-
vour to vindicate mine innocence? The Septuagint reads, If I be
wicked, why have I not died for it?

30. Snow-water:] i. e. As men cleanse their bodies, and as
under the law they purified themselves with water; which he here
calls water of snow, either because by its purity and brightness it
resembled snow; or because in those dry countries, where fresh and
pure water was scarce, snow-water was much in use; or because that
water might be much used among them in some of their ritual puri-
fications, as coming down from heaven.

31. Yet shalt thou plunge me in the ditch, and mine own clothes
shall abhor me.] Thou wilt cover me with filthy ulcers, and ren-
der me loathsome to my nearest relations.

33. Neither is there any day's-man betwixt us, &c.] Nor is
there any judge to determine our cause, or that has power to com-
mand silence, when either of us exceeds his bounds. The LXX
read, no mediator.

35. But it is not so with me:] Or, For I am not so with my-
self, or in my own conscience, as I perceive I am in your eyes, to
wit, an hypocrite and ungodly man. So this is a reason why he
could speak to God without slavish fear, because he was conscious to
himself of his own integrity: I have a good conscience within my-
self, and therefore could use boldness in speaking to God, provided
he would not deal with me in strict justice, but upon the terms of

CHAP. X.

1 Job, taking liberty of complaint, expostulateth with God about his afflictions. 18 He complaineth of life, and craveth a little ease before death.

MY soul is ^a weary of my life, I will leave my complaint upon my self; I will speak in the ^b bitterness of my soul.
 2 I will say unto God, Do not ^c condemn me; shew me wherefore thou contendest with me.
 3 Is it good unto thee, that thou shouldst oppress? that thou shouldst despise the ^d work of thine hands? and shine upon the counsel of the wicked?
 4 Hast thou ^e eyes of flesh? or seest thou as man seest?
 5 Are ^f thy days as the days of man? are thy years as mans days,
 6 That thou ^g enquirest after mine iniquity, and searchest after my sin?
 7 ^h Thou knowest that I am not wicked, and there is none that can ⁱ deliver out of thine hand.
 8 Thine hands have made me, and fashioned me together round about; yet thou dost destroy me.
 9 Remember, I beseech thee, that thou hast made me ^k as the clay, and wilt thou bring me into dust again?
 10 Hast thou not poured me out as milk, and ^l cruddled me like cheese?
 11 Thou hast ^m clothed me with skin and flesh, and hast fenced me with bones and sinews.
 12 Thou hast granted me ⁿ life and favour, and thy visitation hath ^o preserved my spirit.
 13 And these things hast thou hid in thine heart: I know that this is with thee.
 14 If I sin, then thou ^p markest me, and thou wilt not acquit me from mine iniquity.
 15 If I be wicked, ^q wo unto me; and if I be righteous, yet will I not lift up my head: I

am full of confusion, therefore ^r see thou mine affliction: Gen. 3. 7. Psal. 25. 18. & 119. 153. 1 Ista. 8. 13. Lam. 3. 10. 2 Num. 16. 29. 30. Deut. 28. 59.

16 For it increaseth: thou huntest me as a fierce lion; and again thou shewest thy self ^s marvellous upon me.

17 Thou renewest thy ^t witnesses against me, and increasest thine indignation upon me; ^u changes and war are against me.

18 Wherefore then hast thou ^v brought me forth out of the womb? Oh that I had given up the ghost, and ^w no eye had seen me!

19 I should have been as though I had not been, I should have been carried from the womb to the grave.

20 Are not my days ^x few? cease then, and let me alone, that I may take comfort a little:

21 Before I go ^y whence I shall ^z not return, even to the land of darkness, and the ^a shadow of death;

22 A land of darkness, as darkness it self, and of the shadow of death, without any order, and ^b where the light is as darkness.

CHAP. XI.

1 Zophar reproveth Job for justifying himself. 5 God's wisdom is unsearchable. 13 The assured blessing of repentance.

THEN answered Zophar the Naamathite, and said,

2 Should not the ^c multitude of words be answered? and should a man full of talk be justified?

3 Should thy lies make men hold their peace? and when thou ^d mockest, shall no man make thee ashamed?

4 For ^e thou hast said, My doctrine is pure, and I am clean in thine eyes.

5 But, O that God would speak, and open his lips against thee;

6 And that he would shew thee the ^f secrets

grace and mercy which he hath proposed to sinners, and with allowance to human infirmities.

ANNOTATIONS on CHAP. X.

Ver. 1. *My soul is weary of my life, &c.*] Job again renews his complaints, and expostulates earnestly with his Maker; declaring that his severe torments were sufficient to justify his first wishes that he had never been born, or died soon after.

2. *Shew me wherefore thou contendest with me:*] Acquaint me with the crimes for which I suffer.

10. *Cruddled me like cheese:*] Compacted all my members.

16. *Again thou shewest thyself marvellous upon me.*] The meaning is this: The lion tears its prey speedily, and so ends its torments; but thou renewest my calamities again and again, and makest my plagues wonderful, both for kind, and extremity, and continuance.

17. *Thou renewest thy witnesses:*] i. e. Thy judgments, which are the witnesses and evidences both of my sins and of thy wrath.

ANNOTATIONS on CHAP. XI.

Ver. 1. *Then answered Zophar the Naamathite.*] Job having ended his speech, Zophar continues the dispute; who, instead of joining with Job in his prayer for a short respite from his pains, accuses him of irreverence towards his Maker, whose hidden counsels and irresistible power he places in the strongest light; but endeavours to maintain the opinion of his other two friends, that Job was certainly wicked, for otherways he would not have been so heavily afflicted.

4. *I am clean in thine eyes.*] I am innocent before God; I have not sinned either by my former actions, or by my present expressions: Thou standest wholly upon thy justification. But Zophar aggravates and perverts Job's words; for he did not deny that he was a sinner in God's sight, chap. 7. 20, 21. and 9. 2, 3. and 10. 14. but only that he was an hypocrite or ungodly man, as they made him.

6. *That*

of wisdom, that *they are* double to that which is! know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* as high as heaven, what canst thou do? deeper than hell, what canst thou know?

9 The measure thereof is longer than the earth, and broader than the sea.

10 If he cut off, and shut up, or gather together, then who can hinder him?

11 For he knoweth vain men: he seeth wickedness also; will he not then consider it?

12 For vain man would be wise, though man be born like a wild asses colt.

13 If thou prepare thine heart, and stretch out thine hands towards him;

14 If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy face without spot, yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt forget thy misery, and remember it as waters that pass away:

17 And thine age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.

20 But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.

C H A P. XII.

1 Job maintaineth himself against his friends that reprove him: 7 He acknowledgeth the general doctrine of God's omnipotency.

AND Job answered and said,

2 No doubt but ye are the people, and wisdom shall die with you.

3 But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?

4 I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn.

5 He that is ready to slip with his feet, is as a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

Hab. 1. 3. 4. Zech. 11. 5. Mal. 3. 15. g Prov. 6. 6. 7. Isa. 1. 3. Jer. 9. 7.

6. That they are double to that which is! i. e. The secret wisdom of God is infinitely greater than that which is revealed to us by his word or works: the greatest part of what is known of God, is the least part of those perfections that are in him. And therefore thou dost rashly and foolishly in passing such a bold censure upon God's ways, and judging so harshly of his proceedings with thee, because thou dost not comprehend the reasons of them, and in judging thyself innocent, because thou dost not see thy sins; whereas the all-knowing God sees innumerable sins in thee, for which he may utterly destroy thee, though thou discernest them not.

7. Canst thou by searching find out God? Are all thy deep enquiries sufficient to account for the judgments of God, and perfectly to comprehend the reasons of his providence?

12. Though man be born like a wild asses colt; i. e. Ignorant, and dull, and stupid, as to the knowledge of divine things, and without heady and untractable, and therefore very incompetent to judge of these high affairs.

15. Shalt thou lift up thy face. The scripture often expresses a fearless and cheerful state by this phrase; and the contrary by the falling of the countenance, as in the case of Cain, Gen. 4. 5. 6.

17. Thine age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning. The remainder of thy life shall be more glorious than the sun at noon; and even thy darkness shall be like the chearing rays of the morning. The LXX read, Thy prayer shall be as the morning.

18. Thou shalt dig about thee; i. e. Either to fix thy tents; (which after the manner of the Arabians were removed from place to place for conveniency of pasturage for their cattle;) or to find out water for thy cattle, (as they did, Gen. 26. 25.)

20. The eyes of the wicked shall fail; Or, be consumed, either.

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ther with grief and tears for their sore calamities, or with long-
looking for what they shall never attain.

Their hope shall be as the giving up of the ghost; i. e. Shall be as vain and desperate as the hope of life is in a man when he is at the very point of death. Or, as a puff of breath, which is gone in a moment without hopes of recovery.

A N N O T A T I O N S on CHAP. XII.

Ver. 1. Job answered and said.] Job in this chapter accuses his three friends of having too great a conceit of their own wisdom, though it had not yet taught them the common duty of humanity to the afflicted.

2. No doubt but ye are the people, and wisdom shall die with you.] Here Job speaks sarcastically: q. d. You fancy that you are the only persons of sense in the world; and that, when you are dead, wisdom will be no longer found among the sons of men.

5. He that is ready to slip with his feet, is as a lamp despised in the thought of him that is at ease.] He that is in adversity is as a lamp extinguished, which is despised and thrown away as useless.

6. The tabernacles of robbers prosper.] Thy opinion delivered chap. 11. 1. &c. is confuted by daily experience; which shews, that the most wicked, injurious and impudent oppressors, tyrants and robbers, are so far from meeting with those disappointments and miseries wherewith thou dost threaten them, that they commonly succeed in their cursed enterprises, and flourish in wealth and glory, and fill their houses with the goods of others which they violently took away; whereof the Chaldeans and Sabeans, chap. 1. 15, 17. are a present and pregnant evidence.

7. Ask now the beasts, and they shall teach thee.] What lesson? Either, 1. That which was last mentioned, ver. 5. God's providence

† 41

dag

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these, that the hand of the LORD hath wrought this?

10 In whose hand is the soul of every living thing, and the breath of all mankind.

11 Doth not the ear try words? and the mouth taste his meat?

12 With the ancient is wisdom; and in length of days, understanding.

13 With him is wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him is strength and wisdom: the deceived and the deceiver are his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loyns with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and weakeneth the strength of the mighty.

22 He discovereth deep things out of darkness.

both order things in the like manner among the very beasts, and fowls, and fishes; of which the most ravenous and mischievous fare the best, whilst those which are more harmless, serviceable, and beneficial to men meet with the hardest usage. Or, 2. That which Zophar had delivered chap. 11. 7, 8, 9. concerning God's infinite wisdom, which, saith Job, thou needest not go into heaven or hell to know, but thou mayest learn it even from the beasts.

12. *With the ancient is wisdom.*] These words contain a confession of what Bildad had said chap. 8. 8, 9. and a joining with him in that appeal: but withal, an intimation that this wisdom was but finite, imperfect, and liable to many mistakes, and indeed mere ignorance and folly, if compared with the Divine Wisdom, of which he speaks in the next and following verses.

13. *With him is wisdom;*] i. e. With God.

16. *The deceived and the deceiver are his.*] i. e. When one deceiveth another, and the other is deceived by him, either in divine, or civil and worldly things, (which seem to be principally intended here from comparing the following verses,) this is from God, and by the conduct of his wise and powerful providence. God giveth to the deceiver more wit, and knowledge, and art, and withal opportunity and all favourable circumstances for his deceit. He also gives less understanding to the deceived, and withdraws from him, either wholly or in part, that common light of discretion, which is his free gift, and which he may justly give or take away as he pleaseth, and leaves him to his own ignorance and error, pride, and self-conceit, and to all those prejudices, passions and lusts, which commonly corrupt mens minds, and to the power and crafts of Satan, that grand deceiver. He governs the deceiver, and sets bounds

ness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.

25 They grope in the dark without light, and he maketh them to stagger like a drunken man.

CHAP. XIII.

1 Job reproveth his friends of partiality. 14 He professeth his confidence in God, 20 and intreateth to know his sins, and God's purpose in afflicting him.

I O, mine eye hath seen all this, mine ear hath heard and understood it.

2 What ye know, the same do I know also: I am not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye are forgers of lies, ye are all physicians of no value.

5 O that you would altogether hold your peace, and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will you speak wickedly for God? and talk deceitfully for him?

8 Will

to his deceits, to whom, and when, and how far they shall extend. He also over-rules all this to his own glory, and the accomplishment of his righteous designs of trying the good, and punishing wicked men by giving them up to believe lies. Yet God is not the cause or author of any error or sin, but only the wise and holy governor and disposer of mens actions.

18. *He looseth the bond of kings.*] He strippeth kings of their power and authority, by which, as with bonds, they keep their subjects in obedience.

And girdeth their loyns with a girdle.] He reduceth them into a mean and servile condition; which is thus expressed, because servants did use to gird up their garments, (which, after the manner of those parts and times, were loose and long,) that they might be fitter for attendance upon their masters.

22. *He discovereth deep things out of darkness, and bringeth out to light the shadow of death.*] The most secret designs are open to his view; and he exposeth to open day plots formed in the obscurity of night.

24. *He taketh away the heart of the chief of the people of the earth, &c.*] He deprives commanders of courage and judgment, and leads them into confusion.

ANNOTATIONS ON CHAP. XIII.

Ver. 4. *Ye are all physicians of no value.*] Like unskilful physicians, you exasperate the disease you cannot cure.

7. *Will you speak wickedly for God? and talk deceitfully for him?*] Is there any necessity for having recourse to falsehoods for justifying

- John 16.
2. Gal. 6.
7.
Chap. 42.
7.
Chap. 9.
34. & 37.
23.
Prov. 10.
7.
Prov. 13.
1.
Judg. 13.
3. 1 Sam.
19. 5. &
28. 22.
Psal. 119.
109. 1 Pet.
4. 19.
Psal. 23.
4. Prov.
24. 32.
Rom. 8. 38.
39.
Psal. 1.
5. Mat.
25. 46.
9. Ver. 6.
11a. 5. 3.
7. Rom. 8.
28.
1. Rom. 8.
33.
Chap. 7.
11. & 32.
20. Jer.
50. 9.
Chap. 9.
34. 35. &
31. 7. & Psal. 32. 4.
- 8 Will ye ^uaccept his person? will ye con-
tend for God?
9 Is it good that he should search you out? or
as one man ^h mocketh another, do ye ^{so} mock him?
10 He will surely ¹ reprove you, if ye do
secretly accept persons.
11 Shall not his excellency make you afraid?
and his ² dread fall upon you?
12 Your remembrances ^{are} like unto ¹ ashes,
your bodies to bodies of clay.
13 Hold your peace, let me alone that I may
speak, and ² let come on me what will.
14 Wherefore do I take my flesh in my teeth,
and put my life ^a in mine hand?
15 Though he slay me, ^o yet will I trust in
him: but I will maintain mine own ways before
him
16 He also ^{shall} be my salvation: for an hy-
pocrite shall ² not come before him.
17 ^u Hear diligently my speech, and my decla-
ration with your ears:
18 Behold now I have ordered my cause; ² I
know that I shall be justified.
19 Who is he ² that will plead with me? for
now if I ² hold my tongue, I shall give up the
ghost.
20 Only do not ² two things unto me: then
will I not hide my self from thee.
21 Withdraw ² thine hand far from me: and
let not thy dread make me afraid.

- 22 Then ⁷ call thou, and I will answer: ² or
let me speak, and answer thou me.
23 ² How many ^{are} mine iniquities and sins?
make me to know my transgression and my sin.
24 Wherefore ² hidest thou thy face, and
holdest me for thine enemy?
25 Wilt thou ² break a leaf driven to and
fro? and wilt thou pursue the dry stubble?
26 For thou writest bitter things against me,
and makest me to possess the iniquities of ² my
youth.
27 Thou puttest ² my feet also in the stocks,
and lookest narrowly unto all my paths; thou
settest a print upon the heels of my feet.
28 And he, as a rotten thing consumeth, as a
garment that is ² moth-eaten.

C H A P. XIV.

- 1 Job intreateth God for favour, by the shortness of
life, and certainty of death: 7 Though life once
lost be irrecoverable, yet he waiteth for his change.
16 By sin the creature is subject to corruption.

MAN that is born of a woman, is of ² few
days, and full of trouble.
2 He cometh forth like a flower, and is cut
down; he fleeth also ² as a shadow, and con-
tinueth not.
3 And dost thou ² open thine eyes upon such

justifying the proceedings of the Almighty? He may surely be right-
eous without my being wicked.

8. Will ye accept his person? Not judging according to the
right of the cause, but the quality of the person, as corrupt judges
do?

Will ye contend for God? Do his proceedings deviate so far
from justice, that you must favour his cause?

9. Is it good that he should search you out? Would it turn
to your advantage should the Almighty examine what you have
said? or can you deceive him with plausible arguments, as you may
the sons of men?

10. He will surely reprove you, if ye do secretly accept persons;]
i. e. If you judge thus rashly and unjustly, even in vindication of
his ways. Peters.

12. Your remembrances are like unto ashes, your bodies to bo-
dies of clay. The Hebrew is, Your memorable sayings are speeches
of ashes, to the backs of clay your backs; i. e. your answers are
speeches of no value. Perhaps the latter clause may be interpre-
ted, you are thrown to your backs, you are foiled in the argument.
As wrestling was an exercise famous among the antients, a metaphor
taken from thence does not seem improbable. The Latin Vulgate fa-
vours this interpretation. Peters.

14. Wherefore do I take my flesh in my teeth? Why doth he
bring me (whom he knows to be no hypocrite, as you slander me)
to that extremity of pain and misery, that I am almost constrained
to tear and eat my own flesh? (which is mentioned as the character
of men in great anguish, Isa. 9. 20. and 49. 26.)

15. I will maintain mine own ways;] i. e. My integrity.
16. An hypocrite:] A sycophant, or false accuser. Peters.

18. Behold now, I have ordered my cause, &c.] As if he had
said, I address myself to my trial, and plead not guilty.

20, 21, 22, 23. In these verses Job addresses himself to God,
and beseeches him in the most submissive manner, before he enter
into judgment with him, to grant him two things: to withdraw his
afflicting hand from him, and to veil the terrors of his majesty, that
it might not strike him with too much dread; and then to question
him, and he would answer; or permit him to speak, and vouchsafe
to inform him what his guilt was, and what was the reason of these
severe afflictions. Peters.

25. Wilt thou break a leaf driven to and fro? and wilt thou
pursue the dry stubble? What honour can result to thee from
employing thy power against one who is no more able to stand be-
fore thee, than the tender leaf to resist the tempest, or the dry
stubble the flame of a devouring fire?

26. Thou writest bitter things against me;] i. e. Thou ap-
pointest or inflicteth, &c. A metaphor from princes or judges, who
antiently used to write their sentences or decrees concerning persons
or causes brought before them. See Psal. 149. 9. Jer. 22. 30.
John 19. 22.

27. Thou settest a print upon the heels of my feet:] Alluding,
probably, to the punishment of slaves that ran away, which was
to beat them severely with a battoon on the soles of their feet. This
occasioned great pain, and often putrefaction of the parts; to which
ver. 28. seems to allude, And he, rather than this severity, at
rotteness, as a putrefying sore, consumeth me. Taylor's Heb.
Con.

ANNOTATIONS ON CHAP. XIV.

Ver. 2. He fleeth also as a shadow:] Which being made by
the sun, follows its motions, and is in perpetual variation, until at
last it quite vanish and disappear.

1. Gen. 5. an one, and bringest me into judgment with thee?
 2. Psal. 11. 5.
 3. John 3. 16. 4. Who can bring a clean thing out of an unclean? not one.
 4. Rom. 3. 13. 5. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass.
 5. Eph. 3. 3. 6. Turn from him that he may rest, till he shall accomplish, as an hireling, his day.
 6. Chap. 7. 7. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.
 7. Psal. 89. 46. 47. 8. Though the root thereof wax old in the earth, and the stock thereof die in the ground:
 8. Heb. 9. 27. 9. Yet through the scent of water it will bud, and bring forth boughs like a plant.
 9. Isa. 57. 10. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?
 10. Rev. 14. 13. 11. As the waters fail from the sea, and the flood decayeth and drieth up:
 11. Chap. 7. 12. So man lieth down, and riseth not till the heavens be no more, they shall not awake, nor be raised out of their sleep.
 12. Eccl. 1. 12. 13. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!
 13. Psal. 102. 26. 14. If a man die, shall he live again? all the days of my appointed time will I wait till my change come.
 14. Isa. 65. 17. & 66. 22. 15. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.
 15. Act. 3. 21. 16. John. 5. 28, 29. 1. Thet. 4. 16.

4. *Who can bring a clean thing out of an unclean?*] I do not say, *I am clean*, as Zophar pretendeth, chap. 11. 4. but confess that I am a very *unclean* creature, and therefore liable to thy justice, if thou wilt deal rigorously with me: but remember that this is not my peculiar case, but the common lot of every man, who, coming from sinful parents, and being infected with original corruption, must unavoidably be unclean; why then dost thou inflict such peculiar and extraordinary judgments upon me, for that which is common to all men?

11, 12. *As the waters fail from the sea, &c.*] The meaning seems to be, that as we see every thing in flux, and subject to change, so the whole shall be one day changed. The sea itself will at length be quite absorbed; and the rivers, which now flow perpetually, as if supplied by everlasting springs, will nevertheless in time quite cease and disappear: this visible frame of things shall be dissolved, and the present heavens themselves shall be no more: and then, and not till then, comes the resurrection and the general judgment. *Peters.*

14. *Till my change come;*] *i. e.* Either, 1. Death, the great and last change; or, 2. The change of my condition for the better, which you upon your terms encourage me to expect, and which I yet trust in God I shall enjoy; for this word properly signifies *vicissitudes* or *changes* in one's condition; and this seems to suit best with the following verse.

17. *My transgression is sealed up in a bag,*] As writings or other choice things, that they may be safely kept, and all of them brought forth upon occasion, and not one of them forgotten or lost.

16 For now thou numbrest my steps, dost thou not watch over my sin?

17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought: and the rock is removed out of his place.

19 The waters wear the stones: thou wastest away the things which grow out of the dust of the earth, and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

CHAP. XV.

1 *Eliphaz reproveth Job of impiety in justifying himself: 17 He proveth the unquietness of wicked men.*

THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, thou castest off fear, and restrainest prayer before God.

5 For

18. *The mountain falling cometh to nought.*] When a great mountain falls, either by an earthquake or inundation of waters, or from any other cause, it *moulders away like a fading leaf*, (as the Hebrew word signifies,) and never recovers its former height and stability.

20. *Thou changest his countenance, and sendest him away.*] Thou spoilest his beauty, and sendest his soul into the regions of eternity.

22. *But his flesh upon him shall have pain, &c.*] This is man's condition: he is miserable both when he dies, because he dies without hope of returning to life, as he had discoursed before; and (as he now adds) whilst he lives, whilst *his flesh is upon him*, and *his soul within him*; whilst the soul is clothed with or united to the body, he feels sharp pain in his body, and bitter grief in his soul. Seeing therefore the state of man upon earth is so vain and unhappy every way, Lord, give me some comfort to sweeten my life, or take away my life from me.

ANNOTATIONS ON CHAP. XV.

Ver. 1. *Then answered Eliphaz the Temanite, and said.*] Eliphaz, stimulated with anger at the slighting manner in which Job had treated their speeches, renews the dispute with more eagerness and violence than before; but urges no more than what he at first asserted, namely, that the wicked only are punished by God with such calamities as had now fallen upon Job.

4. *Thou castest off fear, &c.*] By laying aside religion thou discouragest

19. Chap. 16. c For thy ^d mouth uttereth thine iniquity, and
 5. Mat. thou choolest the tongue of the crafty :
 13. 34. 6 Thine own mouth ^e condemneth thee, and
 6. Mat. 16. not : yea, thine own lips testify against thee.
 65. Luke 7 *Art thou the first man that was born ? or*
 29. 22. wast thou made before the hills ?
 32. Psa. 90. 8 Hast thou heard the ^e secret of God ? and
 2. Prov. dost thou ^h restrain wisdom to thy self ?
 8. 25. 9 What knowest thou that ⁱ we know not ?
 2 Jer. 23. 11. 33. what understandest thou, which is not in us ?
 18. Rom. 10 ^k With us are both the gray-headed, and
 11. 33. very aged men, much elder than thy father.
 3 Chap. 12. 11 Are the ^l consolations of God small with
 3. thee ? is there any secret thing ^m with thee ?
 1 Chap. 32. 12 Why doth thine heart carry thee away ?
 4. 7. and what do thine eyes wink at,
 1 Cor. 8. 2. 13 That thou turnest thy spirit against God,
 1 Chap. 5. and lettest ⁿ such words go out of thy mouth ?
 19. Eccl. & 11. 13. 14 What is man, that he should be ^o clean ?
 3 Cor. 1. 3. and he ^p which is born of a woman, that he should
 Heb. 12. 5. be righteous ?
 22. 24. 15 Behold, he putteth no trust in his saints ;
 20. & 9. yea, ^q the heavens are not clean in his sight.
 30. & 13. 16 How much more abominable and filthy is
 16. man, which ^r drinketh iniquity like water ?
 9 Chap. 11. 17 I will shew thee, hear me, and that ^s which
 4. & 14. 4. I have ^t seen, I will declare,
 Psa. 14. 3. 9. 1 John 1. 8. 18 Which wise men have told ^u from their fa-
 18 & 25. thers, and have not hid it :
 5. 19 Unto whom alone the earth was given, and
 7 Chap. 33. ^v no stranger passed among them.
 7. Psa. 20 The wicked man ^w travelleth with pain all
 14. 4. his days, and the number of years is hidden to
 Prov. 19. the oppressor.
 28. 21 ^x A dreadful sound is in his ears ; in pro-
 1 Cor. 12. sperity the destroyer shall come upon him.
 23. 22 He ^y believeth not that he shall return out
 1 Chap. 8. of darkness, and he is waited for of the sword.
 3. 23 He ^z wandreth abroad for bread, saying, *Where is it ?* he knoweth that the day of dark-
 1 Joel 3. 17. ness is ready at his hand.
 Amos 5. 17. 24 Trouble and anguish shall make him afraid ;
 2 Kings 6. 33. Mat. 27. 5. they shall ^a prevail against him, as a king ready
 to the battle.
 25 For he ^b stretcheth out his hand against God, and strengtheth himself against the Al-
 mighty.
 26 He ^c runneth upon him, even on his neck,
 upon the thick bosses of his bucklers :
 27 Because he covereth his face with his ^d fat-
 ness, and maketh collops of fat on his flanks.
 28 And he dwelleth ^e in desolate cities, and
 in houses which no man inhabiteth, which are
 ready to become heaps.
 29 He shall not be ^f rich, neither shall his
 substance continue, neither shall he prolong the
 perfection thereof upon the earth.
 30 He shall not depart out of darkness, the
 flame shall dry up his branches, and by the ^g
 breath of his mouth shall he go away.
 31 Let not him that is deceived, ^h trust in
 vanity : for vanity shall be his recompence.
 32 It shall be ⁱ accomplished before his time,
 and his branch shall not be green.
 33 He shall shake off his unripe grape as the
 vine, and shall cast ^k off his flower as the o-
 live.
 34 For the congregation of hypocrites shall be
 desolate, and fire shall consume the tabernacles
 of bribery.
 35 They ^l conceive mischief, and bring forth
 vanity, and their belly prepareth deceit.

C H A P. XVI.

1 Job reproveth his friends of unmercifulness : 7 He

couragest men from pouring out their prayers before God.

7. *Art thou the first man that was born ?* &c.] Thou art but a man, why dost thou talk as if thou wert God, or at least wert made before the world ?

10. *With us are both the gray-headed, &c.*] If age and long experience are necessary for acquiring wisdom, there are some of us who are much elder than thy father.

11. *Consolations of God.*] Mr Edwards thinks this a Hebraism, and that it means only great consolations.

12. *What do thine eyes wink at ?* i. e. What dost thou aim at ? what benefit dost thou expect from such words and behaviour ? It is a metaphor from archers, who wink when they take their aim at a mark.

19. *No stranger passed among them,* i. e. Through their land, as this phrase is used, Numb. 20. 18. to wit, so as to molest, or disturb, or spoil them, as the Sabeans and Chaldeans did thee, God watched over those wise and holy men so carefully, that no enemy should invade them ; and so he would have done over thee, if thou hadst been such an one.

20. *The wicked man, &c.*] The tyrant is never free from inward torment ; he is continually in dread of some greater oppressor than himself.

22. *He believeth not that he shall return, &c.*] When he

lyeth down in the evening, he expects to perish before morning, and fancies his couch is surrounded with drawn swords.

23. *He wandereth abroad for bread, saying, Where is it ?* &c.] He travelleth far and near for bread ; and, when he hath found it, he imagines it will prove a poison.

26. *He runneth upon him, &c.* i. e. God will suddenly overcome him, though he be never so well armed.

27. *Because he covereth his face with his fatness, &c.*] Because he devotes his whole time to pleasure, and flourishes in pride, luxury and ambition, disregarding the duties of religion.

28. *He dwelleth in desolate cities, &c.*] He possesseth cities he hath laid desolate, and houses which, being from his tyranny destitute of inhabitants, are tumbling into ruins.

30. *The flames shall dry up his branches ;* i. e. Either, 1. His children ; or, 2. Wealth, and power, and glory, wherewith he was encompassed, adorned and secured, as trees are with their branches.

32. *It shall be accomplished before his time, &c.*] Misfortunes shall overtake him before he is aware, and his children as well as himself shall wither away.

33. *He shall shake off his unripe grape as the vine, &c.*] They shall die before their time, as the unripe grape or the blossoms of the olive fall in a tempest of hail, or are destroyed by the nipping frosts.

sheweth the pitifulness of his case: 17 He maintaineth his innocence.

a Chap. 13.
4. Phil. 1.
16.
b 1 Pet. 3.
9.
c 2 Kings
19. 21.
Psal. 22. 7.
d 44. 14.
Jer. 18. 16.
Lam. 2. 15.
e Chap. 4.
4. Psal.
27. 14.
114. 35. 3.
f 2 Cor.
3. 4. Gal.
6. 1.
g Mat. 11.
28. John
16. 33.
h Psal. 89.
15. Eccl.
7. 7.
i Prov. 17.
22.
k Chap. 10.
16. 17.
Lam. 3. 10.
l Psal. 22.
13. & 35.
21.
m Chap. 1.
15. 17. Joh.
19. 11.
n Chap. 1.
21. & 12.
5.
o Chap. 7.
20.

THEN Job answered and said,

2 I have heard many such things: "miserable comforters are ye all.

3 Shall vain words have an end? or what emboldeneth thee that thou answerest?

4 I also ^b could speak as ye do: if your soul were in my souls stead, I could heap up words against you, and ^c shake mine head at you.

5 But I would strengthen you with my mouth, and the moving of my lips should ^d assuage your grief.

6 Though I speak, my grief is not asswaged: and though I forbear, what am I ^e eased?

7 But now he hath made ^f me weary; thou hast made desolate all my company.

8 And thou hast filled me ^g with wrinkles, which is a witness against me: and my leanness rising up in me, beareth witness to my face.

9 ^h He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They have ⁱ gaped upon me with their mouth, they have smitten me upon the cheek reproachfully, they have gathered themselves together against me.

11 ^k God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was ^l at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his ^m mark.

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare;

he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have sewed ⁿ sackcloth upon my skin, and defiled my horn in the dust.

16 My face is ^o foul with weeping, and on my eye-lids is the shadow of death:

17 ^p Not for any injustice in mine hands: also my prayer is pure.

18 O earth, cover not thou my blood, and let ^r my cry have no place.

19 Also now, behold, ^s my witness is in heaven, and my record is on high.

20 My friends scorn me: but mine eye ^t poureth out tears unto God.

21 O that one might plead for a man with God, as a man ^u pleadeth for his neighbour!

22 When a few years are come, then I shall ^v go the way whence I shall not return.

C H A P. XVII.

1 Job appealeth from men to God, 6 The unmerciful dealings of men with the afflicted, may astonish, but not discourage the righteous: 11 His hope is not in life, but in death.

MY breath is corrupt, my days are extinct, the ^a graves are ready for me.

2 Are there not mockers with me? and doth not mine eye continue in their ^b provocation?

3 Lay down now, put me in ^c a surety with thee; who is he that will strike hands with me?

4 For thou hast ^d hid their heart from understanding; therefore shalt thou not exalt them.

ANNOTATIONS ON CHAP. XVI.

Ver. 1. *Then Job answered and said.*] Job reproves the vanity of his friends in repeating the same arguments, and persisting in their inhumane reproofs, though his sufferings called for their pity and commiseration.

6. *Though I speak,*] To God by prayer, or to you in way of discourse, I find no relief. Job having reproved his friends for their unkind carriage towards him, and aggravated it by his resolutions to have dealt in a more friendly manner with them, if they had been in his case, he now returns to his main business, to describe and aggravate his miseries, if by any means he could move his friends to pity and help him.

8. *Thou hast filled me with wrinkles, &c.*] The furrows in my face, not being from age, shew the greatness of my affliction; which is augmented by false accusations to blast mine honour, while my diseases prey upon my life.

9. *Mine enemy sharpeneth his eyes upon me;* i. e. Looks upon me with a fierce and sparkling eye, as enraged persons use to do.

15. *I have sewed sackcloth upon my skin, and defiled my horn in the dust.*] The sackcloth in which I at first arrayed myself now cleaveth fast, as if sewed, to my skin; and all my former authority and honour is changed into contempt.

18. *O earth, cover not thou my blood, &c.*] i. e. If this be not true, let my blood be left to dogs to lick when I am dead, and let

neither God nor man regard my complaint while I am alive. *Partick.*

22. *When a few years are come, &c.*] The meaning is, My death hastens; and therefore I earnestly desire that the cause depending before God between me and my friends may be searched out and determined, that if I be guilty of these things whereof they accuse me, I may bear the shame and blame of it before all men; and, if I be innocent, that I may live to see my own integrity, and the credit of religion (which suffers upon this occasion) vindicated, that so I may die in peace with God, and leave the favour of a good name behind me.

ANNOTATIONS ON CHAP. XVII.

Ver. 1. *My breath is corrupt, my days are extinct, the graves are ready for me.*] My vital spirits are spent, the lamp of life gives but a glimmering and dying flame, just sufficient to render visible the graves, which on every side are open to receive me.

2. *Are there not mockers with me? &c.*] How can I support my spirits, when my friends, instead of comforting me, make use of the most bitter reproaches, so that sleep is become a stranger to mine eyes?

3. *Who is he that will strike hands with me;* i. e. Agree and promise, or be surety to me; whereof that was the usual gesture, Prov. 6. 1, 2 and 17. 18. and 22. 26.

4. *Shalt thou not exalt them;*] Thou shalt not confer on them the honour of being my judge.

5 He that speaketh flattery to his friends, even the eyes of his children ^c shall fail.

6 ^c He hath made me also a by-word of the people, and aforetime I was as a tabret.

7 Mine eye also is ^a dim by reason of sorrow, and all my members are as a shadow.

8 Upright ^a men shall be astonished at this, and the innocent ^b shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way, and he that hath clean ⁱ hands shall be ^k stronger and stronger.

10 But as for you all, do you return, and come now: for I cannot find ^l one wise man among you.

11 My days are past, my purposes are broken off, even the thoughts of my heart.

12 They ^m change the night into day: the light is short, because of darkness.

13 If I ⁿ wait, the grave is mine house: I have made my bed in the darkness.

14 I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.

15 And where is now ^o my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the pit, when our ^p rest together is in the dust.

CHAP. XVIII.

1 Bildad reproveth Job of presumption and impatience. 5 The calamities of the wicked.

THEN answered Bildad the Shuhite, and said,

2 How long will it be, ere you ^a make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted ^b as beasts, and reputed vile in your sight?

4 ^c He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be ^d put out, and the spark of his fire shall not shine.

6 The light shall be ^e dark in his tabernacle, and his candle shall be put out with him.

7 The steps ^f of his strength shall be straitened, and his ^g own counsel shall cast him down.

8 For he is cast into ^h a net by his own feet, and he walketh upon a snare.

9 The grin shall take him by the heel, and the ⁱ robber shall prevail against him.

10 The snare ^j is laid for him in the ground, and ^k a trap for him in the way.

11 ^l Terrors shall make him afraid on every side, and shall drive him to his feet.

12 His strength shall be hunger-bitten, and destruction shall be ^m ready at his side.

13 It shall devour the strength of his skin: even the first-born of death shall devour his strength.

14 ⁿ His confidence shall be rooted out of his tabernacle, and it shall bring him to the ^o king of terrors.

15 It shall dwell in his tabernacle, because it is none of his: ^p brimstone shall be scattered upon his habitation.

16 His ^q roots shall be dried up beneath, and above shall his branch be cut off.

17 ^r His remembrance shall perish from the earth, and he shall have no name in the street.

18 He shall be ^s driven from light into darkness, and chased out of the world.

19 He shall neither have ^t son nor nephew as

Amos 2. 9. Mal. 4. 1. & Psal. 109. 13. Prov. 10. 7. & Luke 12. 20. & Isa. 14. 22. Jer. 22. 30.

5. Yea, the light of the wicked shall be put out, &c.] The wicked man shall not continue for ever in his splendour; nor shall any part of his wealth, honour and power remain to comfort him.

6. The light shall be dark in his tabernacle, and his candle shall be put out with him.] The glory of his family shall be turned into contempt, and all their joy into mourning.

12. His strength shall be hunger-bitten.] He shall pine away till he has no strength.

13. It shall devour the strength of his skin: even the first-born of death, &c.] Rottenness shall eat up his bones.

15. It shall dwell in his tabernacle, because it is none of his.] These words may be thus rendered: A stranger (Heb. one that is not his, that is not descended from him, and hath no relation to him) shall dwell in his tabernacle, i. e. shall possess his house and goods.

Brimstone shall be scattered upon his habitation.] It shall be utterly and prodigiously destroyed, as it were, by fire and brimstone. He seems to allude to the destruction of Sodom, upon which God did scatter brimstone and fire, which happened not long before these times, and could not be unknown to them who lived near that place, and were diligent observers of God's works.

18. He shall be driven from light into darkness, &c.] He shall be thrown from his splendid greatness into some obscure grave.

Psalm 37.
13. & 139.
7. Ezek.
22. 25.
Obad. 12.
Exod. 5.
Judg.
2. 10.
1 Sam. 2.
12. & 13.
79. 6.
Ther. 1.
Titus.
2. 16.

mong his people, nor any remaining in his dwellings.

20 They that come after him shall be astonished at his day, as they that went before were affrighted.

21 Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

1 Job, complaining of his friends cruelty, sheweth there is misery enough in him to feed their cruelty: 21, 28 He craveth pity: 25 He believeth the resurrection.

Chap. 18.

2.

1 Sam. 1.

6. 2 Pet.

2. 8. Phil.

42. 10.

Gen. 31.

7. Lev.

26. 16.

Ezek. 34.

4. Gal. 6.

1.

Phil. 38.

16. 2 Cor.

2. 6. 7.

Phil. 44.

11.

Jer. 20.

8. Hab. 1.

2.

Phil. 22.

2. Lam.

3. 8. Hab.

26. 1.

Chap. 3.

24. Lam.

3. 7.

Chap. 29.

7. 14. 10.

Gen. 31. 1.

Phil. 49.

25. 17. Isa.

61. 6. &

66. 11.

Hosea 9. 11.

Chap. 17.

15. & 24. 30.

Chap. 13. 24. & 33. 8. 10. Lam. 2. 5. Heb. 12. 7.

THEN Job answered and said,
2 How long will ye vex my soul, and break me in pieces with words?

3 These ten times have ye reproached me: you are not ashamed that you make your selves strange to me.

4 And be it indeed that I have erred, mine error remaineth with my self.

5 If indeed ye will magnify your selves against me, and plead against me my reproach:

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown from my head.

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he countereth me unto him; as one of his enemies.

20. They that come after him shall be astonished at his day, as they that went before were affrighted.] Future generations shall read with astonishment the severity of his punishment, as those who saw it were seized with horror:

21. Surely such are the dwellings of the wicked, &c.] This certainly is a true description of the miserable state of the wicked; such is the abject condition of those who pay no honour to their Maker.

ANNOTATIONS ON CHAP. XIX.

Ver. 1. Then Job answered and said.] The purport of this chapter is to shew, that it would be sufficient for him also merely to repeat what he had before delivered, as they had done in their discourses. And, to aggravate their cruelty, he adds several particulars, which represent his condition still more miserable than he had hitherto painted it; but at the same time he declares, that he had now a glimmering hope, that God would at last take pity on his misery, and restore him to happiness.

10. Mine hope hath he removed like a tree.] He has cut off my hope as a tree that is felled.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave me no answer: I intreated him with my mouth.

17 My breath is strange to my wife, though I intreated for the childrens sake of mine own body.

18 Yea, young children despised me; I arose, and they spake against me.

19 All my inward friends abhorred me: and they whom I loved, are turned against me.

20 My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me.

22 Why do ye persecute me as God, and are not satisfied with my flesh?

23 Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead, in the rock for ever!

25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth.

26 And though after my skin, worms destroy this body, yet in my flesh shall I see God:

27 Whom I shall see for my self, and mine eyes shall behold, and not another; though my reins be consumed within me.

28 But ye should say, Why persecute we him, seeing the root of the matter is found in us?

20. I am escaped with the skin of my teeth.] All the flesh I have left is only my lips to complain with.

23. Oh that my words were now written! &c.] There is a pleasure in observing the accomplishment of this passionate wish; and that in a higher sense than Job himself could have hoped for. Had his words been graven on a rock, they might have remained for some few ages; but in this divine poem they will live for ever. Peters.

24. That they were graven with an iron pen and lead, &c.] In those days they used to grave the letters in a stone with an iron tool, and then to fill up the cuts or furrows made in the stone with lead, that the words might be more plainly seen and read.

25, 26, 27. I know that my Redeemer liveth, &c.] These words certainly relate to the resurrection of the body, and a future judgment; though some learned men have interpreted them of a temporal deliverance. That the Jews did believe that the bodies, at least of such remarkably pious men, should rise again, appears plainly from the translation of the last verse of the book of Job according to the LXX, which in their version runs thus: So Job died, being old and full of days; but it is written that he shall rise again with those whom the Lord raises up. To transcribe the names of Christian commentators who follow this interpretation would

f Psal. 58. 29 Be ye afraid of the sword: for wrath bring-
 11. Eccl. eth the punishments of the sword, that ye may
 11. 9. Mat. know there is a judgment.
 7. 1. Rom.
 24. 4.
 James 4.
 11.

CHAP. XX.

Zophar sheweth the state and portion of the wicked.

THEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for this I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou not this of old, since man was placed upon earth,

5 That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the clouds:

7 Yet he shall perish for ever, like his own dung: they which have seen him shall say, Where is he?

8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also which saw him, shall see him no more; neither shall his place any more behold him.

10 His children shall seek to please the poor, and his hands shall restore their goods.

11 His bones are full of the sin of his youth, which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, though he hide it under his tongue;

13 Though he spare it, and forsake it not; but keep it still within his mouth:

14 Yet his meat in his bowels is turned, it is the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps; the vipers tongue shall slay him.

17 He shall not see the rivers, the floods, the brooks of hony and butter.

18 That which he laboured for, shall he restore, and shall not swallow it down; according to his substance shall the restitution be, and he shall not rejoice therein.

19 Because he hath oppressed, and hath forsaken the poor; because he hath violently taken away an house which he builded not:

20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.

21 There shall none of his meat be left: therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

23 When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.

24 He

2 Chap. 13.
 26. Psal.
 25. 7.
 / Ezek. 24.
 23.
 m Prov. 9.
 17.
 n Jer. 13.
 23.
 o Rev. 18. 7.
 p Prov. 23.
 8. Mat.
 27. 3. 4.
 q Prov. 23.
 32.
 r 2 Kings
 7. 2. Psal.
 36. 9. Jer.
 17. 6.
 s Deut. 28.
 31. Psal.
 109. 11.
 t Mat. 23.
 35. 36.
 Jam. 2. 13.
 u Psal. 49.
 7. Luke
 12. 20.
 v Jer. 17.
 11. & 22.
 19. Luke
 16. 24.
 y Luke 12.
 19. Rev.
 18. 7.
 z Gen. 19.
 24. Num.
 25. 4. Psal.
 21. 6.
 a Chap. 1.
 18. 19.
 Num. 11.
 33. Psal.
 78. 30. 31.

would fill a page: suffice it to lay before the reader a literal translation and paraphrase which the learned and ingenious Mr Peters has given of this passage in his *Critical Dissertation on the book of Job*, p. 202. and 208. The translation runs literally thus, without altering the order of the words: *I know my Vindicator living, and at the last over the dust he shall arise; and after my skin (they) have destroyed this, also from my flesh I shall see God: whom I shall see for myself, and mine eyes shall behold, and not another, or a stranger.* I know the Vindicator or Avenger of my innocence and reputation, which you have thus inhumanely attacked, now liveth, and shall live for ever; and that, in some grand future period, he shall arise to judge the dead. And though after my skin, which you see so miserably affected, this whole frame shall be dissolved and turned to dust; yet I believe that I shall live again hereafter as truly and certainly as I do now, and shall appear personally before my judge; whom I shall see for myself, or in my own cause, prepared to do me justice, and, conscious of my innocence, shall look up to him with joy and hope, while others, my accusers, unable to behold him, shall look down with shame and confusion.

ANNOTATIONS ON CHAP. XX.

Ver. 6, 7. *Though his excellency mount up to the heavens, &c.* Though he should be advanced to the highest pinnacle of human greatness, and rise above the rest of mankind as much as the lofty cedar of the mountains exceeds in height the humble herbage of the vale; yet he shall fall as low as his own dunghill, and, like it, be cast out for ever with contempt: they who knew him in his flourishing condition shall be astonished at his ruin, and ask, with terror and amazement, what is become of him.

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10. *His children shall seek to please the poor;* Lest they should revenge themselves of them for the great and many injuries which their father did the poor, or seek to the magistrate for reparation.

His hands shall restore their goods. By the sentence of the judge, to whom the oppressed poor will appeal, notwithstanding all their intreaties and endeavours to dissuade them from so doing.

11. *His bones are full of the sin of his youth.* This expression seems directly to assert, that there is a punishment that attends the wicked in a future state: see a parallel expression in *Ezek. 32. 27.* of mighty warriors buried with great military pomp, and their swords laid under their heads; but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living. Peters.

14. *The gall of asps;* i. e. Exceeding bitter and pernicious. Gall is most bitter: the gall of serpents is full of poison, which from thence is conveyed to their mouth by veins, as Pliny observes; and the poison of asps is most dangerous, and within a few hours kills without remedy.

17. *Brooks of hony and butter.* The LXX more properly read, *He shall not see the milking of his ewes, the food of hony and butter.* Wall.

20. *He shall not feel quietness in his belly:* i. e. He shall have no peace or satisfaction in his mind in all his gains, partly, because of his perpetual fears and expectations of the wrath of God and man, which his guilty conscience knoweth that he deserves; and partly, because they shall be speedily taken away from him. He still continueth the metaphor of a glutton, whose belly is not quiet until it hath vomited up that wherewith he had oppressed it.

23. *When he is about to fill his belly, God shall cast the fury of his wrath upon him, &c.* God shall disturb his enjoyments, and,

† 4 K

when

24 He shall flee from the iron weapon, and the bow of steel shall strike him through.
 25 It is drawn and cometh out of the body; yea, the glittering sword cometh out of his gall; terrors are upon him.
 26 All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.
 27 The heaven shall reveal his iniquity: and the earth shall rise up against him.
 28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.
 29 This is the portion of a wicked man from God, and the heritage appointed unto him by God.

C H A P. XXI.

1 Job sheweth that even in the judgment of man he hath reason to be grieved. 7 Sometimes the wicked do so prosper, as they despise God. 16 Sometimes their destruction is manifest. 22 The happy and unhappy are alike in death. 27 The judgment of the wicked is in another world.

BUT Job answered and said,

2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak, and after that I have spoken, mock on.

4 As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?

5 Mark me, and be astonished, and lay your hand upon your mouth.

6 Even when I remember, I am afraid, and trembling taketh hold on my flesh.

7 Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses are safe from fear, neither is the rod of God upon them.

10 Their bull gendereth and faileth not, their cow calveth and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?

16 Lo, their good is not in their hand: the counsel of the wicked is far from me.

17 How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm carrieth away.

19 God layeth up his iniquity for his children: he rewardeth him, and he shall know it.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?

22 Shall any teach God knowledge? seeing he judgeth those that are high.

Psalm 55. 25. Isaiah 38. 13. & 45. 9. Rom. 11. 34. 1 Cor. 2. 16.

when he thinks himself most secure, it shall be poured from heaven like a torrent upon his head.

26. All darkness shall be hid, &c.] i. e. All sorts of miseries, both of soul, body, and estate, shall be hid, or laid up, by God for him. This phrase may note, That though it be not actually upon him, yet it is reserved and treasured up for him, and is kept as in a sure place, and shall infallibly overtake him.

27. The heaven shall reveal his iniquity: and the earth shall rise up against him.] The thunders, lightnings and tempests of heaven shall attack him to reveal his iniquity; and the wild beasts of the earth shall make war against him.

29. This is the portion of a wicked man from God, &c.] Thus will the Almighty deal with all the workers of iniquity.

A N N O T A T I O N S ON CHAP. XXI.

Ver. 1. Job answered and said.] Job, to bring the dispute to a more speedy issue, comes, after a short preface, more closely to the point, not contenting himself merely with denying what they had said, but proving, from authentic histories, that though God does sometimes punish the wicked in an exemplary manner, yet this is not always the case, there being innumerable instances where the vilest of mortals have enjoyed every satisfaction this world was capable of affording, and left at their death large possessions to their

children: in short, that the proceedings of Providence, with regard to the punishment of the wicked in this world, are various, and consequently that no general rule can from thence be drawn.

9. Their houses are safe from fear, &c.] i. e. Of the incursions of robbers, we may suppose, or the depredations of the neighbouring clans, so usual in those antient times, and of which Job had felt the mischievous effects.

13. In a moment go down to the grave.] They do not ly languishing on a bed of sickness or pain, but pass suddenly and with ease to the grave.

16. Lo, their good is not in their hand.] Having described the prosperity which wicked men sometimes enjoy, he proceeds, on the other hand, to confess, that some of them were as remarkably distinguished for their wretchedness: Don't think, says he, that I am in opinion with the wicked, that their prosperity is in their own power; no, the counsel of the wicked is far from me. Peters.

17. How oft is the candle of the wicked put out? &c.] How oft is the joy of the wicked extinguished?

22. Shall any teach God knowledge? &c.] Will you presume to censure or correct the method of God's providence, or prescribe laws to the great Judge of the world? It is evident, that good and evil are dispensed by him, for the most part, without any exact regard to the good or ill deserts of men; and this during the whole period of human life, from the cradle to the grave. The inference

y Chap. 10. 23 One dieth in his ⁷ full strength, being wholly at ease and quiet.
 24 His ² breasts are full of milk, and his bones are moistened with marrow.
 25 And another dieth in the ² bitterness of his soul, and never eateth with pleasure.
 26 They shall lie down ² alike in the dust, and the worm shall cover them.
 27 Behold, ² I know your thoughts, and the devices which ye wrongfully imagine against me.
 28 For ye say, Where ² is the ² house of the prince? and where ² are the dwelling-places of the wicked?
 29 Have ye not asked them that go by the way? and do ye not know their ² tokens?
 30 That the wicked is ² reserved to the day of destruction; they shall be brought forth to the day of wrath.
 31 Who shall declare his way ² to his face? and who shall repay him ² what he hath done?
 32 Yet shall he be brought to the ² grave, and shall remain in the tomb.
 33 The clouds of the valley shall be sweet unto him, and every man shall ² draw after him, as there are innumerable before him.
 34 How then comfort ye me in vain, seeing in your answers there remaineth ² falshood?

CHAP. XXII.

1 Eliphaz sheweth that man's goodness profiteth not God: 5 He accuseth Job of divers sins: 21 He exhorteth him to repentance, with promises of mercy.

THEN Eliphaz the Temanite answered and said,

2 Can a man be ² profitable unto God, as he that is wise may be profitable unto himself?
 3 ² Is it any ² pleasure to the Almighty, that thou art righteous? or ² is it gain to him, that thou makest thy ways perfect?
 4 Will he ² reprove thee for fear of thee? will he enter with thee into judgment?
 5 ² Is not thy wickedness great? and thine iniquities ² infinite?
 6 For thou hast taken ² a pledge from thy brother for nought, and stripped the naked of their clothing.
 7 Thou hast not given water to the weary to drink, and thou hast ² withholden bread from the hungry.
 8 But ² as for the mighty man, ² he had the earth, and the honourable man dwelt in it.
 9 Thou hast sent widows away empty, and the ² arms of the fatherless have been broken.
 10 Therefore snares ² are round about thee, and ² sudden fear troubleth thee;
 11 Or darkness ² that thou canst not see, and abundance of ² waters cover thee.
 12 ² Is not God in the ² height of heaven? and behold the height of the stars; how high they are.
 13 And thou sayest, ² How doth God know? can he judge through the dark cloud?
 14 ² Thick clouds ² are a covering to him that he seeth not, and he walketh in the circuit of heaven.
 15 Hast thou ² marked the old way which wicked men have troden?
 16 Which were cut down out of time, whose foundation was ² overflown with a flood.
 17 Which

is plainly this, that there is a future state to be expected, where all these irregularities shall be adjusted: *The wicked are reserved to the day of destruction, i. e. the day of judgment.* Peters.

29. *Do ye not know their tokens?* i. e. The examples, or evidences, or signs of this truth, which they that go by the way can produce. They will shew here and there in diverse places the goodly houses and castles, and other monuments of power and dignity, which wicked potentates have erected, and to this day do possess, and in which diverse of them live and die. He alludes here to those tokens which are set up in high-ways for the direction of those who travel in them.

30. *To the day of wrath;* Of special and extraordinary wrath: i. e. either to some terrible and desolating judgments, which God sometimes sends upon wicked princes or people; or, to the day of the last and general judgment, which is called in scripture *the day of wrath*; for the day of the general resurrection and judgment was not unknown to Job and his friends, as appears from chap. 19. 25. &c. and other passages of this book.

31. *Who shall declare his way to his face?* i. e. His power and splendour is so great, that scarce any man dare reprove him for his sin, or shew him his danger.

33. *Every man shall draw after him.* Heb. *He shall draw every man after him,* to wit, into the grave.

34. *How then comfort ye me in vain?* &c.] Why then do you seek to comfort me with vain hopes of recovering my prosperity if I repent, seeing your grounds are manifestly false, and common ex-

perience sheweth, that good men are very oft in great tribulation, while the vilest of men thrive and prosper in the world.

ANNOTATIONS ON CHAP. XXII.

VER. 1. *Then Eliphaz the Temanite answered.*] Eliphaz still continues to dispute, though he has no new argument to offer. He indeeds draws up a catalogue of the most pernicious crimes, and boldly declares, that Job must have been guilty of them, because he was punished in so exemplary a manner; founding his argument upon the same basis as before, namely, that only the wicked are punished.

13, 14. *Thou sayest, How doth God know? &c.*] Perhaps thou fanciest, that, because God is at so great a distance, he doth not regard the transactions here below, or that the clouds hide them from his sight; but *he walketh in the circuit of heaven*; i. e. he is essentially present every where, beholding all the actions of men, and resolving to reward every one according to his works. Clark.

15. *Hast thou marked the old way which wicked men have troden?*] Hast thou forgotten the paths followed by the atheistical inhabitants of the old world, who ran licentiously into every kind of wickedness?

16. *Whose foundation was overflown with a flood.*] Schultens renders this passage, *their foundation is a flood poured out*; which is one of the boldest images and most poetical beauties in any lan-

- 17 Which said unto God, Depart from us: and what can the Almighty do ^a for them?
- 18 Yet he ^a filled their houses with good things: but the counsel of the wicked is far from me.
- 19 The righteous see it, and are glad: and the innocent ^c laugh them to scorn.
- 20 Whereas our ^a substance is not cut down, but the remnant of them the fire consumeth.
- 21 Acquaint now thy self with him, and be at peace: thereby ^a good shall come unto thee.
- 22 Receive, I pray thee, the law from his mouth, and lay up his words ^a in thine heart.
- 23 If thou return to the Almighty, thou shalt be ^a built up, thou shalt put away iniquity far from thy tabernacles.
- 24 Then shalt thou lay up ^a gold as dust, and the gold ^a of Ophir as the stones of the brooks.
- 25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.
- 26 For then shalt thou have thy ^a delight in the Almighty, and shalt ^a lift up thy face unto God.
- 27 Thou shalt make thy prayer unto him, and he shall ^a hear thee, and thou shalt pay thy vows.
- 28 Thou shalt also decree a thing, and it shall be established unto thee: and the ^a light shall shine upon thy ways.
- 29 When men are cast down, then thou shalt say, *There is lifting up:* and he shall save the ^a humble person.
- 30 ^a He shall deliver the island of the innocent: and it is delivered by the pureness of thine ^a hands.

C H A P. XXIII.

1 Job longeth to appear before God, 6 in confidence

of his mercy. 8 God, who is invisible, observeth our ways. 11 Job's innocence. 13 God's decree is immutable.

THEN Job answered and said,
 2 Even to day is my complaint bitter: my ^a stroke is heavier than my groining.
 3 O that I knew where I might ^b find him! that I might come ^c even to his seat!
 4 I would ^c order my cause before him, and fill my mouth with arguments.
 5 I would ^d know the words which he would answer me, and understand what he would say unto me.
 6 Will he plead against me with his great power? ^e No, but he would put strength in me.
 7 There the righteous might dispute with him; so should I be delivered for ever from my judge.
 8 Behold, I go ^a forward, ^b but he is not there; and backward, but I cannot ^c perceive him:
 9 On the left hand where he doth work, but I cannot behold him: he ^a hideth himself on the right hand, that I cannot see him.
 10 But he knoweth the way that I take: when he hath ^a tried me, I shall come forth as gold.
 11 My foot hath held his steps, his way have I kept, and ^a not declined.
 12 Neither have I gone back from the commandment of his lips, I have esteemed the words of his mouth ^a more than my necessary food.
 13 But he is in one mind, and ^a who can turn him? and what his soul desireth, even that he doth.
 14 For he performeth the thing that is ^a appointed for me: and many such things are with him.

guage. In order to have a tolerable conception of this image, and a taste of its beauty, you must suppose a torrent of waters rushing in broken cataracts, and with impetuous rapidity, from a steep and craggy mountain: then imagine to yourself an edifice built upon the surge of this rolling precipice, having no other basis than one of those headlong, whirling waves.—Surely there was never such a representation of transitory prosperity, tending to ruin with inconceivable swiftness; yet such is every species of human felicity, that is not founded on the firm basis of religion and virtue. *Hervey's Meditations.*

20. *The remnant of them the fire consumeth;* Or, *shall consume.* This some refer to the judgment of God upon Sodom and Gomorrah; but it is most natural to understand it of the last general conflagration. *Peters.*

29, 30. *When men are cast down, then thou shalt say, There is lifting up, &c.]* The LXX read, *Because thou humblest thyself: and thou shalt say, He hath set me on high; and he will save the humble person.* He will deliver the innocent; and thou shalt be safe with the innocency of thy hands. None but our translation has any mention of an island. *Wall.*

A N N O T A T I O N S O N C H A P. XXIII.

Ver. 1. *Job answered.]* Job again appeals to God, by whom he desires, more earnestly than ever, to be tried, being satisfied that he should be acquitted at his equitable tribunal.

8. *Behold, I go forward;* i. e. Towards the east, which in scripture is accounted the fore-part of the world, as the Hebrew name of it signifies, because of the light of the sun, which ariseth there; and draweth the eyes of men towards it.

And backward; i. e. Towards the west. So also the north is called the left-hand, and the south the right-hand, ver. 9. because so they all are to a man who looks towards the east. He names all the several parts of the world, to shew his eager desire and restless endeavours to find out God, and to present himself before him.

10. *I shall come forth as gold;* Which cometh out of the furnace pure from all dross. It will appear, upon a fair hearing, that I am free, though not from all sin, (as he had confessed before,) yet from that hypocrisy and those gross enormities wherewith my friends charge me.

11. *My foot hath held his steps, &c.]* I have always followed very religiously his directions; nor has any temptation ever made me swerve from his commandments.

13. *But he is in one mind, &c.]* Why do I waste words to no purpose? All my former constant integrity, and my present profession of it, gives me no ease; he is still one and the same, constant and unchangeable in his purposes and counsels of proceeding against me.

14. *And many such things are with him.]* There are many such examples of God's proceeding with men in the way of absolute sovereignty and severity; and his counsels and providences, though always

a Neh. 3.
 18. Chap.
 6. 2.
 b Song 3.
 1. 2.
 c Chap. 13.
 3. 18. Psa.
 5. 3.
 d Psa. 51.
 4.
 e Isa. 57.
 16. Mal.
 3. 17.
 f Heb. 4.
 16. & 10.
 22.
 g Chap. 9.
 11.
 h Acts 17.
 27.
 i 1 Tim. 6.
 16.
 k Psa. 44.
 24.
 l Psa. 17.
 3. & 66.
 10.
 m Psa. 18.
 21. & 41.
 17. 18.
 n Tim. 4.
 10. Rev.
 2. 10.
 o Chap. 22.
 23. Psa.
 119. 23. 72.
 John 4. 31.
 p Chap. 9.
 12. 13. &
 11. 10.
 Rom. 9.
 19.
 q 1 Thes.
 3. 3.

15 Therefore am I ^a troubled at his presence; when I consider, I am afraid of him.

16 For God maketh my heart ^t soft, and the Almighty troubleth me:

17 Because I was not cut off ^a before the darkness, neither hath he covered the darkness from my face.

C H A P. XXIV.

1 Wickedness goeth often unpunished. 7 There is a secret judgment for the wicked.

W H Y, seeing ^a times are not hidden from the Almighty, do they that know him, not see his days?

2 Some ^b remove the land-marks; they violently take away flocks, and feed *thereof*.

3 They drive away ^c the asses of the fatherless, they take the widows ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themselves together.

5 Behold, as wild asses in the desert, go they forth to their work, ^c rising betimes for a prey: the wilderness yieldeth food for them, and for their children.

6 They reap *every one* his ^t corn in the field: and they gather the vintage of the wicked.

7 They cause the ^a naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and embrace the ^b rock for want of a shelter.

9 They ⁱ pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing: and they take away the ^a sheaf from the hungry.

11 Which make oyl within their walls, and tread their wine-presses, and ⁱ suffer thirst.

12 Men grone from out of the city, and the soul of the wounded crieth out: ^m yet God layeth not folly to them.

13 They are of those that ^a rebel against the light, they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the ^a light, killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye ^b shall see me: and disfigureth *his* face.

16 In the dark they dig through houses, which they had marked for themselves in the day-time: ^a they know not the light.

17 For the morning is to them even as the shadow of death; if one know them, *they are in* the terrors of death.

18 He is swift as the waters, their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat ^a consume the snow-waters: *so doth the* ^t grave *these which* have sinned.

20 The womb shall forget him, the worm shall feed sweetly on him, he shall be ^a no more remembered, and wickedness shall be broken as a tree.

21 He evil entreateth the barren *that* beareth not: and doth not good to the widow.

22 He ^a draweth also the mighty with his power: he riseth up, and no man is sure of life.

23 Though it be given him *to be* in safety, whereon he resteth; yet ⁱ his eyes *are* upon their ways.

24 They are exalted for ^a a little while, but are gone and brought low, they are taken out of the way as all *other*, and cut off as the ^a tops of the ears of corn.

25 And if *it be* not so now, who will make me a liar, and make my speech nothing worth?

C H A P. XXV.

Bildad sheweth that man cannot be justified before God.

always just, yet are oft secret, and we cannot discern the reasonableness or equity of them, which is my case

17. *Because I was not cut off before the darkness, neither hath he covered the darkness from my face*] Still he supports me under all my miseries, and denies me the comfort of dying by that hand which strikes me so severely.

A N N O T A T I O N S on CHAP. XXIV.

Ver. 1. *Why, seeing times are not hidden from the Almighty, do they that know him, not see his days?*] If, as you maintain, the Almighty's punishment of the wicked is so visible, why do not the truly virtuous see and acknowledge these open judgments?

5. *As wild asses in the desert go they forth.*] Part of this chapter, particularly this and the following verses, seem to allude to the wild Arabs, whose profession is rapine, and yet they prosper by it.

13. *That rebel against the light;*] That look upon the light as their enemy.

18. *He is swift as the waters, &c.*] To these wicked persons you may add the pirate, who robs upon the sea, and runs from one little creek into another in swift ships; which bring him in so much riches, that he despises the employment of those who till the earth and plant vineyards, as poor and unprofitable.

19. *Drought and heat consume the snow-waters, &c.*] And yet all these, after they have spent their life in such horrid villanies, do not die of lingering and tormenting diseases, but go down to the grave as easily as snow-water sinks into the dry ground when it is melted by the sun.

20. *The womb shall forget him, &c.*] He bears no such marks of the divine displeasure, as to cause his mother to remember him with regret: he is carried to his grave like other men, and the worm feeds as sweetly upon him. There he rests in quiet, and both him and his wickedness are forgotten, as a tree broken to shivers.

22. *He riseth up, and no man is sure of life.*] When he rises to assassinate, no man, though ever so strong, is sure of escaping.

a Mat. 28.
18.
b Jer. 10.
7. Rev. 6.
16.
c Col. 1.
20.
d Gen. 1.
1.
e Mat. 5.
45. John
1. 4. Jam.
1. 17.
f Psal. 130.
3. & 143.
2. Rom.
8. 10. & 3.
19. — 19.
g Chap. 4.
17. 18.
h Chap. 4.
19. Psal.
22. 6.

i Prov. 25.
11. Eccl.
12. 10. 11.
j Chap. 11.
2. 3.
k Acts 10.
20. 2 Tim.
3. 15.
l Chap. 12.
3. 4. Ezek.
13. 19.

THEN answered Bildad the Shuhite, and said,
2 ^a Dominion and ^b fear are with him, he
maketh ^c peace in his high places.

3 Is there any number of his ^d armies? and
upon whom doth not his ^e light arise?

4 How then can man be ^f justified with God;
or how can he be clean ^{that is} born of a woman;

5 Behold even to the moon, and it shineth
not; yea, the stars are not ^{pure} in his sight.

6 How much less man ^{that is} ^h a worm: and
the son of man ^{which is} a worm?

CHAP. XXVI.

1 *Job reproving the uncharitable spirit of Bildad,
5 acknowledgeth the power of God infinite and
unsearchable.*

BUT Job answered and said,

2 How hast thou ^a helped him ^{that is} with-
out power? how savest thou the arm ^{that hath} no
strength?

3 How hast thou counselled him ^{that hath} ^b no
wisdom? and how hast thou ^c plentifully declared
the thing, as it is?

4 ^d To whom hast thou uttered words? and
whose spirit came from thee?

5 Dead things are formed from under the wa-
ters, and the inhabitants thereof.

ANNOTATIONS on CHAP. XXV.

Ver. 1. *Then answered Bildad.*] Bildad, being unable to re-
fute what Job had said, declines the dispute, and only advises him
to speak with greater reverence of God.

3. *Is there any number of his armies?*] Hath not he myriads
of angels ready to execute his pleasure?

5, 6. *Behold even to the moon, and it shineth not; yea, the stars
are not pure in his sight, &c.*] So inconceivably holy is the Lord
of hosts, that he sees defilement even in the brightness of the firma-
ment; those living sapphires, before his Majesty, lose their lustre:
how much less man, who, in his fallen state, is as a worm that de-
lights in putrefaction! *Hervey.*

ANNOTATIONS on CHAP. XXVI.

Ver. 1. *Job answered.*] Job, perceiving Bildad wandered so
far from the matter in dispute, derides his affectation of wisdom,
and shews his discourse was equally mean and impertinent.

2, 3, 4.] The LXX seem to give these three verses a more em-
phatical meaning than our translation. 2. On whose side dost thou
stand to help him? is it not on His who has great strength and a
powerful arm? 3. Whom hast thou counselled but Him who has
all wisdom? Whose follower wilt thou be? wilt thou not be His who
has the greatest power? 4. For whom hast thou uttered words?
for Him whose breath it is that comes out of thee? *Wall.*

5. *Dead things are formed from under the waters, &c.*] This
is an unhappy translation of a very noble passage. The Vulgate reads,
The giants groan from under the waters, &c. The word rendered
dead things never has that meaning, but here signifies the ghosts of
those giants, or men mighty in wickedness, who were overwhelmed
by the flood. The meaning therefore seems to be this; Shall the

6 ^a Hell is naked before him, and destruction
hath no covering.

7 He stretcheth out the north over the empty
place, and ^e hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds,
and the cloud is ^a not rent under them.

9 He holdeth back the face of his ^b throne,
and ⁱ spreadeth his cloud upon it.

10 He hath compassed the waters with ^k bounds,
until the day and night come to an end.

11 The pillars of heaven ^l tremble, and are
astonished at his ^m reproof.

12 He divideth the ⁿ sea with his power, and
by his understanding he smiteth through the
proud.

13 By his spirit he hath garnished the heavens;
his hand hath formed the ^o crooked serpent.

14 Lo, these are parts of his ways, but how
^p little a portion is heard of him? but the ^q thun-
der of his power who can understand?

CHAP. XXVII.

1 *Job protesteth his sincerity. 8 The hypocrite is
without hope. 11 The blessings which the wicked
have, are turned into curses.*

MOREOVER, ^a Job continued his parable,
and said,

rephaim or *manes* of the giants be brought forth again from under
the waters with which they were overwhelmed at the flood? or
those wicked souls that have been since gathered to their assembly?
Peters.

7. *He stretcheth out the north, &c.*] *i. e.* The northern pole
or part of the heavens, which he particularly mentions, and puts for
the whole visible heaven, which are oft and fitly said to be *spread* or
stretched out like a curtain or tent, to which they are resembled.

And hangeth the earth upon nothing.] Upon its own center,
which is but an imaginary thing, and in truth nothing: or, upon no
props or pillars, but his own power and providence; which is justly
celebrated as a wonderful work of God, both in scripture and in
heathen authors.

9. *He holdeth back the face of his throne.*] It should be, *He
upholdeth his throne, i. e.* the sky.

11. *The pillars of heaven tremble, and are astonished at his
reproof.*] The mountains tremble when his thunders assault them.

13. *By his spirit he hath garnished the heavens; his hand
hath formed the crooked serpent.*] He hath adorned the heavens
with innumerable stars, and by his wisdom he formed that large
constellation called the *serpent*.

14. *Lo, these are parts of his ways.*] Job, after thus describing
several wonderful works of the Almighty, as they are scattered thro'
universal nature, from the heights of heaven to the very depths of
hell, closes the magnificent account with this noble acknowledgment,
Lo, these are parts of his ways; or, as the original word more li-
terally signifies, *these are only the skirts*, the very outmost bor-
ders of his works; no more than a small preface to the immense
volume of the creation. *Hervey's Medit.*

ANNOTATIONS on CHAP. XXVII.

Ver. 1. *Job continued his parable.*] The word *parable* signi-
fies

e Prov. 15.
11. Psal.
139. 8.
Heb. 4. 13.
f Psal. 24.
2. & 104.
5.
g Prov. 30.
4.
h Isa. 66.
1.
i Psal. 18.
11. & 97.
2.
k Chap. 39.
8. 11. Psal.
33. 7. &
104. 9.
Prov. 8. 29.
Jer. 5. 22.
l Sam. 12.
8. 2 Pet.
3. 1.
m Psal. 104.
7.
n Isa. 51.
15. Jer.
31. 35.
o Isa. 27. 1.
p John 16.
12.
q 2 Cor. 4.
7.
a Num. 23.
7. Psal. 49.
4. Prov.
26. 7.

1 Chap. 34. 2 As God liveth, who hath ^b taken away my judgment, and the Almighty, who hath vexed my soul;

3 All the while my breath is in me, and the spirit of God is in my nostrils;

4 My lips shall not speak ^d wickedness, nor my tongue utter deceit.

5 God forbid that I should ^e justify you: till I die, I will ^f not remove my integrity from me.

6 My righteousness ^g I hold fast, and will not let it go: ^h my heart shall not reproach me so long as I live.

7 ⁱ Let mine enemy be as the wicked, and he that riseth up against me, as the unrighteous.

8 For what is the hope of the hypocrite, though he hath gained, when God ^k taketh away his soul?

9 Will God hear his cry when ^l trouble cometh upon him?

10 Will he delight himself in the Almighty? will he ^m always call upon God?

11 ⁿ I will teach you by the hand of God: that which is with the Almighty, will I not conceal.

12 Behold, all ye your selves have seen it, why then are ye thus altogether ^o vain?

13 This is the portion of a wicked man with God, and the heritage of ^p oppressors, which they shall receive of the Almighty.

14 If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be ^r buried in death: and his widows shall ^s not weep.

16 ^t Chap. 20. 19. ^u Deut. 28. 41. ^v Esth. 9. 10. ^w Hof. 9. 13. ^x Prov. 10. 7. ^y Psa. 78. 64. ^z Jer. 22. 18.

16 Though he ^a heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare it, but ^b the just shall put it on, and the innocent shall divide the silver.

18 He buildeth his house ^c as a moth, and as a booth that the keeper maketh.

19 The rich man shall lie down, but he shall ^d not be gathered: ^e he openeth his eyes, and he is not.

20 Terrors take hold on him as waters, a tempest stealeth him away ^f in the night.

21 The east-wind carrieth him away, and he departeth: and as a storm ^g hurleth him out of his place.

22 For God shall cast upon him, and not spare: he would fain ^h flee out of his hand.

23 Men shall ⁱ clap their hands at him, and shall hiss him out of his place.

31. ^j Hosea 13. 15. ^k Exod. 14. 25. ^l Judg. 4. 17. ^m Amos 2. 14. ⁿ Ezek. 25. 6. ^o Rev. 18. 20. & 19. 1, 2, 3.

C H A P. XXVIII.

1 There is a knowledge of natural things: 12 But wisdom is an excellent gift of God.

SURELY, ^a there is a vein for the silver, and a place for gold where they find it.

2 Iron is taken out of the earth, and brass is molten out of the stone.

3 He setteth ^b an end to darkness, and searcheth out all ^c perfection: the stones of darkness and the shadow of death.

4 The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.

21. The east-wind;] *i. e.* Some violent and terrible judgment, fitly compared to the east-wind, which in those parts was most vehement and furious, and withal pestilent and pernicious.

A N N O T A T I O N S on CHAP. XXVIII.

Ver. 1. Surely, there is a vein for the silver, &c.] Perhaps you expect a reason why some wicked men are punished, while others escape; but this is a secret which mankind, though they have found mines of silver and gold, must not hope to discover; the Almighty has reserved it to himself.

3. He setteth an end to darkness, &c.] *i. e.* Man hath set an end to darkness, and an extremity to all, or to the universe: he searcheth out the stone of darkness, and of the shadow of death; he digs into another world, as it were, for gold and precious stones.

4. The flood, &c.] Mr Peters translates the verse literally thus, The flood interrupts from the stranger: forgotten of the foot: they appear less than men; they are tossed. This seems an instance of the daring spirit, and ingenuity of mankind: how they cross the broad rivers and arms of the sea for commerce, where there is no path for the foot of man, *i. e.* where their feet forget them, or are no longer serviceable; they lessen to the sight as they go farther from the shore, and are tossed upon the waves. A very lively and beautiful image!

fies a powerful or commanding sentence or speech; and here means, that Job proceeded in a triumphant way of speech, like one who had the better of his argument. Peters.

6. My heart shall not reproach, &c.] Job does not say that he shall be free from sin, but only from those great crimes of which he had been accused.

8. What is the hope of the hypocrite—when God taketh away his soul? It is madness for a man to counterfeit piety; for tho' he may accumulate riches by such deceit, yet how dreadful will be his portion in the other world!

10. Will he always call upon God? Will he not despair of protection, and therefore cease to call upon his Maker?

18. He buildeth his house as a moth, and as a booth that the keeper maketh.] He buildeth a costly structure, but is as easily deprived of it as a moth is shaken out of a garment; it is no more durable than a shady booth which the keeper of a garden buildeth.

19. The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not:] *i. e.* The wicked rich man shall die, but shall not be gathered to the assembly of good and pious souls; he openeth his eyes in the other world, and finds himself quite lost and miserable. Peters.

20. Terrors take hold on him as waters, a tempest stealeth him away in the night.] Terrors innumerable, like an overflowing stream, break in upon him; the Divine vengeance, like a sudden tempest, hurries him away unexpectedly.

- d Isa. 28.
 e Ezk. 13.
 f Ver. 16.
 Ex d. 4.
 10. & 18.
 18. Cant.
 5. 14.
 2 Eccl. 7.
 22.
 2 Prov. 10.
 4. & 14.
 21.
 1 Prov. 24.
 4.
 1 Psal. 119.
 14. Prov.
 23. 1.
 1 Eccl. 7.
 24. 1 Cor.
 2. 14.
 20. Ver. 10.
 Rom. 11.
 31. James
 1. 5, 17.
 2 Ver. 11.
 1 Psal. 119. 9.
 6 Ver. 22.
 7 Prov. 8.
 11, 19. &
 16. 16.
 3 Exod. 28.
 20.
 7 Prov. 25.
 12.
- 5 *As for the earth, out of it cometh bread*: and under it is turned up ^e as it were fire.
 6 The stones of it are the place of ^f sapphires: and it hath dust of gold.
 7 *There is* ^g a path which no fowl knoweth, and which the vultures eye hath not seen.
 8 The lions whelps have not troden it, nor the fierce lion passed by it.
 9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.
 10 He ^h cutteth out rivers among the rocks, and his eye ⁱ seeth every precious thing.
 11 He bindeth the floods from overflowing, and the thing that is ^k hid, bringeth he forth to light.
 12 But ^l where shall wisdom be found? and where is the ^m place of understanding?
 13 Man knoweth not the price thereof; neither is it found in the ⁿ land of the living.
 14 The ^o depth saith, It is not in me: and the sea saith, *It is not with me.*
 15 It cannot be gotten for ^p gold, neither shall silver be weighed for the price thereof.
 16 It cannot be valued with the gold of Ophir, with the precious ^q onyx, or the sapphire.
 17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* ^r jewels of fine gold.
 18 No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.

- 19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.
 20 ^s Whence then cometh wisdom? and where ^t is the place of understanding?
 21 Seeing it is ^u hid from the eyes of all living, and kept close from the fowls of the air.
 22 Destruction and death say, We have heard the fame thereof with our ears.
 23 ^v God understandeth the way thereof, and he knoweth the place thereof.
 24 For he looketh to the ends of the earth, and ^w seeth under the whole heaven.
 25 To make the ^x weight for the winds, and he weigheth the waters by measure.
 26 When he made ^y a decree for the rain, and a way for the lightning of the thunder:
 27 Then did he see it, and ^z declare it, he prepared it, yea, and searched it out.
 28 And unto man he said, Behold, the ^a fear of the Lord, that is wisdom, and to depart ^b from evil is understanding.

C H A P. XXIX.

Job bemoneth himself of his former prosperity and honour.

MOREOVER, Job ^c continued his parable, and said,

2 Oh

5. *As for the earth, out of it cometh bread, &c.*] The surface of the earth produces corn and vegetables for the subsistence of man; and its bowels sulphur, naphtha, and other combustibles.

6. *The stones of it are the place of sapphires, &c.*] He visits countries in whose stones are sapphires, and whose dust is as precious as gold; or, as in the margin, *gold ore*.

7. *A path which no fowl knoweth, and which the vulture's eye hath not seen.*] There is scarce any thing so concealed but what the industry of man hath brought to light, wisdom only excepted. *Peters.*

8. *The lion's whelps, &c.*] Heb. *The sons of pride*; a fit name for lions, which are lofty and stately creatures, despising both men and all other beasts that oppose them.

9. *He putteth forth his hand upon the rock, &c.*] He digs through the hardest rocks, and searcheth for treasures in the bowels of the mountains.

12. *But where shall wisdom be found? &c.*] But, however successful he may be in these researches, he must not hope to comprehend the mysteries of Providence, or to discover the reason why the wicked, who insolently contemn their Maker, are not punished in this world.

13. *Man knoweth not the price, &c.*] This wisdom is not to be purchased by riches; nor can it be found among men.

16. *The price of wisdom is above rubies.*] The Hebrew word signifies *pearls*, which are fished out of the sea: the passage might therefore be better translated thus, It is a greater treasure to get wisdom, than to fish up pearls out of the bottom of the sea. *Lamy.*

22. *Destruction and death say, &c.*] Destruction and death must mean the dead. The generation of men, says Job, who have lived before us, and are now gone to the regions of the dead, these have told us, *we have heard the hearing thereof with our ears*; i. e. we have had something relating to this question about wisdom

handed down to us by tradition from our forefathers. This must be the meaning, from the great regard which is paid by every speaker, in every speech, to what was taught them by their ancestors. *Peters.*

28. *Unto man he said, Behold, the fear of the Lord, &c.*] If the opinion of learned men be well-grounded, that there was neither rain nor thunder before the fall of our first parents, then it follows, that this Divine admonition to Adam, viz. *the fear, &c.* must be given after the fall; for God is said to give it, *when he made a decree for the rain, &c.* And if he accompanied this lesson of obedience with a display of his thunder in all its terrors, and this was the first time that Adam heard those awful sounds; what an impression must it have made upon his heart? how could he chuse but remember it, and transmit it with care to posterity? And we have some reason to think, that this might be the case, as the law was delivered from mount Sinai with the same awful solemnity. By *wisdom* here is to be understood, not *Divine wisdom*, but the *wisdom* proper for man, viz. the *wisdom of religion*: which when God revealed to Adam, no doubt but he at the same explained it; for *he saw it, and declared it*, made it manifest, and prepared it, suited it to man, yea, and searched it out, thoroughly examined it, and beheld, it was very good. *Variorum.*

A N N O T A T I O N S O N C H A P. XXIX.

Ver. 1. *Moreover, Job continued his parable, and said.*] Job presumes his friends would have listened with greater attention to his discourses, had not the vileness of his present condition rendered his speech also contemptible; and therefore he desires them to remember with what reverence all his speeches were formerly received, by every class of people; wishing that God would restore him to his former prosperity, as he never abused his power, but always employed

3 Chap. 7. 2 Oh that I were as in ^b months past, as in
 3. Heb. the days when God preserved me:
 13. 5. 3 When his candle shined upon my head, and
 e Psal. 23. when by his light I walked through ^c darkness:
 4. d Psal. 25. 4 As I was in the days of my youth, when
 14. the ^d secret of God was upon my tabernacle:
 e Judg. 6. 5 When the Almighty was yet ^e with me,
 15. when my children were about me:
 f Chap. 20. 6 When I ^f washed my steps with butter, and
 17. Geo. the rock poured me out rivers of oil:
 49. 14. 7 When I went out to the gate, through the
 Deut. 33. city, when I prepared my seat in the street.
 24. g Deut. 33. 8 The young men saw me, and hid themselves:
 13. Psal. and the aged ^h arose, and stood up.
 21. 16. 9 The princes ⁱ refrained talking, and ^k laid
 e Lev. 19. their hand on their mouth.
 32. i James 1. 10 The nobles held their peace, and their
 19. tongue ^l cleaved to the roof of their mouth.
 k Chap. 21. 11 When the ear heard me, then it ^m blessed
 5. Judg. me; and when the eye saw me, ⁿ it gave witness
 18. 19. to me:
 l Psal. 137. 12 Because I delivered the poor that cried, and
 6. Ezek. the fatherless, and him that ^o had none to help
 3. 26. him.
 m Prov. 29. 13 ^p The blessing of him that ^q was ready to
 2. perish, came upon me: and I caused the widows
 n Mark 7. heart to sing for joy.
 37 John 14. 14 ^r I put on righteousness, and it clothed me:
 18. 37. my judgment was as a robe and a diadem.
 e Psal. 72. 15 I was ^s eyes to the blind, and ^t feet was
 12. I to the lame.
 p 2 Tim. 16. 16 I was a father to the poor: and the cause
 q Prov. 31. which I knew not, ^u I searched out.
 r Psal. 133. 17 And I brake the ^v jaws of the wicked, and
 9. Isa. 59. I to the lame.
 17. Eph. 18 I was a father to the poor: and the cause
 6. 14. which I knew not, ^u I searched out.
 1 Thec. 5. 17 And I brake the ^v jaws of the wicked, and
 8. I to the lame.
 f Num. 10. 18 Then ^w I said, I shall die in my nest, and
 31. I shall multiply my days as ^x the sand,
 g Micah 4. 1 I shall multiply my days as ^x the sand,
 2 Deut. 33. 14. Prov. 25. 2. & 29. 7. & Psal. 3. 7 & 58. 6. y I Sam. 17. 35. Amos 3.
 12. z Psal. 30. 6. a Gen. 32. 12. & 41. 49.

ployed it to defend the poor and friendless from oppression, and force the wicked to restore what they had violently extorted from them.

4. When the secret of God was upon my tabernacle;] i. e. When that august assembly, where God's counsels and decrees are passed, was held, as it were, over my habitation; and it seemed to be his peculiar care to prosper me and my family. *Peters.*

6. I washed my steps with butter;] Rather, *cream*; a figurative expression, signifying his great plenty.

7. When I prepared my seat in the street;] i. e. When I caused the seat of justice to be set for me in the street, in the gate of the city, (where in those days the people assembled for the administration of justice.) By this, and divers other expressions, it appears that Job was a magistrate or judge in his country.

18. I shall die in my nest, and I shall multiply my days as the sand.] Some think this alludes to the phoenix, a bird which is supposed to live a thousand years, which number may be signified by the sand, whose grains are innumerable.

19. My root was spread out by the waters, and the dew lay all night upon my branch.] I was like a tree whose roots extended along the margin of the waters, and whose boughs were perpetually moistened by the dews of heaven.

19 My root was spread out ^b by the waters, and the dew lay all night upon my branch.

20 My ^c glory was fresh in me, and my bow was ^d renewed in my hand.

21 Unto me men gave ear, and ^e waited, and kept silence at ^f my counsel.

22 ^g After my words they spake not again, and my speech dropped upon them.

23 And they waited for me, as for the rain, and they opened their ^h mouth wide as for the ⁱ latter rain.

24 If I laughed on them, they ^k believed it not, and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

CHAP. XXX.

1 Job's honour is turned into extreme contempt, 15 his prosperity into calamity.

BUT now they that are younger than I, ^a have me in derision, whose fathers I would have ^b disdained to have set with the dogs of my flock.

2 Yea, whereto might the strength of their hands profit me, in whom old age was perished?

3 For ^c want and famine they were ^d solitary; fleeing into the wilderness in former time desolate and waste:

4 Who cut up ^e mallows by the bushes, and juniper-roots for their ^f meat.

5 They were ^g driven forth from among men, (they cried after them, as after a thief)

6 To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks.

7 Among the bushes they ^h brayed, under the nettles they were gathered together.

20. My bow, &c.] i. e. My strength, which is signified by a bow, Gen. 49. 24. 1 Sam. 2. 4. because in ancient times the bow and arrows were principal instruments of war.

22. My speech dropped upon them, &c.] The Septuagint reads, They were overjoyed when I spoke, as the thirsty earth gapes for rain.

24. If I laughed on them, &c.] The reverence they bare me was so great, that when I laid aside my gravity, and jested with them, they would not believe it, but still took all I said to be serious; and whatsoever pleasantness I used with them, it did not diminish my authority amongst them.

ANNOTATIONS ON CHAP. XXX.

Ver. 1. They that are younger than I, have me in derision, &c.] But now, alas! the youths who formerly beheld me with reverence, have the confidence to mock me; nay, even those whose fathers I disdained to employ in the vilest services, look upon me with disdain.

2. In whom old age was perished;] Who are more unactive and unfit for business than an old man ready to drop into the grave. *Hebrew Concordance.*

8 *They were* children of fools, yea, children of base men: they were viler than the earth.
 9 And now am I their ¹ song, yea, I am their by-word.
 10 They ² abhor me, they flee far from me, and spare not to ³ spit in my face.
 11 Because he hath ⁴ loosed my cord and afflicted me, they have also let loose the bridle before me.
 12 Upon my ⁵ right hand rise the youth, they push away my feet, and they raise up against me the ways of their destruction.
 13 They ⁶ mar my path, they ⁷ set forward my calamity, they have no helper.
 14 They ⁸ came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me.
 15 ⁹ Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as ¹⁰ a cloud.
 16 And now my soul is ¹¹ poured out upon me; the days of affliction have taken hold upon me.
 17 My bones are pierced in me in ¹² the night-season: and my sinews ¹³ take no rest.
 18 By the great force of my *disease*, is my ¹⁴ garment changed: it bindeth me about as the collar of my coat.
 19 He hath cast me into the ¹⁵ mire, and I am become like dust and ashes.
 20 I cry unto thee, and thou dost not hear me: I ¹⁶ stand up, and thou ¹⁷ regardest me not.
 21 Thou art become ¹⁸ cruel to me: with thy strong hand thou opposest thy self against me.
 22 Thou liftest me up to the wind: thou causest me to ride upon it, and dissolvest my ¹⁹ substance.
 23 For I know *that* thou wilt bring me to death, and to the ²⁰ house appointed for all living.
 24 Howbeit he will not ²¹ stretch out his hand

to the grave, though they cry in his destruction.
 25 Did not ²² I weep for him that was in trouble? was not my soul grieved for the poor?
 26 When ²³ I looked for good, then evil came unto me: and when I waited for light, there came darkness.
 27 My ²⁴ bowels boiled and rested not: the days of affliction ²⁵ prevented me.
 28 I went ²⁶ mourning ²⁷ without the sun: I stood up, and I cried in the congregation.
 29 I am a brother to dragons, and a companion to ²⁸ owls.
 30 ²⁹ My skin is black upon me, and my bones are burnt with heat.
 31 My harp also is turned to mourning, and my ³⁰ organ into the voice of them that weep.

C H A P. XXXI.

Job maketh a solemn protestation of his integrity in several duties:

I Made a covenant with mine ¹ eyes; why then should I ² think upon a maid?
 2 For what ³ portion of God is there from above? and what inheritance of the Almighty from on high?
 3 Is not destruction to the wicked? and ⁴ a strange punishment to the workers of iniquity?
 4 Dost not he ⁵ see my ways, and count all my steps?
 5 If I have ⁶ walked with vanity, or if my ⁷ foot hath hastened to deceit;
 6 Let me be ⁸ weighed in an even balance, that God ⁹ may know mine integrity.
 7 If my step hath turned out of the way, and ¹⁰ mine heart walked after mine eyes, and if any blot hath cleaved to my hands:

g Psal. 5. 1. b Psal. 26. 1. i Psal. 130. 3. 2 Cor. 10. 18. 39. Eccl. 11. 9. Ezek. 6. 9. Mat. 5. 39. 1 John 2. 16.

10. *They—spare not to spit in my face:*] Or, *To spit before me:* which was reckoned an indecency among the eastern nations, and therefore a mark of contempt. *Raphelius.*

13. *They have no helper.*] This is added as an aggravation of their malice: They impudently persisted in their malicious designs against me, though none encouraged or assisted them therein.

18. *By the great force of my disease is my garment changed:*] My disease is so strong and prevalent, that it breaks forth every where in my body, in such plenty of purulent and filthy matter, that it infects and discolours my very garments.

It bindeth me about as the collar of my coat:] It cleaveth fast to me, being glued by that filthy matter issuing from my sores, as my collar girdeth in and cleaveth to my neck. He alludes to the fashion of the eastern outward garments, which were seamless, and all of a piece, and had a strait mouth at the top which was brought over the head, and contracted and fastened close about the neck.

22. *Thou causest me to ride upon it*] To ride upon the wind here signifies to be tossed about in it like straw; meaning, that he was violently shaken with his afflictions. *Heb. Concord.*

28. *I cried in the congregation:*] Where prudence and modesty taught me to forbear it, if extreme necessity and misery had not forced me to it.

29. *A brother to dragons, and a companion to owls.*] I spend my time in lamentation, like one of those mournful creatures which fill the barren wastes with their doleful cries.

A N N O T A T I O N S ON CHAP. XXXI.

Ver. 1. *I made a covenant with mine eyes; why then should I think upon a maid?*] I have been very careful to avoid even the occasions of lasciviousness, and therefore it cannot be thought I ever laid a scheme to corrupt a virgin.

2. *For what portion of God is there from above?*] For I well know that in heaven there is an Almighty Being, who created and governs all things, and what must I expect from him as the reward of such impurity?

3. *Is not destruction to the wicked?*] It is plain Job must understand this destruction in another sense than his antagonists did, viz. of their final retribution in a future state; as he does likewise at the 14th verse; where he saith, *What shall I do when God riseth up?* &c. i. e. when he ariseth to judgment. He cannot mean this of a temporal visitation; for he seems to think his condition so miserable already, that it could not be more so, and therefore often wishes for death as the happiest thing that could befall him. *Peters.*

17. *Eaten*

1 Lev. 26. 16 Deut. 28. 33. m Prov. 7. 21. Eccl. 7. 26. n Chap. 24. 15. 16. Jer. 5. 8. o 1 Sam. 12. 11. p Gen. 38. 24. Lev. 20. 10. Deut. 22. 23. q Prov. 6. 27. 29. r 1 Sam. 25. 17. Col. 4. 1. s Psal. 68. 1. Zech. 13. 13. t Chap. 34. 19. Prov. 31. 2. Nal. 2. 10. u Luke 16. 21. x Rom. 12. 13. y Isa. 58. 7. z Ver. 16. James 1. 27. a Mat. 25. 36. b 1 Tim. 1. 16. James 2. 16. c Chap. 6. 27. Ezek. 23. 7. d 2 Chron. 19. 6. e Gen. 39. 9. Joel 1. 15. f 2 Cor. 5. 11. Phil. 2. 13. g 1 Tim. 6. 17. Mark 10. 24. Psal. 52. 7. Prov. 10. 15. Luke 12. 15.

8 Then let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived ^m by a woman, or if I have ⁿ laid wait at my neighbours door:

10 Then let my wife grind unto another, and let ^o others bow down upon her.

11 For this ^p is an heinous crime, yea, it is an iniquity ^{to be punished} by the ^q judges.

12 For it is a fire ^r that consumeth to destruction, and would root out all mine increase.

13 If I did ^s despise the cause of my manservant, or of my maid-servant, when they contended with me:

14 What then shall I do when God ^t riseth up? and when he visiteth, what shall I answer him?

15 Did not he that made me in the womb, make ^u him? and did not one fashion us in the womb?

16 If I have withheld the poor from ^u their desire, or have caused the eyes of the widow to fail:

17 Or have ^x eaten my morsel my self alone, and the fatherless hath not eaten thereof:

18 (For from ^y my youth he was brought up with me, as ^z with a father, and I have guided ^a her from my mothers womb)

19 If I have seen any ^a perish for want of clothing, or any poor without covering:

20 If his loyns have not ^b blessed me, and if he were not warmed with the fleece of my sheep;

21 If I have ^c lift up my hand against the fatherless, when I saw my help in ^d the gate:

22 Then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone.

23 For ^e destruction from God ^{was} a ^f terror to me, and by reason of his highness I could not endure.

24 If I have made ^g gold my hope, or have

said to the fine gold, *Thou art my confidence*:

25 If I ^h rejoiced because my wealth ^{was} great, and because mine hand had gotten much:

26 If I ⁱ beheld the sun when it shined, or the moon walking in brightness:

27 And ^k my heart hath been secretly enticed, or my mouth hath ^l kissed my hand:

28 This also ^m were an iniquity ^{to be punished} by the judge: for I should have ⁿ denied the God ^{that is} above.

29 If I rejoiced at the destruction of him that ^o hated me, or lift up my self when evil found him:

30 (Neither have I suffered my mouth ^p to sin, by wishing ^q a curse to his soul)

31 If the men of my tabernacle ^r said not, O that we had of ^s his flesh! we cannot ^t be satisfied.

32 The ^u stranger did not lodge in the street: but I opened my doors to the traveller.

33 If I covered my transgressions ^v as Adam: by hiding mine iniquity in my bosom:

34 Did I fear a great multitude, or did the ^w contempt of families terrify me: that I kept silence, and went not out of the door?

35 ^x O that one would hear me! behold, my desire is, ^y that the Almighty would ^z answer me, and ^a that mine adversary had written a book.

36 Surely I would take it upon my shoulder, and bind it ^b as ^c a crown to me.

37 I would ^d declare unto him the number of my steps, as a prince would I ^e go near unto him.

38 If my land ^f cry against me, or that the furrows likewise thereof complain:

39 If I have ^g eaten the fruits thereof without money, or have caused the owners thereof to lose their life:

40 Let thistles grow instead of wheat, and

22. & 23. s. Psal. 26. 7. z Mat. 5. 21. a 1 Pet. 3. 15. b Prov. 23. 2. c Hab. 2. 11. d James 5. 4.

17. *Eaten my morsel myself alone.*] Dr Shaw says it is now the custom for the Arabs when on a journey, after they have prepared their food, to go to the highest ground in the neighbourhood, and call thrice aloud to all their brethren, *the sons of the faithful*, to come and partake of it, though none are in view, nor perhaps within 100 miles of them: this custom, they think, is an instance of their great benevolence and hospitality.

21. *If I have lift up my hand against the fatherless, when I saw my help in the gate.*] *i. e.* When I understood my advantage against him, and that I could influence the judges to do what I pleased.

23. *For destruction from God was a terror to me.*] I was never so void of understanding, as to think I could withstand the Almighty's vengeance; the dread of it terrified me, knowing it was impossible for me to support myself against his omnipotent arm.

26, 27. *If I beheld the sun when it shined, &c.*] If the majestic appearance of the sun at his rising, or the lustre of the moon in her full brightness, inspired me with an opinion that they were gods, or if I kissed mine hand in token of paying them reverence, the judges would punish so fearful a crime; for then I should have given the honour I owe my Maker to bodies formed by his own hand.

31. *O that we had of his flesh.*] The Septuagint reads, *Who will*

give us of his meat our belly-full? whereas I was very kind to them. *Wall.*

32. *The stranger did not lodge in the street.*] Part of the ancient hospitality consisted in lodging and entertaining strangers.

34. *Did I fear a great multitude?*] Septuagint, For I did not fear a great multitude, so as not to confess it before them, if I suffered a poor man to go out of my door with an empty lap. *Wall.*

33. *Had written a book.*] *i. e.* Had given me his charge written in a book or paper, (as the manner was in judicial proceedings,) that I might put in my answer to the court, which I am ready to do.

37. *The number of my steps.*] *i. e.* The whole course of my life and actions, which I would exactly number to him, step by step, so far as I can remember. I would not answer his allegations against me, but furnish him with further matter of the same kind, and then answer all together.

As a prince, &c.] *i. e.* With undaunted courage and confidence and assurance of success, as being clearly conscious of my own sincerity; not like a self-condemned malefactor, as my friends suppose me to be.

cockle instead of barley. The words of Job are ended.

C H A P. XXXII.

a Chap. 14.
4. & 25. 6.
b Gal. 6.
18.
c Gen. 22.
21.
d Ruth 4.
29.
e Chap. 9.
20. & 34.
5. 6. & 35.
21.
f Chap. 15.
6. Acl.
24. 5.
g Ver. 6.
h James 1.
29.
i Chap. 8.
8. 9. Heb.
5. 11.
k Chap. 14.
12. 1 Cor.
20. 6. 7.
l 1 Kin. 17.
21. 22.
m Psal. 31. 5.
Dan. 6. 3.
n Luke 9. 35.
Acts 7. 59.
Rom. 8. 9.
o Chap. 35.
11. & 18.
p Prov.
2. 6. Eccl.
9. 24. Dan.
1. 17. & 21.
21. 1 Cor.
2. 16. 12.
2. 12. 8. 10.
James 1. 5.
q 1 Cor. 1.
26.
r 1 Cor.
12. 8. 9.
20.
s Prov. 18.
23.
t Acl. 18.
28.
u 1 Tim.
2. 7.

1 *Elihu is angry with Job, and his three friends. 6 Because wisdom cometh not from age, he excuseth the boldness of his youth: 11 He reproveth them for not satisfying of Job: 16 His zeal to speak.*

SO these three men ceased to answer Job, because he was ^a righteous in his own eyes. 2 Then was ^b kindled the wrath of Elihu the son of Barachel the ^c Buzite, of the kindred of ^d Ram: against Job was his wrath kindled, because he justified ^e himself rather than God. 3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had ^f condemned Job. 4 Now Elihu had waited till Job had spoken, because they were ^g elder than he. 5 When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old, wherefore I was ^h afraid, and durst not shew you mine opinion.

7 I said, ⁱ Days should speak, and multitude of years should teach ^j wisdom.

8 But there is ^k a spirit in man; and the ^l inspiration of the Almighty giveth them understanding.

9 ^m Great men are not always wise: neither do the ⁿ aged understand judgment.

10 Therefore I said, Harken to me, I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your reasons, whilst you searched out what to say.

12 Yea, ^o I attended unto you: and behold; there was none of you that ^p convinced Job, or that ^q answered his words:

13 Left ye should ^r say, ^s We have found out wisdom: ^t God thrusteth him down, not man.

14 Now he hath not directed his words against me: neither will I answer him with your speeches.

15 They were ^u amazed, they answered no more: they ^v left off speaking.

16 When I had waited, (for they spake not, but stood still, and answered no more)

17 I said, I will answer also my part, I also will shew mine opinion.

18 For I am full of matter, the spirit within me ^w constraineth me.

19 Behold, my belly is as wine which hath ^x no vent, it is ready to burst like ^y new bottles.

20 I will speak that I may be refreshed: I will ^z open my lips, and answer.

21 Let me not, I pray you, ^{aa} accept any mans person, neither let me give ^{ab} flattering titles unto man.

22 For ^{ac} I know not to give flattering titles, in so doing my maker would ^{ad} soon ^{ae} take me away.

C H A P. XXXIII.

1 *Elihu offereth himself in stead of God, with sincerity and meekness to reason with Job: 8 He excuseth God from giving man an account of his ways, by his greatness. 14 God calleth man to repentance by visions, 19 by afflictions, 23 and by his ministry: 31 He inviteth Job to attention.*

WHEREFORE, Job, I pray thee, hear my speeches, and hearken ^{af} to all my words.

2 Behold, now I have ^{ag} opened my mouth, my tongue hath spoken in my mouth.

3 My words shall be of the ^{ah} uprightness of my heart: and my lips shall utter knowledge ^{ai} clearly.

4 The ^{aj} spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, let thy words in order before me, stand up.

A N N O T A T I O N S O N C H A P. XXXII.

Ver. 2. *Then was kindled the wrath of Elihu, &c.* He was the grandson of Buz, the son of Nahor, who lived in the southern parts of Mesopotamia. He had, it seems, listened attentively to the speeches of Job and his three friends: but neither pleased him. His friends he thought too censorious, and Job too positive in the justification of himself. It must be granted, however, that though he was inferior to the rest in years, yet he was by much superior to them in knowledge; as appears from the judicious censures he passes, not only upon his three friends, but also upon Job himself: for though he does not pretend to charge him with any crime committed before his misfortunes, yet he shews he had not conducted the dispute with that calmness and submission to God which became his piety.

8. *But there is a spirit in man, &c.* The sense is, I expected a true and full discovery of the truth in this controversy from persons of your years, wisdom and experience. But, upon second thoughts,

I consider, that the knowledge of these deep and Divine mysteries is not to be had or expected from any man as such, though never so aged or wise, but only from God's spirit, which alone knoweth the deep things of God.

19. *My belly is as wine which hath no vent, it is ready, &c.* The epithet new, which the Hebrew puts to bottles, seems more properly to belong to the wine, as it is in the Septuagint, according to our Saviour's parable of new wine put into old bottles; for their bottles were of leather. Wall.

A N N O T A T I O N S O N C H A P. XXXIII.

Ver. 3. *My words shall be of the uprightness of my heart, &c.* My words shall speak the sincere dictates of my heart, and my instructions shall be delivered with perspicuity. Patrick.

4. *The spirit of God hath made me:* I am thy fellow creature, made by God's spirit, Gen. 1. 2. and quickened by that soul which God breathed into man, Gen. 2. 7. and therefore fit and ready to discourse

6 Behold; I am according to thy wish : in Gods stead : I also am formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying,

9 I am clean without transgression, I am innocent; neither is there iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy.

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, in this thou art not just : I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for he giveth not account of any of his matters.

14 For God speaketh once; yea, twice, yet man perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbings upon the bed:

16 Then he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man from his purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones, with strong pain:

20 So that his life abhorreth bread, and his soul dainty meat.

21 His flesh is consumed away, that it cannot be seen, and his bones that were not seen, stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom.

25 His flesh shall be fresher than a childs: he shall return to the days of his youth.

26 He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy: for he will render unto man his righteousness.

27 He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not;

28 He will deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these things worketh God times with man,

30 To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me, hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

CHAP. XXXIV.

1 Elihu accuseth Job for charging God with injustice. 10 God omnipotent cannot be unjust. 31 Man must humble himself unto God. 34 Elihu reproveth Job.

FURTHERMORE Elihu answered and said,

2 Hear my words, O ye wise men, and give ear unto me, ye that have knowledge.

3 For the ear trieth words, as the mouth tasteth meat.

4 Let us choose to us judgment: let us know among our selves what is good.

5 For Job hath said, I am righteous: and God hath taken away my judgment.

6 Should I lie against my right? my wound is incurable without transgression.

7 What man is like Job, who drinketh up scorning like water?

8 Which

discourse with thee upon even and equal terms according to thy desire.

6. *Behold, I am according to thy wish in Gods stead.*] Thou hast more than once requested, that some person should represent the Almighty, and reason with thee on thy sufferings: thy wish is granted, I will appear for him.

7. *My terror shall not make thee afraid, &c.*] I am not arrayed in the awful robes of heaven to terrify thee.

12. *Behold, in this thou art not just, &c.*] I do not accuse thee of hypocrisy, nor charge thee with the former errors of thy life; but in this thou art unjust and much to blame, that thou boastest so much of thine own integrity, and chargest God with rigorous dealing, and offerest to dispute the matter with him.

13. *Why dost thou strive against him? &c.*] Why dost thou presume to dispute with him, or desire a reason for his actions, since he never reveals the secrets of his providence?

19. *The multitude of his bones.*] The number of bones in the human body are 245, besides the ossa sesamoidæa, which are sometimes found to the number of 48. Keill.

23. *If there be a messenger.*] Either, 1. An angel sent to him from heaven upon this errand; for the angels are ministering spirits, Psal. 103. 20. Heb. 1. 14. and are, and, especially in that time and state of the church, were frequently employed by God upon messages to men: or, 2. A prophet, or teacher; for such are oft called by this name, as Judg. 2. 1. Mal. 2. 7. and 3. 1. Rev. 1. 20. and such persons are appointed by God for, and are most commonly employed in, this work.

An interpreter.] One whose office and work it is to declare the mind of God unto the sick man, and wherefore God contends with him, and what God would have him to do.

ANNOTATIONS ON CHAP. XXXIV.

Ver. 5. *God hath taken away my judgment.*] Will not do me right.

7. *Who drinketh up scorning like water.*] i. e. Abundantly and greedily: who doth so oft and so easily break forth into scornful and contemptuous expressions, not only against his friends, but

8 Which ^a goeth in company with the workers of iniquity, and walketh with wicked men.
 9 For he hath ¹ said, It profiteth a man ^a nothing, that he should delight himself with God.
 10 Therefore hearken unto me, ye men of understanding: far be it from God, *that he should do ^a wickedness, and from the Almighty, that he should commit iniquity.*
 11 For the work of a man shall he ^a render unto him, and cause every man to ^a find according to his ways.
 12 Yea, surely God will not do wickedly, neither will the Almighty ^a pervert judgment.
 13 Who hath ^a given him a charge over the earth? or who hath disposed the whole world?
 14 If he set his ¹ heart upon man, if he ^a gather unto himself his spirit and his breath;
 15 All flesh shall perish together, and man shall turn again unto ^a dust.
 16 If now *thou hast* ^a understanding, hear this: hearken to the voice of my words.
 17 Shall even he that hateth right ^a govern? and wilt thou condemn him that is most just?
 18 *Is it fit to say to a king, Thou art ^a wicked? and to princes, Ye are ungodly?*
 19 *How much less to him that ^a accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.*
 20 ^b In a moment shall they die, and the people shall be troubled ^a at midnight, and pass away: and the mighty shall be taken away ^a without hand.
 21 For ^a his eyes are upon the ways of man, and he seeth all his goings.
 22 *There is ¹ no darkness, nor shadow of death, where the workers of iniquity may hide themselves.*
 23 For he will not lay upon man ^a more than right; that he should enter into judgment with God.
 24 He shall ^a break in pieces mighty men with-

out number, and ¹ set others in their stead.

25 Therefore he ^a knoweth their works, and he overturneth *them* in the night, so that they are ¹ destroyed.

26 He striketh them as wicked men in the ^a open sight of others:

27 Because they ^a turned back from him, and would not consider any of his ways.

28 So that they cause the ^a cry of the poor to come unto him, and he ^a heareth the cry of the afflicted.

29 When he giveth ^a quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ^a ensnared.

31 Surely it is meet to be said unto God, *I have ^a born chastisement, I will ^a not offend any more.*

32 *That which ^a I see not, teach thou me; if I have done iniquity, I will do no ^a more.*

33 *Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose, and not I: therefore speak what thou knowest.*

34 Let men of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words were without wisdom.

36 ^a My desire is that Job may be tried unto the end, because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin, he ^a clappeth *his hands* amongst us, and multiplieth his words against God.

CHAP. XXXV.

1 Comparison is not to be made with God, because our good or evil cannot extend unto him. 9 Many cry in their afflictions, but are not heard for want of faith.

ELIHU spake moreover, and said,

2 ^a Thinkest thou this to be right, *that*

sort even against God himself, whom he foolishly and insolently chargeth with dealing rigorously with him.

13. *Who hath given him a charge over the earth?* For he never received from any the government of the universe; nor is there any superior being, for fear of whom he might be tempted to act unjustly.

14. *If he set his heart upon man, &c.* He both made and sustains every creature; and therefore, should he restrain his goodness to himself, and recal that spirit and life he breathed into their nostrils, nothing could subsist one moment.

20. *The mighty shall be taken away without hand;* i. e. Without any hand or help of man, but by some secret and stupendous work and judgment of God, which he oft inflicts on those who are out of the reach of men.

31. *Surely it is meet to be said unto God, &c.* It is best for the afflicted person not to complain, but to suspect that he has sinned, and

to say to God, I confess this suffering is just; I will not offend by pleading my innocence.

37. *He clappeth his hands amongst us.* In token of joy and victory, (as this phrase is used, *Psal.* 47. 1. and 98. 8.) insulting and triumphing, not only over us, as if none of us were able to answer him, but in a sort over God himself, inasmuch as he hath again and again desired leave of God to debate his cause with or before him, and in that case did not doubt to maintain it, but could not obtain a hearing.

ANNOTATIONS on CHAP. XXXV.

Ver. 1. *Elihu spake moreover, and said.* Job still kept silence, notwithstanding Elihu had put the harshest construction on his words, because he was sensible he intended to do him service, and had, in the conclusion of his discourse, given him very salutary counsel, admitted

Mat. 26. thou saidst, My righteousness is more than Gods?
 Chap. 9. 3 For thou saidst, What advantage will it be
 22. & 10. unto thee, and, What profit shall I have if I be
 15. & 34. cleansed from my sin?
 Chap. 22. 4 I will answer thee, and thy companions
 2. 3. with thee.
 Psal. 8. 3. 5 Look unto the heavens, and see, and be-
 Chap. 25. hold the clouds which are higher than thou.
 Jer. 7. 6 If thou sinnest, what dost thou against
 Chap. 22. him? or if thy transgressions be multiplied, what
 2. 3. dost thou unto him?
 Psal. 138. 7 If thou be righteous, what giveth thou
 16. 2. him? or what receiveth he of thine hand?
 Prov. 9. 12. 8 Thy wickedness may hurt a man as thou
 Rom. 12. art, and thy righteousness may profit the son of
 15. man.
 i Chron. 29. 14. 9 By reason of the multitude of oppressions,
 Eccl. 9. they make the oppressed to cry: they cry out by
 18. reason of the arm of the mighty.
 Gen. 6. 10 But none saith, Where is God my maker,
 Luke 18. who giveth songs in the night?
 Psal. 42. 11 Who teacheth us more than the beasts of
 8. & 119. the earth, and maketh us wiser than the fowls of
 62. Acts heaven.
 16. 25. 12 There they cry, (but none giveth an-
 Psal. 94. swer) because of the pride of evil men.
 Chap. 27. 13 Surely God will not hear vanity, neither
 9. Prov. will the Almighty regard it.
 1. 28. & 15. 29. Isa. 14. 14 Although thou sayst thou shalt not see
 1. 15. John him, yet judgment is before him, therefore trust
 9. 31. thou in him.
 Psal. 5. 15 But now because it is not so, he hath visited
 Chap. 23. in his anger, yet he knoweth it not in great
 9. extremity:
 Psal. 37. 16 Therefore doth Job open his mouth in
 6. vain: he multiplieth words without knowledge.
 Ezra 9. 23.
 Chap. 27. 12.

CHAP. XXXVI.

1 *Elihu sheweth how God is just in his ways. 16 How Job's sins hinder God's blessings. 24 God's works are to be magnified.*

ELIHU also proceeded, and said,
 2 Suffer me a little, and I will shew thee,
 that I have yet to speak on Gods behalf.
 3 I will fetch my knowledge from afar, and
 will ascribe righteousness to my maker.
 4 For truly, my words shall not be false: he
 that is perfect in knowledge is with thee.
 5 Behold, God is mighty, and despiseth not
 any: he is mighty in strength and wisdom.
 6 He preserveth not the life of the wicked:
 but giveth it right to the poor.
 7 He withdraweth not his eyes from the
 righteous: but with kings are they on the
 throne, yea, he doth establish them for ever, and
 they are exalted.
 8 And if they be bound in fetters, and be
 holden in cords of affliction:
 9 Then he sheweth them their work, and
 their transgressions that they have exceeded.
 10 He openeth also their ear to discipline,
 and commandeth that they return from iniquity.
 11 If they obey and serve him, they shall spend
 their days in prosperity, and their years in
 pleasures.
 12 But if they obey not, they shall perish by
 the sword, and they shall die without knowledge.
 13 But the hypocrites in heart heap up
 wrath: they cry not when he bindeth them.
 14 They die in youth, and their life is among
 the unclean.

1 Cor. 10.
 31.
 2 Cor. 3.
 5.
 Deut. 32.
 3. Rev.
 15. 3.
 2 Cor. 2.
 17.
 Chap. 37.
 16. Prov.
 25. 14.
 Chap. 10.
 3. Psal.
 51. 17.
 Psal. 55.
 23. & 104.
 35. 2 Pet.
 2. 9.
 Psal. 94.
 i Psal. 33.
 18. & 14. 15.
 1. Sam. 2.
 8. 9. Psal.
 113. 7. 8.
 Rev. 3. 11.
 i Psal. 107.
 30.
 m/2 Chron.
 33. 12.
 m Ver. 15.
 Chap. 33.
 16. Ad.
 16. 14.
 Chap. 42.
 10. 2 Chr.
 33. 33.
 Psal. 36. 8.
 2 Chron.
 35. 22. 24.
 7. Mat. 234.
 27.
 Rom. 2. 5.
 Chap. 15.
 31. & 32.
 16. Psal.
 55. 23.
 Deut. 23.
 17.

admitted his integrity, and only charged him with some unhappy expressions, which had fallen from him when he was in great anguish of spirit.

10. *But none saith, Where is God?* They howl and cry out of men, and to men, but they seek not after God, they do not acknowledge him in all their ways; they praise him not for that ease, and liberty, and estate, and other mercies which God gave them; and, by this unthankfulness, they forfeit their mercies; and therefore, if God suffer oppressors to take them away, they have no cause to complain of God, but only of themselves.

My maker. Heb. *makers*, in the plural number; which being used not only here, but also Eccl. 12. 1. Isa. 54. 5. and that without any necessity, when it might as well have been put in the singular number, yea, though *Elohim* be plural, as it is Gen. 1. 1. plainly implies a plurality of persons in the Divine essence, of which see on Gen. 1. 26.

Songs in the night. Joy and comfort in the midst of affliction.

14. *Although thou sayst thou shalt not see him, yet judgment is before him, &c.* Though, as thou complainest, thou dost not see him appear to deliver thee, yet do not conclude from thence that he is unrighteous; but humble thyself before him, and patiently wait for his mercy. *Patrick.*

ANNOTATIONS ON CHAP. XXXVI.

Ver. 1. *Elihu also proceeded.* Having reprehended some of

Job's unwarrantable expressions; he shews, from the nature of the Deity, and the methods of his providence, that if Job had, instead of disputing, submitted himself to God's corrections, he would have been delivered: and his not discerning the reason of his being afflicted ought not to have prevented his submission, because we are not able to comprehend any of the works of God, which we every day see and acknowledge to be excellently contrived.

3. *I will fetch my knowledge from afar.* i. e. From remote times, and places, and things. I will not confine my discourse to thy particular case, but will justify God, by declaring his great and glorious works of creation and providence both in the heaven and earth, and the manner of his dealing with men in other parts and ages of the world.

13. *They cry not, Unto God for help. They live in the gross neglect of God and of prayer. When he bindeth them.* To wit, with the cords of affliction, expressed ver. 8. which is mentioned as an aggravation of their wickedness, because even wicked men, if not grossly profane, will seek God in a time of affliction, Hosea 5. 15. At the same time, he secretly reflects upon Job as one that behaved himself like a wicked man, because, though he cried out of God in way of complaint, yet he did not cry unto him by humble supplication.

14. *Their life is among the unclean.* Or, *Sodomites*; to whose destruction (which happened not long before this time) he may seem to allude. The meaning is, They shall die by some dreadful and exemplary stroke of divine vengeance.

15 He delivereth the ^u poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait into ^a a broad place, where there is no straits, and that which should be set on thy table, *should be* ^v full of fatness.

17 But thou hast ^a fulfilled the judgment of the wicked: judgment and justice ^a take hold on thee.

18 Because there is wrath, beware lest he take thee away with his stroke: then a ^b great ransom cannot deliver thee.

19 Will he esteem thy ^c riches? no not gold, nor all the forces of strength.

20 Desire not the ^d night, when people are cut off in their place,

21 Take heed, ^e regard not iniquity: for this hast thou chosen ^f rather than affliction.

22 Behold, God exalteth by his power: who ^g teacheth like him?

23 Who hath ^h enjoyed him his way? or who can say, Thou hast ⁱ wrought iniquity?

24 Remember that thou ^j magnify his work, which men behold.

25 Every man may ^k see it, man may behold it afar off.

26 Behold, God is great, and we ^l know him not, neither can ^m the number of his years be searched out.

27 For he maketh ⁿ small the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop, and distil upon man ^o abundantly.

29 Also can ^p any understand the ^q spreadings of the clouds, or the ^r noise of his tabernacle?

30 Behold, he ^s spreadeth his light upon it, and covereth the bottom of the sea.

31 For by them ^t judgeth he the people, he giveth ^u meat in abundance.

32 With ^v clouds he covereth the light; and commandeth it not to shine, by the cloud that cometh betwixt.

33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.

16. Chap. 37. 13. & 38. 23. 1. Acts 14. 17. Heb. 6. 7. 2. Kings 18. 44.

17. *Thou hast fulfilled the judgment of the wicked;* Or, *the cause, or sentence,* as the word most properly signifieth. Thou hast fully pleaded their cause, and justified the hard and reproachful speeches which wicked men in their rage utter against God, condemning God; and justifying themselves.

20. *Desire not the night, &c.]* i. e. The night of death; which is called *the night* both in scripture, as John 9. 4. and in other writings; and which Job had oft and earnestly desired, and even thirsted after. And this seems best to agree with the foregoing counsel, ver. 18. *Beware lest he take thee away with his stroke.* for then, saith he, thou art irrecoverably lost and gone; and therefore take heed of thy foolish and oft repeated desire of death, lest God inflict it upon thee in great anger.

33. *The cattle also concerning the vapour.]* Divers cattle are

CHAP. XXXVII.

1 God is to be feared because of his great works.

15 His wisdom is unsearchable in them.

AT this also my heart ^a trembleth; and is moved out of his place.

2 Hear attentively the ^b noise of his voice, and the sound that goeth out of his mouth.

3 He ^c directeth it under the whole heaven, and his ^d lightning unto the ends of the earth.

4 After it ^e a voice roareth: he thundreth with the voice of his excellency, and he will not stay them when his voice is heard.

5 God thundreth marvellously with his voice; ^f great things doth he which we ^g cannot comprehend.

6 For ^h he saith to the snow, Be thou on the earth; likewise to the small ⁱ rain, and to the great rain of his strength.

7 He ^j sealeth up the hand of every man; that all men ^k may know his work.

8 Then the beasts go into ^l dens, and remain in their places.

9 Out of the south cometh the whirlwind: and cold out of the north.

10 By the ^m breath of God, frost is given: and the breadth of the waters is straitened.

11 Also by watering he ⁿ wearieth the thick cloud: he scattereth ^o his bright cloud.

12 And it is turned round about by his ^p counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for ^q correction, or for ^r his land, or for ^s mercy.

14 Harken unto this, O Job: stand still, and ^t consider the wondrous works of God.

15 Dost thou know when God ^u disposed them, and caused the light of his cloud to shine?

16 Dost thou know the ^v balancings of the clouds, the wondrous works of him which is perfect ^w in knowledge?

17 How thy garments ^x are warm, when he ^y quieteth the earth by the south wind?

9. Chap. 36. 4. y. 1. Sam. 2. 3. 2. Hag. 1. 6. 2. Mat. 8. 27. Luke 21. 25.

very sagacious in this matter, and do not only perceive the rain when it is ready to fall, but foresee it at some distance by the vapours which are drawn up by the sun in great abundance, and, by divers motions and actions, give men timely notice of it, as hath been observed, not only by husbandmen, but also by learned authors.

ANNOTATIONS ON CHAP. XXXVII.

Ver. 1. *At this also my heart trembleth, &c.]* I have mentioned only a few of the amazing effects of his power; but every one of them strikes me with terror, so that my heart trembles, and seems ready to quit its place in my breast.

7. *He sealeth up the hand.]* His storms put a stop to the labour of those who are in the field.

a Psal. 110. 120. b Ver. 5. c Psal. 29. 3. 4. Am. 3. 8. d Prov. 16. 9. Mat. 24. 27. e Rev. 18. 1. f Psal. 29. 3. g Chap. 5. 9. Rev. 15. 3. h Chap. 36. 26. Psal. 77. 19. i Gen. 1. 3. Psal. 147. 15. 16. 17. j Psal. 11. 6. k Exod. 9. 19. l Psal. 111. 2. m Psal. 104. 20. 21. n Chap. 38. 20. 30. Psal. 18. 15. & 33. 6. & 147. 17. 18. o Chap. 36. 30. p Psal. 104. 24. q Chap. 36. 31. Exod. 9. 18. 13. r Sam. 12. 18. 19. s Extra 10. 9. t Chap. 38. 26. 27. u 2 Sam. 21. 10. v Kin. 18. 45. w Psal. 112. 2. x Psal. 119. 2. y Luke 21. 25.

18 Hast thou ^b with him spread out the sky, which is strong, and as ^c a molten looking-glass? 19 ^d Teach us what we shall say unto him; for we cannot order our speech by reason of darknesses. 20 Shall it be told him that I spake? if a man speak, surely he shall be ^e swallowed up. 21 And now men ^f see not the bright light which is in the clouds: but the wind passeth and cleanseth them. 22 Fair weather cometh out of the north: with God is terrible majesty. 23 Touching the Almighty, we cannot ^g find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict. 24 Men do therefore ^h fear him: he respecteth not any that are ⁱ wise of heart.

CHAP. XXXVIII.

1 God challengeth Job to answer. 4 God, by his mighty works, convinceth Job of ignorance, 31 and of imbecillity.

THEN the LORD ^a answered Job out of the ^b whirlwind, and said, 2 ^c Who is this that ^d darkneth counsel by words without knowledge? 3 ^e Gird up now thy loyns like a man; for I will demand of thee, and answer thou me.

18. *A molten looking glass.*] Made of brass or steel, as the manner then was. 20. *If a man speak, surely he shall be swallowed up.*] Whoever attempts to describe him, will lose himself in contemplating his perfections, and be dazzled with the brightness of his glory. 23. *Touching the Almighty, we cannot find him out, &c.*] After all our researches, we must acknowledge, that our understanding is too limited to comprehend the Almighty: his power is so great, his judgment so exact, his justice so abundant, that it is the highest presumption in us to ask a reason for the proceedings of his providence.

ANNOTATIONS ON CHAP. XXXVIII.

Ver. 1. *Then the Lord answered Job out of the whirlwind, and said.*] A general silence ensued, when the Almighty himself appeared as judge, to decide this great controversy, and out of a whirlwind directed his speech to Job. The subject of it is God's omnipotence, as displayed in the works of the creation.—Many are the pens which have adorned this noble argument, philosophers, poets, and divines; but the holy scriptures far surpass all human compositions in those sublime descriptions which they give us of the majesty of God, and the wisdom and magnificence of his works. *Peters.*

2. *Who is this that darkneth counsel, &c.*] Who is this that disparages my counsels with his ignorant discourses about them? 5. *Who hath stretched the line upon it?*] What hand confined its bulk, and determined its exact proportions? 6. *Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof?*] Who balanced this earthly globe on its own center? or by what power are its several parts connected so firmly together?

4 Where wast thou when ^a I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastned? or who laid the corner-stone thereof?

7 When the ^b morning stars sang together, and all the ^c sons of God shouted for joy.

8 Or ^d who ^e shut up the sea with doors, when it brake forth as if it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10 And brake up for it my decreed place, and set bars and doors,

11 And said, ^f Hitherto shalt thou come, but no further: and here shall thy ^g proud waves be stayed.

12 Hast thou ^h commanded the morning since thy days? and caused the day-spring to know his place,

13 That it might take hold of the ends of the earth, that the wicked might be ⁱ shaken out of it?

14 It is turned as clay to the seal, and they stand ^j as a garment.

15 And from the wicked their ^k light is withholden, and the high ^l arm shall be broken.

7. *When the morning stars sang together, and all the sons of God shouted for joy:*] i. e. When the angels rejoiced and praised God at the time of the creation of the visible world. *Clark.*

8. *Who shut up the sea with doors, when it brake forth as if it had issued out of the womb?*] Who hollowed the sides of the globe, and provided a capacious basin for the floods, when they first issued from the abyss as an infant from the womb?

9, 10. *I made the cloud the garment thereof, and thick darkness a swaddling-band for it, &c.*] I clothed it with clouds as with a garment; I wrapt its boisterous waves in the vail of darkness, as a nurse her tender infant in a swaddling-band, and laid it in the bed I had formed for it in the bowels of the earth, and confined it with banks which it can never pass over.

11 *Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed.*] Thus far may thy floating tide extend, but no further; and here shall thy proud waves be stayed, though agitated with all the rage of an indignant tempest.

12. *Hast thou—caused the day-spring to know his place?*] Hast thou fixed the place where the sun shall every day arise?

13. *That it might take hold of the ends of the earth, that the wicked might be shaken out of it.*] That he might extend his beams to the ends of the earth, that the wicked, who conceal their actions under the vail of night, may be detected, and dragged to the punishment they have deserved.

14. *It is turned as clay to the seal, and they stand as a garment.*] Septuagint reads, Hast thou, by baking clay, formed of it a living creature; and giving the faculty of speech, placed it upon the earth?—*Wall.*

15. *From the wicked their light is withholden, &c.*] Septuagint reads, Hast thou taken away light from the wicked, and broken the arm of the proud?

16 Hast thou entred into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where is the way where light dwelleth? and as for darkness, where is the place thereof?

20 That thou shouldst take it to the bound thereof, and that thou shouldst know the paths to the house thereof?

21 Knowest thou it, because thou wast then born? or because the number of thy days is great?

22 Hast thou entred into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, which scattereth the east-wind upon the earth?

25 Who hath divided a water-course for the overflowing of waters? or a way for the lightning of thunder,

26 To cause it to rain on the earth, where no man is: on the wilderness wherein there is no man?

27 To satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of the dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendred it?

30 The waters are hid as with a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, Here we are?

36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,

38 When the dust groweth into hardness, and the clods cleave fast together?

16. *Hast thou entred into the springs of the sea?* Hast thou ever explored the secret recesses of the deep, where the great fountain of the sea bursts from the abyss?

18. *Hast thou perceived the breadth of the earth? &c.* Art thou even capable of measuring the surface of the earth? If thy wisdom be sufficient for such undertakings, let it now appear.

21. *Knowest thou it, because thou wast then born? &c.* Is thy wisdom ripened by a long succession of ages, that thou art acquainted with these secret transactions?

22, 23. *Hast thou entred into the treasures of the snow? &c.* Hast thou visited the wintry skies, and seen my magazines of snow and hail; my fund of vengeance for the time of anguish and the day of battle?

24. *By what way is the light parted, which scattereth the east-wind upon the earth?* Septuagint reads, Whence cometh the frozen dew? or whence is the south-wind spread over the earth?

25. *Who hath divided a water-course for the overflowing of waters?* The Hebrew in this passage is so pregnant with sentiment, that no translation can do it justice. Perhaps the following paraphrase may convey the principal ideas comprehended in the original. Who hath branched out, and with admirable judgment disposed, a variety of aqueducts for that immense collection of waters which float in the sky? Who distributes those pendulous floods through all the earth, not in dreadful cataracts or promiscuous gluts of rain, but in kindly drops and refreshing showers, with as much regularity and oeconomy as if they were conveyed by pipes from a conduit?—To whom shall we ascribe that niceness of contrivance which now emits, now restrains them; sometimes conveys their humidity to one place, sometimes to another; dispenses them to this soil in larger, to that in smaller communications; and, in a word, so manages the mighty fluid, that every spot is supplied in exact proportion to its wants; none destroyed by an undistinguishing deluge? *Hervey.*

26. *To cause it to rain on the earth, where no man is, &c.* On the desert places, where there are no inhabitants.

28. *Hath the rain a father? or who hath begotten the drops of the dew?* If the rains are begotten, who is their father? or from whom do the pearly drops of dew descend?

29. *Out of whose womb came the ice? and the hoary frost of heaven, who hath gendred it?* What hand is capable of binding the river, and turning the stream into a crystal rock? or of whitening the morning with the plumy robe of frost?

30. *The waters are hid as with a stone.* The waters are congealed into a transparent pavement, and the surface of the deep is taken captive by the frost.

31. *Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?* Canst thou restrain the benevolence of the skies, and cause the seven stars to shine in vain? or when Orion darts his beams in the winter season, canst thou unbind the frozen earth, or moderate the drought of the star called the heart of Scorpio?

32. *Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus? &c.* Is it owing to thy power that the other constellations appear in the southern or northern parts of the heavens in their respective seasons?

34. *Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?* Will the clouds at thy command pour out their stores, and surround thee with water?

35. *Canst thou send lightnings, that they may go, and say unto thee, Here we are?* How strong the image! how simple the expression! We read of winged lightnings in the heathen poets; but where do they live, and act, and speak, and wait for orders with impatience, as here? *Peters.*

36. *Who hath given understanding to the heart?* Who lighted the lamp of reason in the human breast?

37. *Who can number the clouds in wisdom? or who can stay the bottles of heaven?* Canst thou, with all thy wisdom, count the number of the clouds, or hinder the rain from falling upon the earth?

38. *When the dust groweth into hardness, &c.* When the earth

Psal. 104. 39. Wilt thou hunt the prey for the lion?
 40. or fill the appetite of the young lions,
 41. When they couch in their dens, and abide
 in the covert to lie in wait?
Psal. 147. 9. Mat. 6. 46. Who provideth for the raven his food?
 when his young ones cry unto God, they wander
 for lack of meat.

CHAP. XXXIX.

*1 Of the wild goats and hinds. 5 Of the wild ass,
 9 the unicorn, 13 the peacock, stork, and ostrich,
 19 the horse, 26 the hawk, 27 the eagle.*

KNOWEST thou the time when the wild
 goats of the rock bring forth? or canst
 thou mark when the hinds do calve?
 2 Canst thou number the months that they
 fulfil? or knowest thou the time when they bring
 forth?

3 They bow themselves, they bring forth their
 young ones, they cast out their sorrows.

4 Their young ones are in good liking, they
 grow up with corn: they go forth, and return
 not unto them.

5 Who hath sent out the wild ass free? or
 who hath loosed the bands of the wild ass?

6 Whose house I have made the wilderness,
 and the barren land his dwellings.

7 He scorneth the multitude of the city, nei-
 ther regardeth he the crying of the driver.

8 The range of the mountains is his pasture,
 and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee,
 or abide by thy crib?

10 Canst thou bind the unicorn with his band
 in the furrow? or will he harrow the valleys after
 thee?

11 Wilt thou trust him because his strength
 is great? or wilt thou leave thy labour to
 him?

12 Wilt thou believe him that he will bring
 home thy seed, and gather it into thy barn?

13 Gavest thou the goodly wings unto the
 peacocks? or wings and feathers unto the
 ostrich?

14 Which leaveth her eggs in the earth, and
 warmeth them in the dust,

15 And forgetteth that the foot may crush
 them, or that the wild beast may break them.

16 She is hardened against her young ones,
 as though they were not hers: her labour is in
 vain without fear;

17 Because God hath deprived her of wisdom,
 neither hath he imparted to her under-
 standing.

18 What time she lifteth up her self on
 high, she scorneth the horse and his rider.

is thoroughly satisfied with rain, and the soil fit for the labours of
 the husbandman.

39. *Wilt thou hunt—for the lion?* Or dost thou pretend to have
 great power upon earth, though none in heaven? wilt thou provide
 food for a lion and his whelps?

ANNOTATIONS ON CHAP. XXXIX.

Ver. 1. *When the wild goats of the rock bring forth?* Which
 they do with great difficulty, as is implied *Psal.* 29. 9. and noted
 by philosophers.

When the hinds do calve? When God by his secret instinct di-
 rects them to a certain herb called *Seseli*, which, as naturalists re-
 port, doth hasten and help forward their birth. *Poole*.

9. *Unicorn.* This is probably the rhinoceros. See *Numb.* 23.
 22.

13. *Wings and feathers unto the ostrich?* This verse may be
 better rendered from the original; *The wing of the ostrich is (qui-
 vering, or) expanded; the very feathers and plumage of the
 stork.* The ingenious Dr Shaw observes, that when the ostrich is
 full grown, the neck, particularly of the male, which before was
 almost naked, is now very beautifully covered with red feathers.
 The plumage likewise upon the back, the shoulders, and some part
 of the wings, from being hitherto of a dark, greyish colour, be-
 comes now as black as jet, whilst the rest of the feathers exhibit an
 exquisite whiteness; they retain the very feathers and plumage of
 the stork. When they are disturbed, they fly, or rather run, with
 a swiftness that no creature can equal. Nothing certainly can be a
 more beautiful sight; the wings by their repeated, though unwearied
 vibrations, equally serving them for sails and oars: and hence we
 see with what propriety the sacred writers ascribe to them an expand-
 ed, quivering wing, *Shaw's travels*, page 456, 4to.

14, 15, 16, 17. *Which leaveth her eggs in the earth, and*

warmeth them in the dust, &c.] The ostrich lays from thirty to
 fifty eggs; the first of which she deposits in the center, and the rest
 as conveniently as possible round it. In this manner she is said to lay,
 deposit, or trust her eggs in the earth, and to warm them (by in-
 cubation) in the dust; and forgetteth that the foot of the traveller
 may crush them, or that the wild beast may break them. It is also
 observed, that the ostrich has a very small share of that natural af-
 fection which so strongly exerts itself in other creatures: for upon
 the least distant noise, or trivial occasion, she forsakes her eggs or
 young ones; to which perhaps she never returns; or, if she does,
 it may be too late, either to restore genial warmth to the one, or pre-
 serve the lives of the other. Accordingly the Arabs sometimes meet
 with whole nests of these eggs undisturbed, and often with a few
 of the young ones, about the size of a pullet, half-starved, strag-
 gling and moaning about like distressed orphans in search of their
 mother. And hence the ostrich may be justly said to be hardened a-
 gainst her young ones, as though they were not hers; her labour,
 in hatching and attending them so far, being in vain, without fear,
 or the least concern of what becomes of them afterwards. This
 want of affection is also mentioned by the prophet Jeremiah: *The
 daughter of my people is cruel, like the ostriches in the wilder-
 ness*, *Lam.* 4. 3. Nor is this the only reproach that may be due
 to the ostrich: she is also inconsiderate and foolish in the choice of
 her food, which is frequently detrimental, and sometimes highly
 pernicious; swallowing every thing indiscriminately, with the great-
 est greediness, whether pieces of rags, leather, wood, stone, lead,
 or iron. It may therefore be justly said, that God hath deprived
 her of wisdom, neither hath he imparted to her understanding.
Shaw.

18. *She scorneth the horse and his rider.* She despiseth them
 in regard of her great swiftness; for though she cannot fly because
 of her great bulk, being said to be as big as a new-born camel, yet

- g Exod. 15.
r Jer. 8. 6.
f Judg. 5.
22.
i Pſal. 19.
5.
† Heb.
laugheth.
Prov. 1. 16.
u Gen. 3.
24.
x Ezech. 36.
2.
y Jer. 49.
16. Obad.
4.
† Heb.
tooth, i Sam.
14. 4.
* Heb. g'ht
glut blood.
z Rom. 16.
18.
- 19 Haſt thou given the horſe ^a ſtrength? haſt thou clothed his neck with ^r thunder?
20 Canſt thou make him afraid as a graſshopper? the glory of his noſtrils *is* terrible.
21 He ^r paweth in the valley, and ^e rejoyceth in his ſtrength: he goeth on to meet the armed men.
22 He [†] mocketh at fear, and is not affrighted; neither turneth he back from the ſword.
23 The quiver rattleth againſt him, the ^u glittering ſpear and the ſhield.
24 He ſwalloweth the ground with fierceneſs and rage: neither believeth he that *it is* the ſound of the trumpet.
25 He ſaith among the trumpets, ^x Ha, ha; and he ſmelleth the battle afar off, the thunder of the captains, and the ſhoutiug.
26 Doth the hawk fly by thy wiſdom, and ſtretch her wings toward the ſouth?
27 Doth the eagle mount up at thy command, and make her ^y neſt on high?
28 She dwelleth and abideth on the rock, upon the [†] crag of the rock, and the ſtrong place.
29 From thence ſhe ſeeketh the prey, and her eyes behold afar off.
30 Her young ones alſo ^{*} ſuck up blood: and where the ^z ſlain are, there *is* ſhe.

CHAP XL.

- 3 *Job humbleth himſelf to God.* 6 *God ſtirreth him up to ſhew his righteouſneſs, power, and wiſdom.*
15 *Of the behemoth.*

MOREOVER, the LORD answered Job, and ſaid,

- 2 Shall he that contendeth with the Almighty, ^a Chap. 15. inſtruct him? he ^{3.} that reproveth God, let him answer it.

- 3 ¶ Then Job answered the LORD, and ſaid,
4 Behold, ^b I am vile, ^c what ſhall I answer thee? I will ^d lay mine hand upon my mouth.
5 Once have I ſpoken, but I will not answer: yea, twice, but I will proceed ^e no further.
6 ¶ Then answered the LORD unto Job out of the ^f whirlwind, and ſaid,
7 ^g Gird up thy loyns now like a man: I will demand of thee, and declare thou unto me.
8 Wilt thou alſo ^h diſannul my judgment? wilt thou condemn me, that thou mayſt be righteous?
9 Haſt thou ⁱ an arm like God? or canſt thou ^k thunder with a voice like him??
10 ^l Deck thy ſelf now with majeſty and excellency, and array thy ſelf with glory and beauty.
11 Caſt abroad the ^m rage of thy wrath: and behold every one *that is* ⁿ proud, and abaſe him.
12 Look on every one *that is* proud, and bring him ^o low: and ^p tread down the wicked in their place.
13 Hide them in the duſt together, and ^q bind their faces in ſecret.
14 Then will I alſo confeſs unto thee, that thine ^r own right hand can ſave thee.
15 ¶ Behold now behemoth which I made with thee, he eateth graſs as an ox.
16 Lo now, his ſtrength *is* in his ^r loyns, and his force *is* in the navel of his belly.
17 He moveth his tail like a cedar: the finews of his ſtones are wrapt together.
18 His bones *are* as ſtrong pieces of braſs, his bones *are* like bars of iron.
19 He *is* the ^s chief of the ways of God: he that made him, can make his ſword to approach unto him.
20 Surely the mountains bring him forth ^t food: where all the beaſts of the field play.
21 He lieth under the ſhady trees, in the covert of the reed, and fens.

ANNOTATIONS ON CHAP. XL.

Ver. 4. *Behold, I am vile, what ſhall I answer thee? &c.*] Job, whoſe great confuſion and terror had hitherto kept him ſilent, now answers, with great humility, that he was a wretched creature, and unworthy to ſpeak to the Majeſty of heaven.

15. *Behold now behemoth, &c.*] The word has an Egyptian termination, and ſignifies a creature well known in that country, called by the Greeks hippopotamus, the river-horſe; for he ſhelters himſelf among the reeds of the Nile; and the behemoth is ſaid to ly in the *coverts of the reeds and fens*, and to be compaſſed about with the willows of the brook. The river-horſe feeds upon the herbage of the Nile, and the behemoth is ſaid to eat graſs as an ox. No creature is known to have ſtronger ribs than the river-horſe; and the bones of the behemoth *are* as ſtrong pieces of braſs, like bars of iron. From whence it appears, that the behemoth and the river-horſe are one and the ſame creature; though Mr Pilkington ſays this creature is the rhinoceros, and others think it is the elephant.

by the aid of her wings ſhe runs ſo faſt, that horſemen cannot overtake her, as both Greek and other authors have noted.

19, 20, 21, 22, 23, 24, 25. *Haſt thou given the horſe ſtrength? &c.*] This deſcription of the horſe is the moſt celebrated of any in the poem, and contains all the noble images that thought can form of this generous beaſt, expreſſed in ſuch a force of ſtyle, as would have given the greater writers of antiquity new laws for the ſublime, had they been acquainted with theſe writings. It is remarkable that the claſſical poets chiefly endeavoured to paint the outward figure, lineaments and motions of the horſe; but the ſacred poet makes all the particulars to flow from the inward beauties he deſcribes, and thereby animates his deſcription with great ſpirit and vivacity. Several of the expreſſions are ſingularly elegant: for inſtance, *Haſt thou clothed his neck with thunder?* by which bold figure he not only expreſſes that remarkable beauty in a horſe, the ſhaking his mane, and the flakes of the hair, which naturally ſuggeſt the idea of lightning, but alſo the violent agitation and force of his neck, which, in the oriental language, had been ſtatly expreſſed by a metaphor leſs than this.

26. *Doth the hawk fly by thy wiſdom, and ſtretch her wings towards the ſouth?*] Who taught the hawk, as the winter approaches, to ſeek a milder climate in the ſouth, and in a perpetual ſummer to defy the northern ſtorms?

22 The shady trees cover him with their shadow: the willows of the brook compass him about.

23 Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan in to his mouth.

24 He taketh it with his eyes: his ^a nose pierceth through snares.

C H A P. XLI.

Of God's great power in the leviathan.

CANST thou draw out ^a leviathan with an hook? or his tongue with a cord which thou lettest down?

2 Canst thou put an ^b hook into his nose? or bore his jaw through with a thorn?

3 Will he make many ^c supplications unto thee? will he speak soft words unto thee?

4 Will he make a covenant with thee? wilt thou take him for ^d a servant for ever?

5 Wilt thou ^e play with him as with a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish-spears?

8 Lay thine hand upon him, ^f remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?

10 None is so fierce that dare stir him up: who then is able ^g to stand before me?

11 Who hath ^h prevented me that I should repay him? ⁱ whatsoever is under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? or who can come to him with his double bridle?

14 Who can open the doors of his face? ^j his teeth are terrible round about.

15 His scales are his pride, shut up together as with a close seal.

16 One is so near to another, that no air can come between them.

17 They are joyned one to another, they stick together, that they cannot be sundred.

18 By his neefings a light doth shine, and his eyes are like the eye-lids of the morning.

19 Out of his mouth go burning lamps, and sparks of fire leap out.

20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.

21 His breath kindled coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy before him.

23 The flakes of his flesh are joyned together: they are firm in themselves, they cannot be moved.

24 His heart is as firm as a stone, yea, as hard as a piece of the nether millstone.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they ^k purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

27 He esteemeth iron as straw, and brass as rotten wood.

28 The ^l arrow cannot make him flee: ^m sling-stones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 Sharp stones are under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh the ⁿ deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him, one would think the deep to be hoary.

33 Upon earth there is not his like: who is made without fear.

34 He beholdeth all high things: he is a king over all the ^o children of pride.

A N N O T A T I O N S ON CHAP. XLI.

Ver. 1. *Canst thou draw out leviathan with an hook?* By the leviathan is meant the crocodile, a monstrous creature found in the river Nile; for to him, and no other, every part of the description is conformable.

2. *Bore his jaw through with a thorn.* To hang him up by it for sale, or to carry him home for use, after thou hast drawn him out of the sea or river, (of which he spake in the former verse.)

10. *None is so fierce that dare stir him up, &c.* This alludes to a custom of this creature, namely, that, when he is satiated with fish, he comes on shore, and sleeps among the reeds.

13. *Who can come to him with his double bridle?* Or rather, *Who can come within his double bridle?* to wit, his vast jaws, which have some resemblance to a double bridle: whence the Greeks call those parts of the face which reach the jaws on both sides, *the bridles*.

18. *His eyes are like the eye-lids of the morning.* It has been

observed by naturalists, that the eyes of the crocodile are dull and dark under the water; but, as soon as they appear above the water, they immediately cast forth a bright and clear light, like the morning suddenly breaking forth after the dark night. From hence, it is probable, the Egyptians borrowed their hieroglyphic of the morning, which is a crocodile's eye.

19. *Out of his mouth go burning lamps, &c.* This expression is more literally true, than at first view may be imagined. The naturalists tell us, that the crocodile lying a long time under water, and being there forced to hold his breath, when he emerges, his breath, by being long repressed, is hot, and bursts out so violently, that it resembles fire and smoke. This should teach us not to entertain a false opinion of the eastern boldness, from passages ill understood.

31. *He maketh the sea, &c.* The great river Nilus; which is called a sea, both in scripture, as *Isaiah* 11. 15. and in other authors.

34. *Beholdeth all high things:* He doth not turn his back upon.

C H A P. XLII.

Job submitteth himself unto God. 7 God preferring Job's cause, maketh his friends submit themselves, and accepteth him: 10 He magnifieth and blesteth Job. 16 Job's age and death.

Chap. 40.

5. Gen. 12.

14. Mark

14. 36.

c Psal. 139.

1. d Chap. 38.

2.

e 1 Tim. 1.

f Psal. 40.

5. & 131.

1. & 139.

6. d Chap. 38.

3. & 40.

7.

h Isa. 55.

3.

i Chap. 38.

1.

k Isa. 58.

5.

l Isa. 40.

1. 2.

m Eccl. 12.

20.

n Num. 23.

1.

o Mat. 5.

24.

p Gen. 20.

17. Ezek.

24. 14.

James 5.

25.

THEN Job ^a answered the LORD, and said,
2 I know that thou canst ^b do every thing,
and that no ^c thought can be withholden from
thee.

3 Who is he that ^d hideth counsel without
knowledge? therefore have I uttered that I ^e
understood not, things ^f too wonderful for me,
which I knew not.

4 Hear, I beseech thee, and I will speak: I
will ^g demand of thee, and declare thou unto
me.

5 I have ^h heard of thee by the hearing of the
ear: but now ⁱ mine eye seeth thee.

6 Wherefore I abhor ^j my self, ^k and repent in
dust and ashes.

7 ¶ And it was so, that ^l after the LORD had
spoken these words unto Job, the LORD said to
Eliphaz the Temanite, My wrath is kindled a-
gainst thee, and against thy two friends: for ye
have not spoken of me *the thing that is right*, as
^m my servant Job hath.

8 Therefore take unto you now ⁿ seven bul-
locks, and seven rams, and ^o go to my servant
Job, and offer up for your selves a burnt-offering,
and my servant Job shall ^p pray for you, for him
will I accept: lest I deal with you *after your*

folly, in that ye have not spoken of me *the thing*
which is right, like my servant Job.

9 So Eliphaz the Temanite, and Bildad the
Shuhite, and Zophar the Naamathite went, and
did according as the LORD commanded them:
the LORD also accepted Job.

10 And the LORD ^q turned the captivity of
Job, when he prayed for his friends: also the
^r LORD gave Job twice as much as he had before.

11 Then came there unto him ^s all his bre-
thren, and all his sisters, and all they that had
been of his acquaintance before, and did eat
bread with him in his house: and they bemo-
ned him, and comforted him over all the evil that the
LORD had brought upon him: every man also
gave him a piece of money, and every one an ear-
ring of gold.

12 So the LORD blessed ^t the latter end of
Job more than his beginning, for he had fourteen
thousand sheep, and six thousand camels, and
a thousand yoke of oxen, and a thousand she-
asses.

13 He had also seven sons and three daugh-
ters.

14 And he called the name of the first, Je-
mima, and the name of the second, Kezia, and
the name of the third, Kerenhappuch.

15 And in all the land were no women found
so fair as the daughters of Job: and their father
gave them inheritance among their brethren.

16 After this lived Job an hundred and forty
years, and saw his sons, and his ^u sons sons, *even*
four generations.

17 So Job died, *being old*, and ^v full of days.

nor hide his face from the highest and proudest creatures, but looks
upon them with a bold and undaunted countenance, as being without
any fear of them, as was now said.

A N N O T A T I O N S ON CHAP. XLII.

Ver. 1. *Job answered the Lord, and said.*] The foregoing
speeches had so lively represented the power and wisdom of God in
his works, that Job, abundantly convinced of his error, confessed,
with the profoundest humility, the faults he had committed, beg-
ging pardon of his great Creator, and resolving never more to com-
plain, nor propose any questions relating to his providence. *Patrick.*

5. *I have heard of thee by the hearing of the ear.*] He had
heard of him by tradition, delivered down from his forefathers;
but now he had a clear and sensible perception of his Being and
divine perfections.

11. *Every man—a piece of money.*] The word here rendered a

piece of money, signifies also *lambs*, or *young sheep*, as the Chaldee
paraphrast turns the word: and this seems most probable, as the
original word signifies a piece of money equal in value only to three
halfpence English; but if all Job's acquaintance, who were very nu-
merous, brought him a *young sheep* each, it would set him up with
a good flock at once. *Peters.*

14. *Jemima*;] *i. e. The day*; because of the day of felicity he
enjoyed, after a sad night of affliction. *Patrick.*

Kezia;] The name of a certain spice in Arabia, of an excellent
smell.

Kerenhappuch;] *i. e. Plenty restored*; because God had now
restored him to his former prosperity.

17. *So Job died, being old, and full of days.*] The LXX add,
And it is written that he shall rise again among those whom the
Lord shall raise. A plain proof that the Jews believed a resur-
rection, as before observed.

The BOOK of

P S A L M S.

P S A L M I.

1 *The happiness of the godly.* 4 *The unhappiness of the ungodly.*

BLESSED is the man that * walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor * sitteth in the seat of the scornful.

2 But his * delight is in the law of the LORD, and in his law doth he meditate day and * night.

3 And he shall be like a tree * planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither, and whatsoever he doth shall * prosper.

4 The ungodly are * not so: but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall * not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD * knoweth the way of the righteous: but the way of the ungodly shall * perish.

P S A L M II.

1 *The kingdom of Christ.* 10 *Kings are exhorted to accept it.*

WHY do the heathen * rage, and the people imagine * a vain thing?

2 The * kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his * anointed, saying,

3 Let us break their * bands asunder, and cast away their cords from us.

4 *Isa. 8. 9. 10. Mat. 26. 18. Acts 4. 27. 28. Rev. 17. 14. d. 2 Sam. 2. 10. John 1. 41. Jer. 5. 5. Luke 19. 14.*

1 *Psalm 5. 9. & 24. 3. 4. Luke 21. 36. Rev. 6. 16. 17. Job 23. 10. Prov. 2. 8. Nah. 1. 7. John 10. 14. 1 Prov. 11. 7. & 14. 12.*

Before
CHRIST
1047.

1 *2 Sam. 5. 17. 1 Chr. 14. 8. Luke 18. 32. Acts 4. 25.*

ANNOTATIONS ON PSALM I.

THE book of psalms is a collection of spiritual songs and hymns, compiled by several men in several ages: most of them by David, some by Solomon, and one at least by Moses. Many are inscribed with the name of Asaph: some were composed during the captivity, and some after the restoration. It is most probable, that, after the temple and sacred records were burnt by the king of Babylon's army, some pious persons collected as many of the psalms as they could find among their friends, who had taken copies of them for their own private use: for the people were well acquainted with the songs of Zion, and doubtless preserved them for their comfort in their captivity, and when they returned to Jerusalem brought them with them, where Ezra ranged them in one collection, in the manner we now have them. The word *psalm* is Greek, and properly signifies the sound of a stringed instrument of music; for the Hebrews sung the psalms with different instruments. An ingenious author observes, That the psalms of David are supported by the noblest, the sublimest, the most heavenly strains of divine poetry, by which the world was ever delighted, informed, or amended.

Ver. 1. *Blessed is the man, &c.*] This psalm may be considered as a preface to the ensuing book, containing a short discourse on the end of man, which is blessedness; and the only way to obtain it, the observance of the laws of the Almighty. The psalmist here distinguishes offenders into three several ranks, viz. the man that * walketh in the counsel of the ungodly, the man that standeth in the way of sinners, and the man that sitteth in the seat of the scornful. By the *scornful* are meant those who not only neglect, but also scoff at religion, and make a mock at that which of all things in the world is of the greatest importance. *Walking* or *standing* in the way of sinners, represents only particular wicked actions; but *sitting*

signifies a fixed, resolute establishment in a habit of wickedness. *Clark.*

4. *Like the chaff.*] The ungodly are like the vile chaff which is driven away by the wind. The method of winnowing their corn antiently, and as it is now practised in the east, was by throwing it up against the wind with a shovel. *Shaw.*

5. *The ungodly shall not stand in the judgment, &c.*] They shall lose their cause; or, they shall not be able to defend themselves when the great Judge of all the earth shall reward every man according to his works.

6. *The Lord knoweth the way, &c.*] The Lord regardeth, or approveth the way of the righteous.

ANNOTATIONS ON PSALM II.

In this psalm we have, under the history of David, whom God exalted from a low estate to the throne of Israel, a most illustrious prophecy of the kingdom of Christ; for him God raised even from the grave, made him the King of glory, and extended his kingdom to the utmost parts of the earth, notwithstanding the rage and malice of the chief-priests, Herod, and other princes of the world.

Ver. 1. *Why do the heathen rage? &c.*] What frenzy possesseth the Philistines, and other neighbouring nations, that they are joined with so much fury to oppose the power of God, and render abortive the work that he will surely bring to pass?

2. *The kings of the earth set themselves, &c.*] The kings and governors of the world are confederated to oppose the designs of God who has appointed me king over his people; in the same manner as Herod, Pontius Pilate, and the rulers of Israel, will conspire against the Messiah, and endeavour to dethrone him to whom God hath given all the kingdoms of the earth. *Patrick.*

3. *Let us break their bands asunder, &c.*] Let us, say they, *refuse*

Psalm 118.
 4. & 37.
 23. & 59.
 2. & 115.
 3. Prov.
 1. 16.
 3. Rev. 6.
 25. 16.
 4. Dan. 7.
 14. 1 Tim.
 6. 15.
 1. Acts 13.
 33. Rom.
 21. 4. Phil.
 2. 9.
 1. Psal. 72.
 25.
 1. Psal. 72.
 8.
 1. Dan. 2.
 44. Mat.
 21. 44.
 Rev. 2. 27.
 & 19. 15.
 1. Rev. 21.
 24.
 6. Heb. 12.
 28.
 1. Sam.
 10. 1. 2 Kings 19. 18. Job 31. 27. Hosea 13. 2. 9. Psal. 34. 8. & 40. 4.
 Prov. 16. 20. Isa. 26. 3. 4. & 30. 18. Jer. 17. 7. Rom. 9. 33. & 10. 11.
 2. Pct. 2. 6.

Before
 CHRIST
 1023.

1. 2 Sam.
 15. 14.
 1. 2 Sam.
 15. 12. &
 17. 24.
 c. Psal. 72.
 11. 2 Sam.
 16. 8.

P S A L M III.

The security of God's protection.

¶ A psalm of David, when he fled from Absalom his son.

LORD, how are they increased that trouble me? many are they that rise up against me.
 2 Many there be which say of my soul, *There is no help for him in God.* Selah.

refuse to acknowledge the authority of this new monarch, who pretends to reign by the power of the Most High.

6. *Yet have I set my king.*] Notwithstanding all your opposition, I have given the kingdom to David; and, in future times, I will appoint one of his posterity to sit on the throne of glory, on the right hand of the Majesty on high.

7. *I will declare the decree, &c.*] Such I know is the decree of heaven, and I will publish it to the whole world; for, from a low condition, the Lord hath raised me to the highest dignity. This day I begin to reign by his order, and therefore it may be called the birth day of my kingdom.

This day have I begotten thee.] As David was a type of Christ, therefore God is supposed to speak this of our Saviour.

8. *I shall give thee the heathen for thine inheritance, &c.*] You will shortly see the whole land, to the river Euphrates, subdued unto me; as all the nations of the earth shall hereafter be subdued under the power of Christ.

12. *Kiss the son, &c.*] In token of your subjection and adoration; whereof this was a sign among the eastern nations, as is manifest both from scripture, as 1 Sam. 10. 1. 1 Kings 19. 18. Hosea 13. 2. and from heathen authors. Submit to his person and government.

ANNOTATIONS on PSALM III.

Ver. 2. *Many there be which say of my soul, &c.*] The generality of the people consider me as lost, and say thou hast utterly for-

3 But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept; I awaked, for the LORD sustained me.

6 I will not be afraid of ten thousands of people, that have set themselves against me round about.

7 Arise, O LORD, save me, O my God, for thou hast smitten all mine enemies upon the cheek-bone: thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah.

1. 3. i Num. 11. 23. & 1 Kings 22. 24. Job 16. 10. & 29. 17. Psal. 58. 6. Micah 5. 1. John 18. 23. & 19. 3. 1 Prov. 21. 31. Isa. 43. 11. Jer. 3. 23. Hosea 13. 4. Jonah 2. 9. Rev. 7. 10. & 19. 1. m Gal. 3. 8. Eph. 1. 3.

P S A L M IV.

1 David prayeth for audience. 2 He reproveth and exhorteth his enemies. 6 Man's happiness is in God's favour.

¶ To the chief musician on Neginoth, A psalm of David.

HEAR me when I call, O God of my righteousness; thou hast enlarged me when I was in distress, have mercy upon me, and hear my prayer.

2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

3 But know that the LORD hath set apart him

faken me. The word *selah* is often used in these divine poems; but it is not easy to assign the true and proper import of it. The Chaldee paraphrast renders it *for ever*; and so several of the Rabbinists expound it, though they assign no sufficient reason for it. The LXX have the word *diapsalma*, which Suidas interprets, *a change of the song*. Dr Wall's conjecture in regard to it seems well founded, viz. that it is a note signifying that the last words to which it is added should be again repeated by the chorus, because it is always affixed at the end of some remarkable and pathetic clause proper to be sung over again.

ANNOTATIONS on PSALM IV.

Wherever the Hebrew has, *To the chief musician*, in the title of a psalm, the LXX have *εις τελος*, *to the end*: by which one would think their sense to be, that those psalms which have this note in their title were to be sung to the end at once, as being of one continued sense; whereas many of the others consist of parts relating to different matters, or were too long to be sung to the end at once. *εις τελος* is the same word which the LXX have in *Deut.* 31. 30. *Moses spake in the ears of the congregation the words of this song εις τελος, to the end, or, till they were ended.* Wall. On *Neginoth*, i. e. on stringed instruments.

Ver. 1. *Hear me when I call, O God of my righteousness, &c.*] Heb. *O God, my justice*, i. e. who justifieth me. Lamy.

2. *O ye sons of men.*] Mr Edwards translates it, *sons of man*, as agreeable to the original, and says there is a great difference be-

twcen

1 Tim. that is godly, & for himself: the LORD will hear when I call unto him.
 2 Eph. 4. 4. Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.
 3 Psal. 17. 5 Offer the sacrifices of righteousness: and put your trust in the LORD.
 4 Lam. 3. 26. There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us.
 5 Deut. 33. 19. Psal. 53. 19. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.
 6 Psal. 17. 14. I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.
 7 Num. 6. 25. 26. Psal. 2. 6. & 4. 3. & 67. 1. & 80. 3, 7, 19. & 139. 135. m 1 Pet. 1. 8. Judg. 9. 27. Isa. 9. 3. Jer. 46. 33. Lev. 26. 5. Deut. 32. 40. 1 Pet. 1. 5.

PSALM V.

1 David prayeth, and professeth his study in prayer. 4 God savoureth not the wicked. 7 David professing his faith, prayeth unto God to guide him, 10 to destroy his enemies, 11 and to preserve the godly.
 ¶ To the chief musician upon Nehiloth, A psalm of David.

GIVE ear to my words, O LORD, consider my meditation.
 2 Hearken unto the voice of my cry, my King and my God: for unto thee will I pray.
 3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.
 4 For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.
 5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity.
 6 Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.
 7 But as for me, I will come into thy house

in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O LORD, in thy righteousness, because of mine enemies; make thy way straight before my face.

9 For there is no faithfulness in their mouth, their inward part is very wickedness; their throat is an open sepulchre, they flatter with their tongue.

10 Destroy thou them, O God; let them fall by their own counsels: cast them out in the multitude of their transgressions, for they have rebelled against thee.

11 But let all those that put their trust in thee, rejoice: let them ever shout for joy: because thou defendest them: let them also that love thy name, be joyful in thee.

12 For thou, LORD, wilt bless the righteous, with favour wilt thou compass him as with a shield.

PSALM VI.

1 David's complaint in his sickness. 8 By faith he triumpheth over his enemies.

¶ To the chief musician on Neginoth upon Sheminith, A psalm of David.

OLORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD, for I am weak: O LORD, heal me, for my bones are vexed.

3 My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: oh save me for thy mercies sake.

5 For in death there is no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning, all the night make I my bed to swim: I water my couch with my tears.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

tween the one and the other: Sons of men are all that are of the race of Adam, but sons of man are persons of dignity and rule in the world. *Style of holy scripture.*

4. *Stand in awe, and sin not.*] Septuagint reads, Be ye angry and sin not; so St Paul recites it, *Ephes. 4. 26.*

ANNOTATIONS ON PSALM V.

This psalm of David was to be sung, after his troubles were over, in parts to the *Nehiloth* or organ: but whether it was written on occasion of the persecution of Saul, or the rebellion of Absalom, cannot be determined. *Patriick.*

6. *Thou shalt destroy them that speak leasing, &c.*] i. e. Those that employ their tongues in falsehoods and lies, to defame me and my government.

9. *Their inward part, &c.*] It should have been rendered their *minds, or consciences.*

Vol. I.

10. *Destroy thou them, O God.*] The LXX read, *Judge them, O God.*

11. *That love thy name.*] The name of a person is a Hebrewism, whereby the person is frequently expressed. *Pilkington.*

ANNOTATIONS ON PSALM VI.

This psalm seems to have been composed after David had recovered from some grievous disease; when he delivered it to the chief musician, and ordered it to be sung to the harp of eight strings.

Ver. 3. *O Lord, how long?*] i. e. How long wilt thou punish me? An abrupt expression, very natural to persons tormented with any excruciating pain.

5. *For in death there is no remembrance of thee, &c.*] The dead are utterly unable to commemorate thy wonderful works, and propagate the memory of them to posterity.

4 N

ANN O

i Psal. 119.
119. Mat.
7. 23. &
25. 41.
Luke 13.
27.
k Psal. 37.
22. Dan.
9. 21. 23.
l Job 6.
20.
m Psal. 56.
9.

8 Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.
9 The LORD hath heard my supplications; the LORD will receive my prayer.
10 Let all mine enemies be ashamed and forevexed: let them return and be ashamed suddenly.

P S A L M VII.

Before
CHRIST
cir. 1062.

q Psal. 9.
16.

1 David prayeth against the malice of his enemies, professing his innocence. 10 By faith he seeth his defence, and the destruction of his enemies.
r Shiggaion of David, which he sang unto the LORD, concerning the words of Cush the Benjamite.

b 1 Pet. 4.
19.

c Deut. 33.
36.

d Acts 23.
3.

e Psal. 47.
9.

f 1 Sam.
21. 7. &
25. 10. 17.

g Job 19.
9.

h Hosea
9. 11.

i Isa. 63.
15.

j 1 Sam.
21. 14.

k Psal. 35.
23.

l Rev. 4.
1.

m Psal. 93.
4.

n Psal. 26.
7. & 43. 1.

1 LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me.
2 Left he tear my soul like a lion, renting it in pieces, while there is none to deliver.
3 O LORD my God, if I have done this; if there be iniquity in my hands;
4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy)
5 Let the enemy persecute my soul, and take it, yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.
6 Arise, O LORD, in thine anger, lift up thy self, because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.
7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.
8 The LORD shall judge the people: judge

me, O LORD, according to my righteousness, and according to mine integrity that is in me.
9 Oh let the wickedness of the wicked come to an end, but establish the just: for the righteous God trieth the hearts and reins.
10 My defence is of God, which saveth the upright in heart.
11 God judgeth the righteous, and God is angry with the wicked every day.
12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.
13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.
14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.
15 He made a pit and digged it, and is fallen into the ditch which he made.
16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.
17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

P S A L M VIII.

God's glory is magnified by his works, and by his love to man.

q To the chief musician upon Gittith,
A psalm of David.

1 LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.
2 Out of the mouth of babes and sucklings hast thou ordained strength, because of thine

ANNOTATIONS ON PSALM VII.

This excellent psalm was written by David, to commemorate the loving-kindness of the Lord on occasion of some calumnies and false accusations which Cush, one of the same tribe with Saul, had charged him with. Some are of opinion, that by Cush was meant Saul himself the son of Kish.

Ver. 2. *Left he tear my soul like a lion, &c.* For, if thou dost not protect me, I am no more able to oppose Saul, than a lamb to defend itself against a lion.

4. *If I have rewarded evil unto him that was at peace with me;* i. e. To Saul, when he was peaceable and friendly towards me: for David was charged with evil designs against Saul, before Saul broke out into open enmity against him.

Yea, I have delivered him, &c. When it was in my power to destroy him, as 1 Sam. 24. and 26.

9. *Return thou on high:* Or, return to thy high place; i. e. to thy tribunal, to sit there and judge my cause. An allusion to earthly tribunals, which generally are set up on high above the people, 1 Kings 10. 19.

15. *He is fallen into the ditch which he made;* Hath brought that evil upon himself which he intended against me: which may be understood, either of Saul, who, whilst he plotted against David's

life, ran into apparent hazard of losing his own, 1 Sam. 24. and 26. or of some courtier or courtiers of Saul, in whom this was evidently verified, although the history and memory of it be now lost.

ANNOTATIONS ON PSALM VIII.

This psalm was composed by David, after he had obtained some memorable victory, probably after he had slain Goliath of Gath; for the account of that event is very agreeable to the subject of the psalm, and a lively emblem of Christ's conquest over our great enemy the devil. The same title is prefixed to psalm 81st and 84th. Gittith is supposed to be the name of a tune or song, or instrument so called, because it was either invented or much used in Gath. Some render it, *For the wine-presses*, and say it was to be sung at the time of vintage.

Ver. 2. *Out of the mouths of babes and sucklings, &c.* i. e. By means of the most weak, foolish and contemptible persons thou canst promote thy glory: and this may apply either to David, who, in comparison of Goliath, was but a child; or to the apostles of our Saviour, who, though mostly mean and obscure persons, did notwithstanding maintain and propagate the gospel, in spite of all the wit, power and rage of their enemies.

Hast thou ordained strength. The Septuagint reads, *Hast thou perfected praise*: so it is quoted, Mat. 21. 16.

enemies, that thou mightst still the enemy and the avenger.
 3 When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained;
 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?
 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.
 6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:
 7 All sheep and oxen, yea, and the beasts of the field:
 8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.
 9 O LORD our Lord, how excellent is thy name in all the earth!

P S A L M IX.

Before CHRIST 1018.
 1 David praifeth God for executing of judgment:
 11 He inciteth others to praise him: 13 He prayeth that he may have cause to praise him.
 ¶ To the chief musician upon Muth-labben,
 A psalm of David.
 I Will praise thee, O LORD, with my whole heart, I will shew forth all thy marvellous works.
 2 I will be glad and rejoyce in thee: I will sing praise to thy name, O thou most High.
 3 When mine enemies are turned back, they shall fall and perish at thy presence.
 4 For thou hast maintained my right and my cause, thou sattest in the throne judging right.
 5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.
 6 O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities, their memorial is perished with them.
 7 But the LORD shall endure for ever:

he hath prepared his throne for judgment.
 8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.
 9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.
 10 And they that know thy name will put their trust in thee; for thou, LORD, hast not forsaken them that seek thee.
 11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.
 12 When he maketh inquisition for blood, he remembreth them: he forgetteth not the cry of the humble.
 13 Have mercy upon me, O LORD, consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:
 14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoyce in thy salvation.
 15 The heathen are sunk down in the pit that they made: in the net which they hid, is their own foot taken.
 16 The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgaion, Selah.
 17 The wicked shall be turned into hell, and all the nations that forget God.
 18 For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever.
 19 Arise, O LORD, let not man prevail, let the heathen be judged in thy sight.
 20 Put them in fear, O LORD; that the nations may know themselves to be but men. Selah.

P S A L M X.

David complaineth to God of the outrage of the wicked: 12 He prayeth for remedy: 16 He professeth his confidence.

WHY standest thou afar off, O LORD? why hidest thou thyself in times of trouble?

4. What is man, that thou art mindful of him? and the son of man, &c.] The lowest and the highest of men.
 5. Thou hast made him a little lower than the angels, &c.] Thou hast raised man to such a pitch of dignity, and honoured him so highly, that he is but little inferior to the heavenly hosts; and, by the mediation of thine own Son, who shall take our nature upon him, thou wilt crown him with glory and honour.

ANNOTATIONS ON PSALM IX.

This psalm was written by David on some great distress; wherein he commemorates the many deliverances God has wrought for him: but it is not easy to determine the particular occasion on which it was made.
 Ver. 10. They that know thy name, &c.] i. e. Thy nature and perfections, thy infinite power and wisdom, and thy faithfulness and goodness; which make a person a most fit and proper object for

trust. The name of God is most frequently put for God, as he hath manifested himself in his word and works.
 14. The daughter of Zion.] It was a common turn of the Hebrew and Phoenician languages to say, that a city or country was the daughter of the rocks, rivers or mountains that surrounded her, or that were inclosed within her walls. Thus Jerusalem is often called the daughter of Sion, i. e. daughter of drought, or the daughter of the barren hills contained within its compass. History of the Hebrews.

16. Higgaion.] This is either a musical term, or a note of attention, a kind of behold, intimating that the matter deserves deep and frequent meditation, or consideration, as the word signifies.

ANNOTATIONS ON PSALM X.

It is not known by whom, or on what occasion, this psalm was composed: it is, however, a lively description of the insolence of wicked

2 The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his hearts desire, and blesseth the covetous, whom the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

5 His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

6 He hath said in his hearts, I shall not be moved: for I shall never be in adversity.

7 His mouth is full of cursing, and deceit, and fraud: under his tongue is mischief and vanity.

8 He sitteth in the lurking-places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net.

10 He croucheth, and humbleth himself, that the poor may fall by his strong ones.

11 He hath said in his heart, God hath forgotten: he hideth his face, he will never see.

12 Arise, O LORD, O God lift up thine hand: forget not the humble.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.

14 Thou hast seen it, for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee, thou art the helper of the fatherless.

15 Break thou the arm of the wicked, and the evil man: seek out his wickedness, till thou find none.

16 The LORD is King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

P S A L M XI.

David encourageth himself in God, against his enemies. 4 The providence and justice of God.

To the chief musician, A psalm of David.

IN the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?

2 For lo, the wicked bend their bow, they make ready their arrow upon the string: that they may privily shoot at the upright in heart.

3 If the foundations be destroyed, what can the righteous do?

4 The LORD is in his holy temple, the LORDS throne is in heaven: his eyes behold, his eye-lids try the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence, his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup.

7 For the righteous LORD loveth righteousness, his countenance doth behold the upright.

P S A L M XII.

David, destitute of human comfort, craveth help of God: 3 He comforteth himself with God's judgments on the wicked, and confidence in God's tried promises.

To the chief musician upon Sheminiath, A psalm of David.

HELP, LORD, for the godly man ceaseth; for the faithful fail from among the children of men.

wicked atheistical men, when they have acquired power and authority, by which they abuse those that are under them, making no conscience of using the basest arts to compass their ends.

Ver. 4. *God is not in all his thoughts.* i. e. By an usual Hebrewism, *God is not at all in his thoughts.*

ANNOTATIONS ON PSALM XI.

The title tells us, that this is a psalm of David; and in all probability was composed when Saul persecuted him, and some advised him to seek his safety by flight into the mountainous country of Judah: and afterwards, when he was settled on the throne, it was sung in the tabernacle, in commemoration of what then passed between him and his friends, and the entire confidence he placed on the Almighty.

Ver. 1. *In the Lord put I my trust, &c.* It is neither in friends nor friends that I place my safety; the Lord alone is my defence: why then should you bid me fly away, like a timorous bird

from the snare of the fowler, to your mountain of security?

3. *If the foundations be destroyed, &c.* If men have no regard to laws and public decrees, which are the foundations of society, what can an honest man do?

6. *Upon the wicked he shall rain snares, &c.* He shall destroy the wicked with sudden and terrible judgments. Snares in scripture often signify extraordinary punishments: here probably the simile is continued from ver. 1. *Flee as a bird, &c.*

ANNOTATIONS ON PSALM XII.

This psalm was to be sung, like the sixth, upon the harp of eight strings. It is a sad complaint of the corrupt manners of that age, particularly of the court of Saul, where it was hardly possible to find a truly sincere and honest man. Some are of opinion, that it is principally directed against Doeg and the false Ziphites, who promised him their friendship with no other intention than to deliver him into the hand of Saul.

2 They speak vanity every one with his neighbour: with ^b flattering lips, and with a double heart do they speak.

3 The LORD shall cut off all flattering lips, and the tongue that speaketh ^c proud things.

4 Who have said, With our tongue will we ^d prevail, our lips are ^e our own: who is lord over us?

5 For the oppression of the poor, for the sighing of the needy, ^f now will I arise, (saith the LORD) I will set him in safety from him that puffeth at him.

6 The words of the LORD are ^g pure words: as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

8 The wicked walk on every side, when ^h the vilest men are exalted.

P S A L M XIII.

1 David complaineth of delay in help: 3 He prayeth for preventing grace: 5 He boasteth of divine mercy.

To the chief musician, A psalm of David.

HOW long wilt thou forget me, O LORD, for ever? how long wilt thou ^a hide thy face from me?

2 How long shall I take ^b counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider and hear me, O LORD my God: ^c lighten mine eyes, lest I sleep the sleep of death;

4 Lest mine enemy say, I have ^d prevailed against him; and those that trouble me, rejoice ^e when I am moved.

5 But I have ^f trusted in thy mercy, my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, ^g because he hath dealt bountifully with me.

P S A L M XIV.

1 David describeth the corruption of a natural man:

4 He convinceth the wicked by the light of their conscience: 7 He glorieth in the salvation of God.

To the chief musician, A psalm of David.

THE fool hath said ^a in his heart, There is no God: they are corrupt, they have done abominable works, there is none that doth good.

2 The LORD ^b looked down from heaven upon the children of men; to see if there were any that did understand, and ^c seek God.

3 They are ^d all gone aside, they are all together become filthy: there is none that doth good, no not one.

4 Have all the workers of iniquity ^e no knowledge? who eat up my people as they eat bread, and call not upon the LORD.

5 There were they in ^f great fear: for God is in the generation of the righteous.

6 You have ^g shamed the counsel of the poor; because the LORD is his refuge.

7 O that the salvation of Israel were come ^h out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

ANNOTATIONS ON PSALM XIII.

This psalm relates to some remarkable distress, probably the rebellion of Absalom.

Ver. 2. *How long shall I take counsel in my soul?* How long shall I be in such perplexities and anxieties of mind; not knowing what course to take, or how to get out of my troubles?

3. *Lighten mine eyes:* Do thou revive and comfort, and deliver me from the darkness of death, which is ready to come upon me and to close mine eyes. Nothing is more common than to express great dangers and calamities by *darkness*, and great comforts and deliverances by *light*, as Job 15. 22. and 17. 13. and 30. 26.

ANNOTATIONS ON PSALM XIV.

This psalm, in all probability, refers to the universal apostacy of the people, during the rebellion of Absalom, from the allegiance they owed David as their king, and from the duty they owed their Creator.

Ver. 1. *The fool hath said in his heart, There is no God.* i. e. The wicked, (for such are commonly called *fools* in scripture), conscious of their own wickedness, heartily wish there was no just governor of the world to call them to account for their actions. They say not, *There is no Jehovah*, which name of God signifies his being; but *no Elohim*, which expresseth God as the judge and go-

vornor of the world: and though they are not so impudent as to deny openly the being of a God, yet they certainly flatter themselves in secret with the thought, that either there is no God, or that he is indifferent with regard to the transgressions of mankind, and will never call them to an account for their abominations.

3. *There is none that doth good, no not one.* This is not to be understood in a strict literal sense, but only that the number of the righteous was inconsiderable in comparison of the wicked. The word *almost* should be inserted; *there is almost none that doth good*, &c. The Vatican copy and the Vulgar Latin add here six or seven sentences, which St Paul, after he has cited this verse, quotes, Rom. 3. 13, &c. from whence it is evident, that the Vatican version was made from a Hebrew copy, in which this passage was in the same state as we find it quoted by St Paul.

6. *Ye have shamed the counsel of the poor*, &c.] Ye derided that small party of men, who were determined to preserve their integrity and loyalty, and to wait patiently upon God, and trust in him alone for safety.

7. *When the Lord bringeth back the captivity of his people*, &c.] This expression cannot well agree to David's time, wherein there was no such captivity of the people, but only a civil war and mutual slaughter; nor to the time of Israel's return from Babylon, when there was no such return of all Israel, but only of Judah and Benjamin, and some few of the other tribes; and the joy which the returning Israelites then had was but low, and mixed with many fears, dangers, and reproaches, as we see in the book of Ezra and Nehemiah:

P S A L M XV.

David describeth a citizen of Zion.
¶ A psalm of David.

LORD, who shall abide in thy tabernacle? who shall dwell in thy ^a holy hill?
2 He that walketh uprightly, and worketh righteousness, and ^b speaketh the truth in his heart.
3 *He that* ^c backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour.
4 In whose eyes ^d a vile person is contemned; but he honoureth them that fear the LORD: *he that sweareth to his own hurt, and changeth not.*
5 *He that putteth not out his money to* ^e *usury, nor taketh reward against the innocent. He that doth these things, shall* ^f *never be moved.*

a Psal. 2.
6. & 24.
3. 4. Rev.
14. 1. 3.
b Zech. 8.
16.
c Lev. 19.
16.
d 2 Kings
9. 14.
e Chr. 19.
2. Esth. 3.
2. Psal.
60. 4. &
139. 11.
Prov. 19.
26. Luke
23. 9.
f Exod. 22.
21. Deut.
23. 19.
Ezek. 18.
8. & 21.
12.
g Psal. 16.
8. & 55.
22. 3 Pet.
A. 30.

P S A L M XVI.

1 *David, in distrust of merits, and hatred of idolatry, fleeth to God for preservation: 5 He sheweth the hope of his calling, of the resurrection, and life everlasting.*

¶ Michtam of David.

PRESERVE me, O God: for in thee do I put my trust.
2 *O my soul, thou hast said unto the LORD,*

miah: and therefore they must belong to the times of the Messias, by whom this promise was fulfilled to the true Israel of God, who were brought back from that most real and dreadful, though spiritual, captivity of sin and Satan, as is declared, *Luke 4. 18. Eph. 4. 8.* and shall be literally accomplished to the natural seed of Jacob or Israel, according to the expectation and belief of all the Jews in their several ages, and of most Christian writers.

ANNOTATIONS ON PSALM XV.

This psalm seems to have been composed when he brought the ark to mount Zion.

Ver. 5. *He that putteth not out his money to usury, &c.* He who never makes an exorbitant profit by lending his money to his indigent brethren, and who maintains his integrity so strictly when in power, that no bribe can corrupt him to condemn the innocent, or absolve the guilty.

ANNOTATIONS ON PSALM XVI.

This excellent psalm of David is worthy of being inscribed on a pillar of adamant, that it may endure to all posterity; for, besides admirable expressions of his faith in God, it contains a prophecy of our blessed Redeemer's resurrection from the dead.

Ver. 4. *Their drink-offerings of blood.* The Gentiles used (as divers learned men have observed) to offer, and sometimes to drink, part of the blood of their sacrifices, whether of beasts or of men, as either of them were sacrificed; which must needs be very hateful to

Thou art my Lord: my ^a goodness extendeth not to thee:

3 *But to the* ^b *saints that are in the earth, and to the* ^c *excellent, in whom is all* ^d *my delight.*

4 Their sorrows shall be multiplied, *that hasten after another god:* their drink-offerings of blood will I not offer, nor take up their ^e names into my lips.

5 The LORD is the ^f portion of mine inheritance, and of my cup: thou maintainest my lot.

6 The ^g lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night-seasons.

8 I have set the LORD ^h always before me: because *he is* at my ⁱ right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory ^j rejoiceth: my flesh also shall rest ^k in hope.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine ^l holy One to see ^m corruption.

11 Thou wilt shew me the ⁿ path of life: in thy presence is fulness of joy, at thy ^o right hand there are pleasures for evermore.

12 *Adts 2. 26. Eph. 1. 24. Mark 1. 24. Luke 1. 35. & 4. 34. Adts 13. 35. Mat. 7. 14. p Mat. 25-33. Adts 2. 33.*

P S A L M XVII.

1 *David, in confidence of his integrity, craveth de-*

God, because he had so severely forbidden the drinking of blood to his people, either at their sacrifices, or in their common food.

Nor take up their names into my lips. The Jews were afraid to mention the names of the heathen deities, and therefore gave them borrowed names. *Lamy.*

5. *The portion of—my cup;* i. e. The portion which is put into my cup, as the ancient manner was in feasts, where each had his portion of meat and of wine allotted to him.

Thou maintainest my lot; i. e. My inheritance divided to me by lot, as the custom then was, *Josh. 18. 11. Judg. 1. 3.*

6. *The lines are fallen unto me in pleasant places, &c.* The kingdom he hath settled upon me is remarkably pleasant. They measured their lands by lines.

7. *My reins also instruct me, &c.* i. e. My thoughts.

9. *My glory rejoiceth;* i. e. My soul; or rather, my tongue, for so this word is translated, *Adts 2. 26.*

10. *Thou wilt not leave my soul in hell, &c.* This is evidently to be understood of the Messias, who, though he was laid in the grave, was not allowed there to remain, being raised from the dead before his body was in the least corrupted; and so this passage is explained *Adts 2. 25. and 13. 35.*

Neither wilt thou suffer thine holy One to see corruption. It is very remarkable, that the printed Hebrew copies have the plural number here instead of the singular, and therefore read, *Thou wilt not suffer thy saints to see corruption;* whereby the strong reasoning of St Peter and St Paul is intirely invalidated. See Kennicott's excellent Dissert. on this text, *passim.*

defence of God against his enemies: 10 he sheweth their pride, craft, and eagerness: 13 He prayeth against them in confidence of his hope.

¶ A prayer of David.

HEAR the right, O LORD, attend unto my cry, give ear unto my prayer that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: let thine eyes behold the things that are equal.

3 Thou hast proved mine heart, thou hast visited me in the night, thou hast tried me, and shalt find nothing: I am purposed that my mouth shall not transgress.

4 Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer.

5 Hold up my goings in thy paths, that my footsteps slip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

7 Shew thy marvellous loving kindness, O thou that savest by thy right hand, them which put their trust in thee, from those that rise up against them.

8 Keep me as the apple of the eye, hide me under the shadow of thy wings.

9 From the wicked that oppress me, from my deadly enemies, who compass me about.

10 They are inclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth:

12 Like as a lion that is greedy of his prey,

and as it were a young lion lurking in secret places.

13 Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword:

14 From men which are thy hand, O LORD, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

PSALM XVIII.

David praiseth God for his manifold and marvellous blessings.

¶ To the chief musician, A Psalm of David, the servant of the LORD, who spake unto the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

I Will love thee, O LORD, my strength.

2 The LORD is my rock, and my fortress, and my deliverer: my God, my strength, in whom I will trust, my buckler, and the horn of my salvation, and my high tower.

3 I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies.

4 The sorrows of death compassed me, and the floods of ungodly men made me afraid.

5 The

ANNOTATIONS ON PSALM XVII.

This prayer of David seems to have been written at the beginning of his persecutions by Saul, when the courtiers, instigated by malice and envy, accused him of crimes which never entered his thoughts.

Ver. 10. *They are inclosed in their own fat.*] Their prosperity makes them haughty and proud; and, by indulging the appetites of the flesh, they disregard the duties of religion.

13, 14. *From the wicked, which is thy sword, &c.*] Dr Hammond translates it thus, *Deliver my soul from the wicked by thy sword; and by thy hand from the men of this age, which have, &c.*

15. *I shall be satisfied when I awake.*] Either, 1. When I shall be delivered from my present distresses and calamities. But these never are in scripture, nor indeed can fitly be, called by the name of sleep, which is every where spoken of as a state of rest and quietness, as *Psal. 127. 2. John 11. 12, 13.* and consequently deliverance from them cannot be compared to awaking. Or rather, 2. When I shall arise from the dead: for death is very frequently called sleep both in scripture and in other writings; and consequently the resurrection from the dead is justly and fitly called an *awaking*, as it is *Job 14. 12. Dan. 12. 2. John 11. 11.* And since the doctrine of the resurrection of the just to a blessed and endless life was not unknown to the holy men of God in the Old Testament, as it was very easy to prove, nor to David in particular, as appears

from *Psal. 16. 10, 11.* and from diverse other passages, it cannot be imagined but David would support and comfort himself in his greatest agonies with the consideration thereof, this being incomparably the most weighty and effectual argument and ground of comfort which he could possibly use.

Thy likeness;] Or, *image.* By which may be understood, either, 1. Christ, the Son of God, who was known to David and other prophets, as is evident, and that under the name of *the Son of God*, *Psal. 2. 7, 12. Prov. 30. 4. Hos. 11. 1.* compared with *Mat. 2. 15.* who, being exactly like to his father, might most fitly be called his *likeness* or *image*, as he is, *Heb. 1. 3.* Or, 2. The image of God stamped upon his glorified soul; which must needs afford him infinite delight and satisfaction. Or, 3. God himself, or the face of God, mentioned in the former clause, and explained here by another phrase, as is very usual in these writings. And this last interpretation may receive strength from *Numb. 12. 8.* where *beholding the similitude of the Lord* is evidently the same thing which is elsewhere called *seeing his face*, and from *Heb. 10. 1.* where the *image* doth not signify the *likeness* or *representation*, but the *truth* and *existence* of the thing.

ANNOTATIONS ON PSALM XVIII.

This psalm is nearly the same as the 22d chapter of 2 Samuel, and therefore the reader will find it explained in that place.

5 The sorrows of hell compassed me: about the ^s snares of death prevented me.

6 In my distress I called upon the LORD, and ⁱ cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the ^m earth shook and trembled; the foundations also of the hills moved, and were shaken, because he was ^wroth.

8 There went up ^a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 ^h He bowed the heavens also, and came down: and darkness *was* under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the ^wings of the wind.

11 He made darkness his secret place: his pavilion round about him, *were* dark waters, and thick clouds of the skies.

12 At the brightness *that was* before him, his thick clouds passed, hail *stones* and coals of fire.

13 The LORD also ^thundered in the heavens, and the Highest gave his voice; hail *stones* and coals of fire.

14 Yea, he sent out his ^a arrows, and scattered them; and he shot out lightnings, and ^discomfited them.

15 Then the channels of waters were seen, and the foundations of the world were discovered: at thy rebuke, O LORD, at the ^blast of the breath of thy nostrils.

16 He sent from above, he took me, he drew me out of ^many waters.

17 He delivered me from my ^strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the LORD *was* my ^stay.

19 He brought me forth also into ^a large place: he delivered me, because he delighted in me.

20 The LORD rewarded me ^according to my righteousness, according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD, and have not ^wickedly departed from my God.

22 For all his judgments ^were before me, and I did not put away his statutes from me.

23 I was also ^uprior before him: and I kept my self from mine iniquity.

24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eye-sight.

25 With the merciful thou wilt shew thy self merciful, with an upright man thou wilt shew thy self upright.

26 With the pure thou wilt shew thy self pure, and with the ^froward thou wilt shew thy self froward.

27 For thou wilt save the afflicted people: but wilt bring down ^high looks.

28 For thou wilt ^light my candle: the LORD my God will enlighten my darkness.

29 For by thee I have run through a troop: and by my God have I leaped over a wall.

30 *As for* God, his way is perfect: the word of the LORD is ^tried: he is a buckler to all those that trust in him.

31 For ^ho is God save the LORD? or who is a rock save our God?

32 *It is* God that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like ^lhinds feet, and setteth me upon my high places.

34 He ^teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also ^given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

36 Thou hast enlarged my steps under me; that my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have ^wounded them that they were not able to rise: they are ^fallen under my feet.

39 For thou hast ^girded me with strength unto battle, thou hast subdued under me those that rose up against me.

40 Thou hast also given me ⁿ the necks of mine enemies: that I might destroy them that hate me.

41 They cried, but *there was* none to save them: *even* unto the LORD, but he ^answered them not.

42 Then did I ^beat them small as the dust before the wind: I did cast them out as the ^dirt in the streets.

43 Thou hast delivered me from the ^strivings of the people: and thou hast made me ⁿ the head of the heathen: a people *whom* I have not known shall serve me.

44 As soon as they hear of me, they shall obey me: the strangers ^t shall submit themselves unto me.

45 The strangers shall fade away, and be ^afraid out of their close places.

46 The LORD liveth, and blessed *be* my rock: and let the God of my salvation be exalted.

47 *It is* God that ^avengeth me, and subdueth the people under me.

48 He delivereth me from mine enemies, yea, thou liftest me up above those that ^rise up against me: thou hast delivered me from the violent man.

49 Therefore will I ^give thanks unto thee, O LORD, among the heathen: and sing praises unto thy name.

50 Great deliverance giveth he to his king: and sheweth mercy to his anointed, to ^david, and to his ^seed for evermore.

b Job 18.
6 & 21.
17.

i Psal. 12.
6. Prov. 1.
30. 5.
d Deut. 32.
39. i Sam. 17.
2. i. Psal. 80. 8. 16.
45. 5. 22.
i Hab. 3.
19.

m Psal. 144.
1.

n Psal. 5.
11. & 94.
11. Eph. 6. 16.

o Psal. 110.
6.
p Mal. 4.
3.
q Ezek. 30.
24.

r Gen. 39.
8. Joh. 10. 24.
f Job 27.
9. & 31.
12. Prov. 2. 18. 16.
1. 15. Jer. 17. 11. & 14. 12.
Ezek. 8.
18. Mic. 3. 4. Zeck. 7. 13.
i Dan. 4.
35. Mal. 4. 1.
n Zeck. 10.
5.

u i Sam. 2.
9. 10. & 3.
1.
v Psal. 2. 8.
& 72. 8.
Dan. 7. 14.
Eph. 1. 22.
† Heb. 1.
Deut. 33.
27. Psal. 68. 3.
z Rev. 6.
16.

a Psal. 93.
1.
b Psal. 59.
1.
c Rom. 15.
9.
d Jer. 30.
9.

e i Sam. 7.
13. Acts 13. 23.
Rom. 1. 31.

P S A L M XIX.

1 The creatures shew God's glory: 7 the word, his grace. 12 David prayeth for grace.

¶ To the chief musician, A psalm of David.

THE ^a heavens declare the glory of God: and the ^b firmament sheweth his handy-work.

2 Day unto day ^c uttereth speech, and night unto night sheweth knowledge.

3 There is no speech, nor language, where their voice is not heard.

4 Their ^d line is gone out through all the earth, and their ^e words to the end of the world: in them hath he set a tabernacle for the sun,

5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man ^f to run a race.

6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is ^g nothing hid from the heat thereof.

7 The law of the LORD is ^h perfect, ⁱ converting the soul: the testimony of the LORD is sure, making wise the simple.

8 The statutes of the LORD are ^k right, rejoicing ^l the heart: the commandment of the LORD is ^m pure, ⁿ enlightning the eyes.

9 The fear of the LORD is ^o clean, enduring ^p for ever: the judgments of the LORD are true and righteous altogether.

10 More to be desired are they than gold, yea, than much ^q fine gold: sweeter ^r also than hony, and the hony-comb.

11 Moreover, by them is thy servant warned: and in keeping of them there is ^s great reward.

12 Who can understand his ^t errors? cleanse thou me from secret faults.

13 ^u Keep back thy servant also from presumptuous sins, let them not have ^v dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O LORD, my strength and my ^w redeemer.

P S A L M XX.

1 The church blesteth the king in his exploits: 7 Her confidence in God's succour.

¶ To the chief musician, A psalm of ^x David.

THE LORD ^y hear thee in the day of trouble, the ^z name of the God of Jacob defend thee.

2 Send thee help from the ^a sanctuary: and strengthen thee out of Zion.

3 Remember all thy offerings, and ^b accept thy burnt-sacrifice. Selah.

4 Grant thee according to thine own heart, and ^c fulfil all thy counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up ^d our ^e banners: the LORD fulfil all thy petitions.

6 Now know I, that the LORD saveth his ^f anointed: he will hear him from his holy heaven,

ANNOTATIONS ON PSALM XIX.

The design of this psalm is to adore and magnify the name of God for the discovery of his wisdom, and power, and goodness, both by his great and glorious works of creation and providence, and especially by his Word and the holy Scripture, which he prefers to the former.

Ver. 1. *The firmament sheweth his handy-work.*] The visible heavens, so vast and spacious, decorated with innumerable glorious orbs, so beautiful and regular in their courses, evidently direct us to a first cause by whom they were created, who must necessarily be infinite in power, wisdom and goodness. And it is as impossible to suppose that these were the work of chance, an expression without a meaning, as that a curious piece of mechanism, such as a clock or palace, could have been made without an artist or architect, or without hands.

2. *Day unto day uttereth speech, &c.*] Every day and night renews or repeats these documents and demonstrations of God's glory. He that neglects them one day, may learn them the next day.

3. *There is no speech, nor language, &c.*] The sense is, There are diverse nations in the world, which have several languages, so that one cannot discourse with or be understood by another; but the heavens are such an universal and admirable teacher, that they can speak to all people under them, and be clearly understood by all. "No nation or people," saith that wise and learned heathen Tully, "is so barbarous and foolish, as, when they look up to the

"heavens, not to perceive that there is ^g a God, or to imagine that those things are the effect of blind chance, which are made with such wonderful art and wisdom, that it requires extraordinary art to understand their excellent orders and course."

4. *In them hath he set a tabernacle for the sun.*] The espousals of the Jews were made under a tent or canopy erected for the purpose; which custom is here alluded to.

5. *Which is as a bridegroom, &c.*] This seems to refer to a custom which prevailed then among the Jews, and still prevails among some eastern nations, of the bridegroom's going out at midnight accompanied with flambeaus; darkness flying before the sun and bridegroom.

14. *My redeemer.*] This expression seems to be added emphatically, and with special respect to Christ, by whose blood and Spirit alone David could and did expect the blessings and graces for which he here prayeth.

ANNOTATIONS ON PSALM XX.

The learned and judicious Dr Pearce observes, that this psalm seems not only to have been drawn for general use, on some day appointed for public worship, but to have been sung in parts alternately by David and his subjects. The five first verses appear plainly to have been designed for the voice of the people, *The Lord hear thee, &c.* and then David, encouraged by the unanimous prayers of his subjects, replied, ver. 6. *Now know I that the Lord saveth, &c.* The people then seem to have gone on, as in the text, and so closed their devotions with the remainder of the psalm.

with the saving strength of his ¹ right hand.
 7 Some *trust* ² in chariots, and some in horses:
 1 but we will remember the name of the LORD
 our God.
 8 They are ³ brought down and fallen, but
 we are risen and ⁴ stand upright.
 9 O Save, LORD, let the King hear us when
 we call.

P S A L M XXI.

1 A thanksgiving for victory. 7 Confidence of further success.
 ¶ To the chief musician, A psalm of David.

THE king shall joy in thy strength, O LORD,
 and in thy salvation how greatly shall he
 rejoice!

2 Thou hast given him his ⁵ hearts desire, and
 hast not withholden the request of his lips. Selah.
 3 For thou preventest him with the blessings
 of goodness: thou settest ⁶ a crown of pure gold
 on his head.
 4 He asked ⁷ a life of thee, and thou gavest it
 him, *even* ⁸ length of days for ever and ever.
 5 His glory is great in thy salvation, honour
 and majesty hast thou laid upon him.
 6 For thou hast ⁹ made him most blessed for
 ever: thou hast made him exceeding glad with
 thy countenance.
 7 For the king trusteth in the LORD, and
 through the mercy of the most High, he shall
 not be moved.
 8 Thine hand shall ¹⁰ find out all thine ene-
 mies, thy right hand shall find out those that hate
 thee.
 9 Thou shalt make them ¹¹ (as a fiery oven in
 the time of thine anger: the LORD shall ¹² swal-
 low them up in his wrath, and the fire shall de-
 vour them.

10 Their ¹³ fruit shalt thou destroy from the
 earth, and their seed from among the children of
 men.

11 For they intended evil ¹⁴ against thee: they
 imagined a mischievous device, *which* ¹⁵ they are
 not able to perform.

12 Therefore shalt thou make them turn their
 back, *when* ¹⁶ thou shalt ¹⁷ make ready *thine* arrows
 upon thy strings, against the face of them.

13 Be thou exalted, LORD, in thine own
 strength: *so* will we sing and praise thy power.

P S A L M XXII.

1 David complaineth in great discouragement: 9 He
 prayeth in great distress: 23 He praiseth God.
 ¶ To the chief musician upon Aijeeth Shahar,
 A psalm of David.

MY God, ¹ my God, why hast thou forsaken
 me? *why art thou so far from helping me,*
 and from the words of my ² roaring?

2 O my God, I cry in the day-time, but thou
³ hearest not; and in the night-season, and am
 not silent.

3 But thou *art* ⁴ holy, O thou that inhabitest the
⁵ praises of Israel.

4 Our fathers trusted in thee: they trusted,
 and thou didst deliver them.

5 They cried unto thee, and were delivered:
 they ⁶ trusted in thee, and were not ⁷ confounded.

6 But I *am* ⁸ a worm, and no man; a reproach
 of men, and despised of the people.

7 All they that see me, ⁹ laugh me to scorn:
 they shoot out the lip, they shake the head, *saying*,

8 ¹⁰ He trusted on the LORD, *that* he would
 deliver him: let him deliver him seeing he de-
 lighted in him.

9 But

9. Save, Lord, let the king hear us when we call.] Save us,
 O Lord, for we trust in thee; preserve our king, and, in the day
 when we cry unto thee for help, make our armies victorious.

ANNOTATIONS ON PSALM XXI.

The subject of this psalm is the same with the former, both being
 made for the people's use, concerning the king. Only the pray-
 ers there used are here turned into praises, for the blessings recei-
 ved in answer to their prayers; so that this may be called a psalm
 of triumph after the victories which David gained over his enemies,
 which were a type of Christ's victory over death, and of the triumph
 that ensued. Many of the Hebrew doctors themselves apply it to
 the Messiah; and indeed there are some things in it which are more
 literally fulfilled in Christ than in David, as ver. 4, 5, 6.

ANNOTATIONS ON PSALM XXII.

In this pathetic psalm the royal prophet, under the type of his
 own person, describes at large the sufferings of our great Redeem-
 er; and, in the conclusion, paints, in the most beautiful colours, his
 exultation, and the propagation of his kingdom to the ends of the

earth. Nay, some of the particulars are delivered in such expressions,
 that they were more literally fulfilled in our Saviour than they ever
 were in David himself, to whom they can only be applied in a me-
 taphorical sense.

To the chief musician upon Aijeeth Shahar;] Or, The hind of
 the morning. To note, that the person here designed was, like an
 hind, comely and meek, and every way lovely, but withal persecuted
 by wicked men, as the hind oftentimes is in the morning, when she
 comes out of her lurking and lodging place, and when the hunters
 use to go abroad to their work. Or, this was a title of some musical
 instrument, or tune, or song, which was usually sung in the morn-
 ing.

Ver. 1. My God, my God, &c.] It is probable our Saviour repeat-
 ed the whole of this psalm, in which are the most lively strokes of
 all the remarkable particulars of his passion.

6. But I am a worm, and no man, &c.] The literal transla-
 tion of these words is this: "As for me, I am a scarlet insect or
 worm, and not a man." The figurative sense will be this: "I
 bear the scandal and reproach of the deepest guilt, and yet am
 wholly free from it." Univer. Hist. vol. III. 54.

7, 8. All they that see me, laugh me to scorn, &c.] This was
 exactly fulfilled by our blessed Saviour, Mat. 27. 39, 43.

9. Thou

i Psal. 119. 9 But thou art he that took me out of the womb; thou didst make me to hope, when I was upon my mothers breasts.

10 I was cast upon thee from the womb: thou art my God from my mothers belly.

11 Be not far from me, for trouble is near; for there is none to help.

12 Many bulls have compassed me: strong bulls of Bashan have beset me round.

13 They gaped upon me with their mouths, as a ravening and a roring lion.

14 I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd: and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me, the assembly of the wicked have inclosed me; they pierced my hands and my feet.

17 I may tell all my bones: they look and stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD; O my strength, haste thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the lions mouth: for thou hast heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised, nor abhorred the

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

affliction of the afflicted: neither hath he hid his face from him, but when he cried unto him he heard.

25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him; your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For the kingdom is the LORDS: and he is the governor among the nations.

29 All they that be fat upon earth, shall eat and worship: all they that go down to the dust, shall bow before him, and none can keep alive his own soul.

30 A seed shall serve him, it shall be accounted to the LORD for a generation.

31 They shall come and shall declare his righteousness unto a people that shall be born, that he hath done this.

10. 1 Cor. 1. 26. Rev. 11. 24. & Job 30. 19. Psal. 44. 25. & 113. 7. 114. 19. 4. & 47. 1. 114. 53. 10. Acts 2. 39. Heb. 2. 13. m Rom. 1. 27. & 10. 3. Phil. 3. 9. n Psal. 87. 4.

P S A L M XXIII.

David's confidence in God's grace.

A psalm of David.

THE LORD is my shepherd, I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

1 Pet. 2. 25. b Psal. 34. 10. & 84. 11. Mat. 6. 33. Phil. 4. 19. c Song 1. 6. d 114. 40. 11. e Rev. 7. 17.

9. Thou art he that took me out of the womb.] This is applicable to Christ in a singular manner; not, as a late learned writer takes it, that God separated him from the womb, but that God did bring him out (as the word properly signifies) of the womb, to wit, immediately and by himself, and without the help of any man, by the miraculous operation of the Holy Ghost.

10. Dogs have compassed me, the assembly of the wicked have inclosed me: they pierced my hands and my feet.] That malicious company, which have combined together to persecute me, are as greedy and cruel as hungry dogs, who have hunted down a hind, and are gathered about her to tear her to pieces: they use me in the most cruel manner; they have pierced my hands and my feet. This was literally fulfilled in the Son of God, but in the history of David there is nothing that resembles it.

18. They part my garments among them, and cast lots upon my vesture.] This also cannot be applied to David, without an uncouth and strained metaphor, but was literally fulfilled in Christ, Mat. 27. 35. John 19. 24.

27. All the ends of the world, &c.] i. e. All nations from one end of the world to the other. So this is an evident prophecy of the calling of the Gentiles to the knowledge of God and Christ by the gospel, and consequently a clear proof, that this psalm doth directly and immediately speak of Christ; to whom alone, and not to David, this and divers other passages of it do manifestly belong.

28. He is the governor among the nations.] This is added as a reason why the Gentiles should be converted, because God is not only the God and Lord of the Jews, but also of the Gentiles, and of all nations, Rom. 3. 29, 30.

29. All they that be fat, &c.] This verse is paraphrased by Bishop Patrick thus: "All they that are rich and powerful shall partake of his altar, as they that eat of the sacrifices did, 1 Cor. 10. 18. and humbly worship him that bestows such benefits upon them: and so shall all the poor and miserable think themselves happy in his service, for he is the protector of them all; and the greatest, as well as the meanest, must acknowledge, that of him alone cometh their salvation."

30. A seed shall serve him, &c.] Christ shall not want a seed or posterity, Heb. 2. 13. For though the Jewish nation should generally reject and forsake him, which may seem to be here implied, Christ shall have many disciples or followers, and the Gentiles shall come in their stead.

ANNOTATIONS ON PSALM XXIII.

This psalm seems to have been composed by David, after God had delivered him from that deep distress of which he complained in the foregoing, and settled him in a prosperous condition, where-in he was confident God would continue him.

3 He ^r restoreth my soul: he leadeth me in the ^p paths of righteousness for his names sake.
 4 Yea, though I walk through the valley of the ^s shadow of death, I will fear no evil: for thou ^{art} ⁱ with me, thy rod and thy staff they comfort me.
 5 Thou ^h preparest a table before me in the presence of mine enemies: thou ^h anointest my head with oyl, my cup runneth over.
 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

P S A L M XXIV.

1 *God's lordship in the world:* 3 *The citizens of his spiritual kingdom:* 7 *An exhortation to receive him.*

¶ A psalm of David.

Before
CHRIST
1017.

THE ^e earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.
 2 For he hath founded it ^u upon the seas, and established it upon the floods.
 3 ^e Who shall ascend into the hill of the LORD? and who shall stand in his holy place?
 4 He that hath ^c clean hands, and a ^p pure heart, who hath not ^r lift up his soul unto vanity, nor sworn deceitfully.
 5 He shall receive the ^b blessing from the LORD, and ^b righteousness from the God of his salvation.
 6 This is the ⁱ generation of them that seek him: that seek thy face, O Jacob. Selah.
 7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall ^h come in.
 8 Who is this ⁱ King of glory? the LORD ^s strong and mighty, the LORD mighty in battle.
 9 Lift up your heads, O ye ^a gates, even lift them up, ye everlasting doors, and the King of glory shall come in.
 10 Who is this King of glory? the LORD of ^h hosts, he is the King of glory. Selah.

P S A L M XXV.

1 *David's confidence in prayer:* 7 *He prayeth for remission of sins, 16 and for help in affliction.*

¶ A psalm of David.

4 *Though I walk through the valley of the shadow of death,] How dreadful the forests of Hareth were, the place where David abode some time of his exile, will appear from this verse.*

ANNOTATIONS ON PSALM XXIV.

This psalm seems to have been written by David, when he brought up the ark from the house of Obed-edom, and settled in mount Zion; and upon that account he prefers this place to all the rest of

UNTO thee, O LORD, do I ^h lift up my soul.

2 O my God, ^e I trust in thee, let me not be ashamed: let not mine enemies ^t triumph over me.

3 Yea, let none that ^e wait on thee be ashamed; let them be ashamed which transgress ^r without cause.

4 Shew me ^e thy ways, O LORD; teach me thy paths.

5 ^h Lead me in thy truth, and teach me: for thou ^{art} the God of my salvation, on thee do I wait all the day.

6 ⁱ Remember, O LORD, thy tender mercies, and thy loving kindnesses: for they *have been* ever ^a of old.

7 Remember not the sins of ⁱ my youth, nor my transgressions: according to thy mercy remember thou me, for thy ^g goodness sake, O LORD.

8 Good and upright ⁱ is the LORD: therefore will he teach ^s sinners in the way.

9 The ^e meek will he ^g guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD ^{are} mercy and truth, unto such as keep his covenant, and his testimonies.

11 For thy ⁿ names sake, O LORD, pardon mine iniquity: for it ⁱ is ^r great.

12 What man ⁱ is he that feareth the LORD? him shall he ^e teach in the way *that* he shall choose.

13 His soul shall ⁱ dwell at ease: and his seed shall inherit the earth.

14 The secret of the LORD ⁱ is with them that fear him: and he will shew them his covenant.

15 ^h Mine eyes ^{are} ever towards the LORD: for he shall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me: for I ^{am} desolate and afflicted.

17 The troubles of my heart ^{are} enlarged: O bring thou me out of my distresses.

18 ^r Look upon mine affliction, and my pain, and ^r forgive all my sins.

19 Consider mine enemies, for they are many, and they hate me with cruel hatred.

20 O keep my soul and deliver me: let me not be ashamed, for I put my trust in thee.

21 Let integrity and uprightness ^h preserve me: for I wait on thee.

up, bear, take away, John 1. 29. 2 Psal. 16. 1. & 41. 12.

the world. Dr Delany supposes this psalm to have been sung by the king and people alternately.

ANNOTATIONS ON PSALM XXV.

This psalm seems to have been written by David after the commission of some heinous sin, and in the midst of some great distress; possibly after the matter of Urjah, and when Absalom rebelled against him.

22 Redeem Israel, O God, out of all his troubles.

PSALM XXVI.

David resorteth unto God, in confidence of his integrity.

A psalm of David.

JUDGE me, O LORD, for I have walked in mine integrity: I have trusted also in the LORD: therefore I shall not slide.

2 Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy loving-kindness is before mine eyes: and I have walked in thy truth.

4 I have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil doers: and will not sit with the wicked.

6 I will wash mine hands in innocency: so will I compass thine altar, O LORD.

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

9 Gather not my soul with sinners, nor my life with bloody men:

10 In whose hand is mischief: and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot standeth in an even place: in the congregations will I bless the LORD.

PSALM XXVII.

David sustaineth his faith by the power of God, 4 by his love to the service of God, 9 by prayer.

A psalm of David.

THE LORD is my light, and my salvation, whom shall I fear? the LORD is the strength of my life, of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes came upon me to eat up my flesh, they stumbled and fell.

3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

4 One thing have I desired of the LORD, that will I seek after, that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me, he shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy, I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.

8 When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face far from me, put not thy servant away in anger: thou hast been my help, leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the LORD will take me up.

11 Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 I had fainted, unless I had believed to see the goodness of the LORD in the land of the living.

14 Wait

22. Redeem Israel, &c.] i. e. If thou wilt not pity and help me, yet spare thy people, who suffer for my sake, and in my sufferings.

ANNOTATIONS on PSALM XXVI.

This psalm was probably composed by David when he was in distress, and particularly when he was falsely accused and defamed by his adversaries, as he frequently was by Saal and his courtiers; and therefore, for his vindication, he makes a solemn appeal to God, and a protestation of his own innocency, to which he was forced by their clamours and reproaches.

Ver. 6. I will wash mine hands in innocency.] This alludes to a custom of the Jews, who used to wash their hands in token of their innocency. This they took from what is described in their law, Deut. 21. 6, 7. where, in the case of a man who should be found killed by an unknown hand, the elders of the city next unto the dead body were to wash their hands over the sacrificed heifer, and say, Our hands have not shed this blood, neither have our eyes seen it. Pilate was acquainted with this custom,

which made him use that significant ceremony before he delivered our Saviour to be crucified. The Jews used likewise to wash before prayer, in token of that purity of heart which is required of those who would perform that duty properly.

ANNOTATIONS on PSALM XXVII.

This psalm was written by David, when he was, or had lately been, in some great distress.

Ver. 5. In the secret of his tabernacle shall he hide me.] He alludes to the ancient custom of offenders, who used to flee to the tabernacle or altar, where they esteemed themselves safe, 1 Kings 2. 28.

13. I had fainted.] These words are added to complete the sense; for the speech is abrupt and imperfect, as is very usual, not only in the holy scripture, but in many other writings, in all vehement passions or commotions of mind, such as David was in at this time.

g Psal. 33. 14 ^a Wait on the LORD: be of ^a good courage, and he shall strengthen thine heart: wait, I say, on the LORD.
20, 21. &
37. 34. &
40. 1. &
41. 5. & 130. 5. Prov. 20. 22. Isa. 8. 27. & 26. 8. & 30. 18. & 40. 31. & 49. 23. Lam. 3. 25, 26. Hosea 12. 6. Mic. 7. 7. Hab. 2. 3. Zeph. 3. 8. r Psal. 31. 24. 1 Cor. 16. 13.

P S A L M XXVIII.

1 David prayeth earnestly against his enemies: 6 He blesteth God: 9 He prayeth for the people.

^a A psalm of David.

^a James 5. 16. ^b Deut. 32. 4. ^c 1 Cor. 10. 4. ^d Psal. 83. 1. ^e Psal. 143. 7. ^f 1 Tim. 2. 8. ^g 1 Kings 8. 30. ^h Psal. 238. 2. ⁱ Dan. 6. 10. ^j 2 Tim. 4. 14. ^k Rev. 18. 6. ^l Job 34. 27. ^m Isa. 5. 12. ⁿ Acts 10. 4. ^o Psal. 18. 2. ^p Psal. 25. 23. ^q 1 Pet. 5. 3. ^r Psal. 13. 2. ^s Psal. 49. 14. ^t Isa. 14. 2. ^u Dan. 7. 27. ^v 1 Cor. 6. 3. ^w Rev. 5. 10.

U N T O thee will ^a I cry, O LORD my ^b rock, be ^c not silent to me: ^d lest if thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee: when I ^e lift up my hands ^f toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity: which speak peace to their neighbours, but mischief is in their hearts.

4 Give them ^g according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands, render to them their desert.

5 Because they ^h regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed be the LORD, because he hath ⁱ heard the voice of my supplications.

7 The ^j LORD is ^k my strength and my shield, my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth, and with my song will I praise him.

8 The LORD is their strength, and he is the saving strength of his anointed.

9 Save thy people, and blest ^l thine inheritance: ^m feed them also, and ⁿ lift them up for ever.

P S A L M XXIX.

1 David exhorteth princes to give glory to God, 3 by

reason of his power, 11 and protection of his people.

^a A psalm of David.

G I V E unto the LORD, O ye mighty, ^a give unto the LORD glory and ^b strength.

2 Give unto the LORD the ^c glory due unto his name; worship the LORD in the beauty of holiness.

3 ^d The voice of the LORD is upon the waters; the God of glory thundreth, the LORD is upon ^e many waters.

4 The voice of the LORD is powerful; the voice of the LORD is ^f full of majesty.

5 The voice of the LORD breaketh ^g the cedars: yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf: Lebanon, and ^h Sirion like a young unicorn.

7 The voice of the LORD ⁱ divideth the flames of fire:

8 The voice of the LORD ^j shaketh the wilderness: the voice of the LORD shaketh the wilderness of ^k Kadesh.

9 The voice of the LORD maketh the ^l hinds to calve, and discovereth the forests: and in his temple doth every one speak of ^m his glory.

10 The LORD sitteth upon the ⁿ flood: yea, the LORD sitteth ^o King for ever.

11 The LORD will give strength unto his people, the LORD will blest his people with peace.

P S A L M XXX.

1 David praiseth God for his deliverance: 4 He exhorteth others to praise him by example of God's dealing with him.

^a A psalm and song, at the ^b dedication of the house of David.

I Will ^c extol thee, O LORD, for thou hast lifted me up, and hast not made my foes ^d to rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast ^e healed me.

3 O LORD, thou hast ^f brought up my soul

ANNOTATIONS on PSALM XXVIII.

This psalm seems to be a meditation wrote on some solemn occasion, perhaps the same that gave rise to the foregoing.

Ver. 2. *Toward thy holy oracle;* i. e. Toward the Holy of holies; which is so called, 1 Kings 6. 23. because there the ark was, from whence God gave oracular answers to his people, and to which they accordingly directed their prayers, not only when they drew near to it, but when they were at a distance from it, as Dan. 6. 10.

4. *Give them according to their deeds.* Verbs of the imperative mood are oft used by the Hebrews for futures; so these may not be properly imprecations, but only predictions of their destruction, in case of their remaining impenitent.

ANNOTATIONS on PSALM XXIX.

This psalm seems to have been composed by David immediately

after some terrible storm of thunder, lightning, and rain; whereby God had so discomfited his enemies, and put their forces into such disorder, that he easily obtained a complete victory. And this remarkable assistance of providence animated him to exhort all people to submit to that glorious Majesty from whom the thunder came, and who can so easily strike a sudden terror into the heart of his boldest and most resolute opposers.

Ver. 3. *The voice of the Lord is upon the waters, &c.* It was his voice you heard in the clouds, from whence his glorious Majesty thunders; he makes not only the earth, but the great ocean tremble, at that awful token of his presence.

6. *He maketh them also to skip, &c.* After he hath torn them asunder, he scatters them in the air; and causeth even the mountains to leap like the young cattle that feed on their sides.

ANNOTATIONS on PSALM XXX.

The title of this psalm is evidently different from the preceding, being called a psalm and song. In the Hebrew it is also something different,

^a Psal. 115.

1. Acts

18. 23.

^b 1 Chron.

16. 28.

^c Psal. 96. 7.

9.

^d 1 Chron.

16. 29.

^e Exod. 9.

28. Job

37. 4. 5.

^f Psal. 18. 1

15. Heb.

18. 26.

^g Luke 21.

25.

^h Psal. 45.

3.

ⁱ Isa. 2.

13.

^j Deut. 3.

9.

^k Heb.

cutish, Heb.

4. 12.

^l 1 Thes. 5.

3.

^m Num. 13.

26.

ⁿ Job 39.

1.

^o Gen. 6.

17. Psal.

93. 3.

^p Psal. 10.

16.

Before

CHRIST

1042.

^a Deut. 20.

5.

^b Exod. 15.

2.

^c Psal. 25.

3.

^d Psal. 103.

3.

^e Psal. 71.

20. & 86.

13. Jonah

2. 6.

from the grave: thou hast kept me alive that I should not go down to the pit.

4 Sing unto the LORD, O ye saints of his, and give thanks: at the remembrance of his holiness.

5 For his anger endureth but a moment: in his favour is life: weeping may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

8 I cried to thee, O LORD: and unto the LORD I made supplication.

9 What profit is there in my blood, when I go down to the pit? shall the dust praise thee? shall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness:

12 To the end that my glory may sing praise to thee, and not be silent: O LORD my God, I will give thanks unto thee for ever.

P S A L M XXXI.

David shewing his confidence in God, craveth his help: 7 He rejoiceth in his mercy: 9 He prayeth in his calamity: 19 He praiseth God for his goodness.

To the chief musician, A psalm of David.

IN thee, O LORD, do I put my trust, let me never be ashamed: deliver me in thy righteousness.

2 Bow down thine ear to me, deliver me speedily: be thou my strong rock, for an house of defence to save me.

3 For thou art my rock and my fortress: there-

fore for thy names sake lead me, and guide me.

4 Pull me out of the net, that they have laid privily for me: for thou art my strength.

5 Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities: but I trust in the LORD.

7 I will be glad, and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversity:

8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble; mine eye is consumed with grief, yea, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without, fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken vessel.

13 For I have heard the slander of many, fear was on every side, while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou art my God.

15 My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies sake.

17 Let me not be ashamed, O LORD, for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.

18 Let the lying lips be put to silence: which

d Psal. 23.
3. & 25.
11.
e Psal. 12.
2.
f Luke 23.
46. Acts
7. 5.
g Psal. 139.
21. 22.
Jonah 2. 8.
Rom. 1. 21.
h 1 Sam.
17. 36. 164.
61. 13.
i 1 Sam.
23. 7. 26.
Deut. 32. 1
10.
k Psal. 4. 9.
& 18. 19.
29.
l Psal. 6. 7.
m Psal. 32.
3. & 102.
3.
n Psal. 41.
8. 11a. 52.
4. 1 Cor.
4. 9. 13.
o Job 19.
13. Psal.
38. 11. &
88. 8. 18.
p Mat. 26.
56.
q Psal. 88.
4. 5.
r Jer. 20.
10.
s Jer. 6.
25. Lam.
2. 21.
t Heb. 6.
18. 1 Pet.
2. 7.
u John 7.
30. & 19.
10. 11.
x Num. 6.
25. Psal.
4. 6. Dan.
9. 17.
y 1 Sam. 2. 9. Psal. 49. 12. 14. z Psal. 12. 3. Jer. 9. 3. 5.

different, and may be construed thus: A psalm: a song of dedication of the house built by David. This pious king would not eat in his house till he had addressed himself to the Almighty, acknowledging, in the most solemn manner, the Divine goodness, in placing him again on his throne, after he had been forced from it by the wicked rebellion of his son.

Ver. 7. *Thou hast made my mountain to stand strong.*] Thou hast so firmly settled me in my kingdom: which he calls his mountain, partly, because kingdoms are oft called mountains in prophetic writings, as Psal. 46. 3, 4. Isa. 2. 2. Jer. 51. 25. Dan. 2. 34, 35, 44, 45. and partly, with respect to mount Zion, where he built his royal palace, the dedication whereof is mentioned in the title of the psalm.

ANNOTATIONS ON PSALM XXXI.

David composed this psalm, and delivered it to the chief musician in the tabernacle. It seems to refer to the distress he was reduced to in the wilderness of Maon, where he must have fallen into the hands of Saul, if in an invisible arm had not relieved him.

Ver. 5. *Into thine hand I commit my spirit, &c.*] I commit myself to thy custody, O Lord; for thou hast often rescued me from dangers when no human powers could have preserved me: and I am confident thou wilt still shew thyself my powerful deliverer; for thou never failest them that put their trust in thee.

Our blessed Saviour used these words when he was expiring on the cross, to redeem a sinful and rebellious world; and certainly in a more proper sense than they were used by the psalmist.

6. *I have hated them that regard lying vanities;*] i. e. Who regard curious arts, and all sorts of divinations by stars, or the motions, or inwards of living creatures, or by the dead: which practices were common and prevalent among those eastern people, and, by their example, were too frequent among the Israelites also, Isa. 2. 6. of whom he here speaks: for the Gentiles that observed these vanities, he rather pitied than hated; but the Israelites that did so were apostates from God, and professed enemies to him and his laws, and therefore were the proper objects of just hatred.

12. *A broken vessel;*] Made of earth; which is irreparable, and useless, and therefore despised by all.

10. *Isa. 64.*
 11. *1 Cor. 2. 9.*
 12. *1 Pet. 2. 4.*
 13. *John 3. 1.*
 14. *Psal. 27. 1.*
 15. *Isa. 3. 3.*

16. *Psal. 116. 11.*
 17. *Isa. 38. 10, 12.*
 18. *Lam. 3. 54.*

19. *Rev. 19. 20.*
 20. *Psal. 17. 20.*

21. *Isa. 64.*
 22. *1 Cor. 2. 9.*
 23. *1 Pet. 2. 4.*
 24. *John 3. 1.*
 25. *Psal. 27. 1.*
 26. *Isa. 3. 3.*

27. *Psal. 116. 11.*
 28. *Isa. 38. 10, 12.*
 29. *Lam. 3. 54.*

30. *Rev. 19. 20.*
 31. *Psal. 17. 20.*

32. *Isa. 64.*
 33. *1 Cor. 2. 9.*
 34. *1 Pet. 2. 4.*
 35. *John 3. 1.*
 36. *Psal. 27. 1.*
 37. *Isa. 3. 3.*

38. *Psal. 116. 11.*
 39. *Isa. 38. 10, 12.*
 40. *Lam. 3. 54.*

41. *Rev. 19. 20.*
 42. *Psal. 17. 20.*

43. *Isa. 64.*
 44. *1 Cor. 2. 9.*
 45. *1 Pet. 2. 4.*
 46. *John 3. 1.*
 47. *Psal. 27. 1.*
 48. *Isa. 3. 3.*

49. *Psal. 116. 11.*
 50. *Isa. 38. 10, 12.*
 51. *Lam. 3. 54.*

52. *Rev. 19. 20.*
 53. *Psal. 17. 20.*

Speak grievous things proudly and contemptuously against the righteous.

19. O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the sons of men!

20. Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21. Blessed be the LORD; for he hath shewed me his marvellous kindness, in a strong city.

22. For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardst the voice of my supplications, when I cried unto thee.

23. O love the LORD, all ye his saints; for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24. Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

PSALM XXXII.

1 Blessedness consisteth in remission of sins, 3 Confession of sins giveth ease to the conscience, 8 God's promises bring joy.

A Psalm of David, * Maschil.

BLESSED is he whose transgression is forgiven, whose sin is covered.

2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

3 When I kept silence, my bones waxed old; through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the LORD, and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly, pray unto thee, in a time when thou mayst be found:

surely in the floods of great waters, they shall not come nigh unto him.

7 Thou art my hiding-place, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye.

9 Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

PSALM XXXIII.

1 God is to be praised for his goodness, 6 for his power, 12 and for his providence, 20 Confidence is to be placed in God.

REJOICE in the LORD, O ye righteous, for praise is comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery, and an instrument of ten strings,

3 Sing unto him a new song, play skillfully with a loud noise.

4 For the word of the LORD is right: and all his works are done in truth.

5 He loveth righteousness and judgment; the earth is full of the goodness of the LORD.

6 By the word of the LORD were the heavens made: and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as an heap: he layeth up the depth in store-houses.

8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was done; he commanded, and it stood fast.

ad. Eph. 3. 20. Rev. 4. 11. m Gen. 1. 3. Psal. 148. 5.

ANNOTATIONS on PSALM XXXII.

David composed this psalm when the calamities attending the rebellion of his son had taught him how fearful a thing it was to offend God, and how much he was beholden to him for mercifully remitting the vengeance his sins deserved. Some writers are of opinion, it was intended to be used on the great day of expiation, when the nation made a general confession of their sins, and called *Maschil*, because it contains the most admirable instruction (as that word signifies) concerning the means to obtain true blessedness; or because it was set to the tune of a song, at that time commonly used, beginning with the word *Maschil*. This is the more probable of the two, as there are 12 psalms besides this that have the same title, to all of which the former reason cannot be applied. Patrick.

ANNOTATIONS on PSALM XXXIII.

It is not known on what occasion this psalm was composed; tho' there can be no doubt of its being a pious meditation of the royal psalmist, on occasion of some great benefit he had received from the Almighty: wherein he desires all good men to join with him in praising God, from the consideration of the wonderful works of creation and providence.

Ver. 6. *By the word of the Lord were the heavens made:* Either, 1. By the hypostatical Word, Christ, who is oft called God's Word, even by the Chaldee paraphrast; as also in John 1. 1, 2, 3, where he is said to be that Word by whom all things were made. So that which is here spoken more darkly and doubtfully, according to that state of the church, is more clearly declared in the New Testament.

10 The Lord bringeth the counsel of the heathen ^a to nought: he maketh the devices of the people of none effect.

11 The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

12 Blessed is the nation ^a whose God is the Lord: and the people whom he hath ^b chosen for his own inheritance.

13 The Lord ^a looketh from heaven: he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike: he considereth all their works.

16 There is no king saved by the ^c multitude of an host: a mighty man is not delivered by much strength.

17 An ^c horse is a vain thing for safety: neither shall he deliver any by his great strength.

18 Behold, ^c the eye of the Lord is upon them that fear him: upon them that hope in his mercy:

19 To deliver their soul from death, and to keep them alive ^a in famine.

20 Our soul waiteth for the Lord: he is ^a our help and our shield.

21 For our heart shall rejoyce in him; ^a because we have trusted in his holy name.

22 Let thy mercy, O Lord, be upon us, according as we hope in thee.

P S A L M XXXIV.

1 David praiseth God, and exhorteth others thereto by his experience. 8 They are blessed that trust in God. 11 He exhorteth to the fear of God. 15 The privileges of the righteous.

¶ A psalm of David, when he changed his behaviour before Abimelech: who ^a drove him away, and he departed.

I Will bless the Lord ^b at all times: his praise shall continually be in my mouth.

2 My soul shall make her ^a boast in the Lord: ^d the humble shall hear thereof, and be glad.

3 O magnify the Lord ^c with me, and let us exalt his name together.

4 I fought the Lord, and he heard me, and delivered me from all my ^c fears.

5 They looked unto him, and were lightened: and their faces were not ashamed.

6 This ^a poor man cried, and the Lord heard him; and saved him out of all his troubles.

7 The angel of the Lord ^a encampeth round about them that fear him, and delivereth them.

8 O ^a taste and see that the Lord is good: blessed is the man that ^b trusteth in him.

9 O ^a fear the Lord, ye his saints: for there is ^a no want to them that fear him.

10 The young lions do lack, and ^a suffer hunger: but they that seek the Lord shall not want ^a any good thing.

11 Come, ^a ye children, hearken unto me: I will teach you the fear of the Lord.

12 What man is he that desireth life, and loveth many days, that he may ^a see good?

13 ^a Keep thy tongue from evil, and thy lips from speaking ^a guile.

14 Depart from evil, and do good; ^a seek peace, and pursue it.

15 ^a The eyes of the Lord are upon the righteous, and his ears are open unto their ^a cry.

16 ^a The face of the Lord is against them that do evil, to ^a cut off the remembrance of them from the earth.

17 The righteous ^a cry, and the Lord heareth, and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a ^b broken heart: and saveth such as be of a contrite spirit.

19 ^a Many are the afflictions of the righteous: but the Lord ^a delivereth him out of them all.

ment. Or, 2. By his will or command, as this very phrase is here used, ver. 4. and as it seems to be explained, ver. 9. And so it hath a particular emphasis in it, that God made this admirable structure of the heavens, and all its glorious stars, not with great pains and time, and help of many artists and instruments, as men do for far meaner works, but with one single word; which is the peculiar glory of the Creator.

12. *Blessed is the nation whose God is the Lord.*] Seeing the Lord is so great and glorious in wisdom, and power, and goodness, as hath been hitherto said, as they must needs be very miserable who are strangers or enemies to him, so thrice happy is that people of Israel, who, though they be despised by the Gentiles, are chosen by this almighty God, to be his peculiar portion, and friends, and servants.

15. *He fashioneth their hearts alike;*] Or, *equally*; one as well as another; whether they be Jews or Gentiles, bond or free, princes or peasants; all are alike subject to his jurisdiction.

ANNOTATIONS ON PSALM XXXIV.

The title tells us this psalm was penned by David, after the e-Vol. I.

scape he made from Achish king of Gath, (in which country all their kings were called by the common name of Abimelech, i. e. *My father the king*, as in Egypt antiently they were all called *Pharaoh*, and afterwards *Ptolemy*), who he was afraid would seize on him, when he heard it commonly reported, that he was the person that killed Goliath, and pretended to the sovereignty over all those countries, (1 Sam. 21. 11.) and therefore he put on the behaviour of a man beside himself, hoping that when Achish saw this he would despise him, and, looking upon him as an useless man that could do neither good nor harm, think fit to thrust him out of his court, where he had been entertained, and send him packing from thence. And accordingly it succeeded, (1 Sam. 21. 14, 15.) But though he was preserved by this artifice, the deliverance notwithstanding is piously ascribed to God's great mercy, who prospered the device; to whom therefore he would have all pious men commit themselves, and depend upon his favour in well-doing, which he declares is the sure course to be happy. The psalm is curiously composed, according to the number and order of the letters of the Hebrew alphabet, in the beginning of every verse; which shews it was contrived, when he reflected upon his escape, in some place of safety.

6 Prov. 12.
21. John
29. 36.
f Psal. 94.
23. Luke
23. 20.
g Psal. 19.
14. & 97.
20.

20 He keepeth ^a all his bones: nor one of them is broken.
21 ^a Evil shall slay the wicked: and they that hate the righteous shall be desolate.
22 The ^a Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

P S A L M XXXV.

1 David prayeth for his own safety, and his enemies confusion: 11 He complaineth of their wrongful dealing: 22 Thereby he inciteth God against them.
2 A psalm of David.

PLEAD ^a my cause, O LORD, with them that strive with me: fight against them that fight against me.

2 ^b Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop the way against them that persecute me: ^c say unto my soul, I am thy salvation.

4 Let them be confounded ^d and put to shame that seek after my soul: let them be ^e turned back and brought to confusion that devise my hurt.

5 Let them be as ^f chaff before the wind: and let the angel of the LORD chase them.

6 Let their way be ^g dark and slippery, and let the angel of the LORD persecute them.

7 For ^h without cause have they hid for me their net, in a pit, which without cause they have digged for my soul.

8 Let ⁱ destruction come upon him ^k at unawares, and let his net that he hath hid ^l catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 All ^m my bones shall say, LORD, who is

like unto thee, which deliverest the poor from him that is too strong for him; yea, the poor and the needy from him that ⁿ spoileth him?

11 ^o False witnesses did rise up: they laid to ^p my charge things that I knew not.

12 They rewarded me ^q evil for good, to the spoiling of my soul.

13 But as for me, when they were sick, my clothing was ^r sackcloth: I humbled my soul with fasting, and my prayer returned into mine own bosom.

14 I behaved my self as though ^s he had been my friend, or brother: I bowed down ^t heavily, as one that mourneth for ^u his mother.

15 But in mine adversity they rejoiced, and gathered themselves together: yea, the ^v abjects gathered themselves together against me, and I knew ^w it not; they did ^x tear me, and ceased not.

16 With hypocritical mockers ^y in feasts: they gnashed upon me with their teeth.

17 LORD, how long wilt thou ^z look on? rescue my soul from their destructions, my darling from the lions.

18 I will give thee thanks in the ^{aa} great congregation: I will praise thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me: neither let them ^{ab} wink with the eye, that hate me without a cause.

20 For they speak ^{ac} not peace, but they devise deceitful matters against them that are quiet in the land.

21 Yea, they ^{ad} opened their mouth wide against me, and said, ^{ae} Aha, aha, our eye hath seen it.

22 This thou hast ^{af} seen, O LORD, ^{ag} keep not silence: O LORD, be not far from me.

23 Stir up thy self, and awake to my judgment, ^{ah} even unto my cause, my God and my LORD.

24 Judge me, O LORD my God, ^{ai} according

Ver. 20: *Not one of them is broken.*] God will not suffer any mischief to befall him: though he may be oft afflicted, yet he shall not be destroyed. But these words, though they are here spoken of righteous men in general, of whom they are true in a metaphorical sense; yet they had a further meaning in them, being designed by the Spirit of God to signify a great mystery, that none of Christ's bones should be broken; to which purpose they are alleged, John 19. 36.

ANNOTATIONS on PSALM XXXV.

This psalm appears to have been written by David when he was severely persecuted by Saul; whose forces, which were unjustly raised against him; he beseeches the Lord to disperse; and especially to stop the mouth of his false accusers, of whom he very pathetically complains. It contains the strongest imprecations on the enemies of its author, which some have thought unbecoming the mouth of a good man. But these imprecations must be considered as an appeal to God, in a particular case, for justice against those whom no court on earth could punish. He therefore begged the Divine Majesty to execute the judgment he had pronounced in his law against obstinate and incorrigible offenders, who would otherways escape the hand of

justice, whereby others also would be hardened in their wickedness. Besides, the words may be interpreted, not as a prayer, but a prediction, and rendered, *They shall be*, instead of, *Let them be*.

Ver. 7. *They hid for me their net, &c.*] They hunt and pursue me, as if I was a wild beast.

10. *All my bones shall say, &c.*] From my inmost heart, with all my power of soul and body, I will praise thee: An hyperbole, expressing his ardor.

13. *And my prayer returned into mine own bosom.*] The sense seems to be this: *And as for my prayer*, (to wit, which I joined with my fasting on their behalf,) *let it return into my own bosom: i. e.* If any shall think or say, that my fasting for them was but counterfeit or politic; and that I did not pray for them, but rather against them, as I do in this psalm; and that, under all this shew, I secretly wished their death or destruction; my earnest desire is, that the all-seeing and heart-searching God would grant unto me, when I come into their circumstances, the same things which I begged for them, whether good or evil. And this sense agrees with the common use of this phrase in scripture, where whatsoever is repaid to any man, is said to be *rendered into his bosom*, as Psal. 79. 12. Isa. 65. 6, 7. Jer. 22. 18. Luke 6. 38. as elsewhere it is said to *return upon his head*.

to thy righteousness, and let them not rejoice over me.

25 Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion together, that rejoice at mine hurt: let them be clothed with shame and dishonour, that magnify themselves against me.

27 Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness, and of thy praise all the day long.

PSALM XXXVI.

1 The grievous estate of the wicked. 5 The excellency of God's mercy. 10 David prayeth for favour to God's children.

To the chief musician, A psalm of David, the servant of the Lord.

THE transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

2 For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

3 The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

4 He deviseth mischief upon his bed, he setteth himself in a way that is not good; he abhorreth not evil.

5 Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.

6 Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preferrest man and beast.

7 How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures.

9 For with thee is the fountain of life: in thy light shall we see light.

10 O continue thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

PSALM XXXVII.

David persuadeth to patience, and confidence in God, by the different estate of the godly and the wicked.

A psalm of David.

FRET not thyself because of evil doers, neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

5 Commit thy way unto the Lord: trust also in him, and he shall bring it to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

7 Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

10 For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

37. 1 Job 7. 10. & 20. 9. Rev. 11. 8. 1 Psal. 22. 16. Dan. 7. 27. Mat. 5. 5.

ANNOTATIONS on PSALM XXXVI.

This psalm seems to have been composed by David during his persecution by Saul. Probably it was written about the beginning of his troubles, when Saul hated him, and endeavoured to hide his malignancy in his own breast, counterfeiting a friendship for him, and desiring his alliance; but could not wholly suppress and conceal his intentions to destroy him. This treachery David here describes, and places in opposition to it the fidelity and goodness of God; who rules the whole world, and takes care of beasts as well as men.

Ver. 1. The transgression of the wicked saith within my heart, that there is no fear of God before his eyes. The wicked man may use many arts to conceal his wicked intentions; but his actions sufficiently convince me, that he hath no regard to God, nor will

be restrained by the fear of him from doing me the greatest mischief.

6. Thy righteousness is like the great mountains. Thy justice, in the administration of all affairs, is as visible as the highest mountains, which the greatest power on earth cannot shake.

9. For with thee is the fountain of life, &c. For thou art the source from whence all our happiness flows, and which thou art able to continue for ever.

ANNOTATIONS on PSALM XXXVII.

That this psalm was particularly written for the consolation of some righteous man, oppressed by calumny, against whom some wicked wretch had laid schemes to destroy him, is clear from the whole tenor of it, particularly the 4th and 6th verses. And who

12 The wicked plotteth against the just, and
 13 The LORD shall laugh at him, for he
 14 The wicked have drawn out the sword, and
 15 Their sword shall enter into their own
 16 A little that a righteous man hath, is
 17 For the arms of the wicked shall be broken:
 18 The LORD knoweth the days of the up-
 19 They shall not be ashamed in the evil
 20 But the wicked shall perish, and the ene-
 21 The wicked borroweth, and payeth not
 22 For such as he is blessed of him, shall in-
 23 The steps of a good man are ordered by
 24 Though he fall, he shall not be utterly
 25 I have been young, and now am old: yet
 26 He is ever merciful, and lendeth: and his
 27 Depart from evil, and do good: and dwell
 28 For the LORD loveth judgment, and for-
 29 The righteous shall inherit the land, and
 30 The mouth of the righteous speaketh
 wisdom; and his tongue talketh of judgment.

31 The law of his God is in his heart, none
 of his steps shall slide.
 32 The wicked watcheth the righteous, and
 seeketh to slay him.
 33 The LORD will not leave him in his hand,
 nor condemn him when he is judged.
 34 Wait on the LORD, and keep his way,
 and he shall exalt thee to inherit the land: when
 the wicked are cut off, thou shalt see it.
 35 I have seen the wicked in great power:
 and spreading himself like a green bay-tree.
 36 Yet he is passed away, and lo, he was not:
 yea, I sought him, but he could not be found.
 37 Mark the perfect man, and behold the up-
 right: for the end of that man is peace.
 38 But the transgressors shall be destroyed
 together, the end of the wicked shall be cut off.
 39 But the salvation of the righteous is of
 the LORD, he is their strength in the time of
 trouble.
 40 And the LORD shall help them, and deliver
 them: he shall deliver them from the wicked,
 and save them because they trust in him.

P S A L M XXXVIII.

David moveth God to take compassion of his pitiful
 case.

A psalm of David to bring to remembrance.

O LORD, rebuke me not in thy wrath: nei-
 ther chasten me in thy hot displeasure.
 2 For thine arrows stick fast in me, and thy
 hand presseth me sore.
 3 There is no soundness in my flesh, because of
 thine anger: neither is there any rest in my
 bones, because of my sin.
 4 For mine iniquities are gone over mine
 head: as an heavy burden they are too heavy
 for me.
 5 My wounds stink, and are corrupt: because
 of my foolishness.
 6 I am troubled, I am bowed down greatly;
 I go mourning all the day long.
 7 For my loins are filled with a loathsome dis-
 ease: and there is no soundness in my flesh.
 8 I am feeble and sore broken: I have ro-
 red by reason of the disquietness of my heart.

and what is there, in the whole history of David, to whom and
 to which it can refer, but to Mephibosheth, calumniated and vil-
 lainously wronged by Zebai Delany.

Ver. 18. *Their inheritance shall be for ever.* The de-
 scendants of Mephibosheth were remarkably numerous.

35. *Spreading himself like a green bay-tree.* The Septuagint
 and Vulgate read, *Exalted very high, and grown tall as the cedars
 of Lebanon.*

ANNOTATIONS ON PSALM XXXVIII.

This is reckoned one of David's penitential psalms, composed by

him when under the pressure of some heavy trouble. What the af-
 fliction was, is not certain. It is generally thought he was sick, and
 that of some noisome ulcerous disease, as several expressions in the
 beginning of the psalm, if literally taken, plainly enough denote. But
 as he presently falls into a doleful complaint of the malignity of his
 enemies, and coldness of his friends' affection, it is thought not im-
 probable by others, that he describes the crazy condition he was in,
 under the persecution of Saul, by the languishment of a sick man
 under some dangerous disease.

1 Rom. 8.
27.
1 Mat. 6. 6.
† Heb.
runeth about.
Pfal. 40. 12.
9 Pfal. 31.
11. Job
10. 13.
Mat. 27.
35. Luke
10. 31, 32.
& 13. 49.
1 Sam.
16. 9, 10.
Pfal. 39.
9. 1sa. 53.
7. 1 Pet.
2. 23.
* Or, is
moved,
Deut. 32.
35.
p Pfal. 35.
26.
9 Gen. 32.
31.
p Pfal. 32.
5. Prov.
28. 11.
s 2 Cor. 7.
11.
Pfal. 35.
19.
Pfal. 35.
12. & 109.
4.
Dan. 6.
5. 6. John
25. 19.
3 Pet. 3. 13.
y Pfal. 22.
29.
† Heb. for
my help,
Pfal. 40.
23. & 70.
9. & 71.
22. & 141.
8.
1 Chron.
16. 41. &
25. 1, 3.
b 1 Kin. 2.
4. 2 Kin.
10. 31.

9 LORD, * all my desire is before thee: and my groaning is ¹ not hid from thee.
10 My heart † panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.
11 My ² lovers and my friends stand aloof from my sore: and my kinsmen stand afar off.
12 They also that seek after my life, lay snares for me: and they that seek my hurt, speak mischiefous things, and imagine deccits all the day long.
13 But I ³ as a deaf man heard not: and I was ⁴ as a dumb man that openeth not his mouth.
14 Thus I was as a man that heareth not, and in whose mouth are no reproofs.
15 For in thee, O LORD, do I hope: thou wilt hear, O LORD my God.
16 For I said, *Hear me, lest otherwise they should rejoyce over me: when my foot * slippeth, they ⁵ magnify themselves against me.*
17 For I am ready ⁶ to halt, and my sorrow is continually before me.
18 For I will ⁷ declare mine iniquity; I will be ⁸ sorry for my sin.
19 But mine enemies are lively, and they are strong: and they that hate me ⁹ wrongfully are multiplied.
20 They also that render ¹⁰ evil for good, are mine adversaries: ¹¹ because I follow the thing that good is.
21 Forsake me not, O LORD: O ¹² my God, be not far from me.
22 Make haste † to help me, O LORD my salvation.

P S A L M XXXIX.

1 David's care of his thoughts. 4 The consideration of the brevity and vanity of life. 7 The reverence of God's judgments, 10 and prayer, are his brides of impatience.

¶ To the chief musician, even to * Jeduthun, A psalm of David.

I Said, I will ¹ take heed to my ways, that I sin not with my tongue: I will keep my

* mouth with a bridle, while the ² wicked is before me.

2 I was dumb with silence, I held my peace, even ³ from good, and my sorrow was stirred.

3 My heart was hot within me, while I was musing the ⁴ fire burned: ⁵ then spake I with my tongue.

4 LORD, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am.

5 Behold, thou hast made my days as an handbreadth, and mine age is ⁶ as nothing before thee: verily every man at his best state is altogether ⁷ vanity. Selah.

6 Surely every man walketh in ⁸ a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall ⁹ gather them.

7 And now, Lord, what wait I for? my hope is in thee.

8 Deliver me from all my transgressions, make me not the reproach of the foolish.

9 I was ¹⁰ dumb, I opened not my mouth; because thou didst it.

10 Remove thy stroke away from me; I am consumed by the blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a ¹² moth: surely every man is vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry, hold not thy peace at my tears: for I am ¹³ a stranger with thee, and a sojourner, ¹⁴ as all my fathers were.

13 O spare me, that I may recover strength, before I go hence, and be ¹⁵ no more.

P S A L M XL.

1 The benefit of confidence in God. 6 Obedience is the best sacrifice. 11 The sense of David's evils inflameth his prayer.

¶ To the chief musician, A psalm of David.

I Waited ¹ patiently for the LORD, and he ² inclined unto me, and heard my cry.

2 He brought me up also out of an horrible

* Heb. a
bride, or,
muzzle for
my mouth.
Pfal. 141.
3. Mat.
12. 36.
James 3. 2.
6 Jer. 20.
16. Col.
4. 5.
d Eccl. 3.
7.
e Jer. 20.
9.
f Job 3. 1.
2.
g Pfal. 90.
4. 2 Pet.
3. 8.
h Pfal. 144.
4.
i 1 Cor. 7.
34. James.
4. 14.
k Job 27.
17. Eccl.
2. 21, 26.
& 5. 14.
Luke 12.
20.
l Lev. 16.
3. Job 40.
4. 5. Pfal.
38. 13.
m Job 9.
34. & 13.
27.
n Job 4.
10. & 13.
18. Holza.
5. 12.
o Lev. 25.
23. Heb.
11. 13.
p Gen. 47.
9.
q Gen. 5.
24. & 37.
30. & 43.
36.

* Pfal. 37.
7.
b Heb. 5.

ANNOTATIONS on PSALM XXXIX.

There is good reason to believe, that David composed this psalm on the death of his beloved son Absalom, after Joab had so bitterly reproached him for the public expressions of his grief, which made him begin the psalm with a resolution to watch his words and passions more narrowly hereafter, and to stifle that grief which his natural affection excited before the hard-hearted Joab, ver. 1, 2. and that he would ease his mind by prayer, ver. 3. His praying for a due preparation for his own death refers to Absalom's untimely end, ver. 4. His blaming his own care to leave a large empire and great riches to his successor, evidently respects the loss of his designed heir, ver. 6. The reproach of the foolish, ver. 8. was the malicious use which Joab, and such as had no regard to God's wise dispensations, made of this affliction. The fading of beauty when

death comes, ver. 11. plainly refers to Absalom's beauty, wherein he excelled all Israel. And lastly, the recovering of his strength, ver. 13. is not to be understood of his being restored from sickness, but the recovering the strength of his family, now much weakened by the loss of Amnon and Absalom, the two chief of his sons, which are in scripture called the strength of their parents.

11. Thou makest his beauty to consume away like a moth. Dr. Delany will have it, that no other distemper is so strongly characterised here as the small-pox, particularly in regard to that loss of beauty which is caused by reducing the skin into the condition of a garment fretted by moths.

ANNOTATIONS on PSALM XL.

This psalm is a celebration of God's great goodness and mercy vouchsafed unto the psalmist and all his people. It is certain and evident

1. Psal. 69. pit, out of the miry clay, and set my feet upon a rock, and established my goings.
 2. Psal. 33. 3 And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.
 3. Rev. 12. 4 Blessed is that man that maketh the LORD his trust: and respecteth not the proud, nor such as turn aside to lies.
 4. Psal. 119. 5 Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.
 5. Exod. 17. 6 I Sacrifice and offering thou didst not desire, mine ears hast thou opened: burnt-offering and sin-offerings hast thou not required.
 6. Cor. 2. 7 Then said I, Lo, I come: in the volume of the book it is written of me:
 7. Psal. 71. 8 I P delight to do thy will, O my God, yea, thy law is within my heart.
 8. 1 Sam. 9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.
 9. Psal. 50. 10 I have not hid thy righteousness within my heart, I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness.
 10. Mat. 12. 7. m 1 Cor. 2. 9. Eph. 3. 18. n Heb. 10. 5. o John 5. 39. p Psal. 119. 16. q Luke 22. 42. r Psal. 37. 31. Jer. 31. 33. 2 Cor. 3. 3. s Psal. 22. 21. & 35. 18. t Rom. 1. 16. u Psal. 119. 12.

kindness, and thy truth, from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy loving kindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head, therefore my heart faileth me.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 Let them be ashamed and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame, that say unto me, Aha, aha.

16 Let all those that seek thee, rejoice and be glad in thee: let such as love thy salvation, say continually, The LORD be magnified.

17 But I am poor and needy, yet the LORD thinketh upon me: thou art my help and my deliverer, make no tarrying, O my God.

P S A L M XLII.

1 God's care of the poor. 10 David complaineth of his

that David speaks some things in this book of psalms in his own name and person, and some things in the name and person of Christ, of whom he was an eminent type; and that sometimes he speaks in both these capacities in the same psalm; as hath been observed before. And this seems to be the condition of this psalm; wherein there are some passages which cannot belong to Christ, as ver. 13. and some which do not properly belong to David, or to that time and state of the church, but only to Christ, and to the times of the New Testament, as ver. 6, 7.

6. *Sacrifice and offering thou didst not desire;* i. e. Thou didst desire obedience more or rather than sacrifices, as was said 1 Sam. 15. 22. But, in a proper and literal and full sense, they belong only to the person and times of the Messiah, in whose name David uttereth these words. And so the sense of the place is, God did not desire or require them, for the satisfaction of his own justice, and the expiation of mens sins, which could not possibly be done by the blood of bulls or goats, as is said Heb. 10. 4, 5, 6. but only by the blood of Christ, which was typified by them, and which Christ came into the world to shed, in pursuance of his father's will, as it here follows, ver. 7, 8. So here is a prediction concerning the cessation and abolition of the legal sacrifices, and the substitution of a better instead of them.

Mine ears hast thou opened. In the Hebrew it is, *Mine ears hast thou bored.* It must be remembered, that, in order to preserve an equality among the Israelites, God required, that if any of them had sold their liberty, they should be restored to it at the jubilee. But it was lawful to continue those in slavery who were willing to continue so; and in that case their ears were bored in testimony of it. Probably David alludes to this, when he makes the Son of God say to his Father, *that he had bored his ears*, i. e. that he had accepted him to be his voluntary slave: and St. Paul (Heb. 10. 5.) agreeably to this interpretation, renders it, *But a body hast thou prepared me*, i. e. to be a victim to be offered up in sacrifice to thee. *Lamy.*

7. *Lo, I come.* These words do literally and truly belong to Christ; and the sense is this, Seeing thou requirest a better sacrifice than those of the law, lo, I do offer myself to come, and I will in due time come, to wit, from heaven, or in the flesh, or into the world, as this phrase is more fully expressed and explained in diverse places of scripture, and particularly Heb. 10. 5. where this place is explained and applied to Christ.

In the volume of the book; i. e. Of the Holy Scriptures. In which something indeed was written concerning David, namely, that he was a man after God's own heart, 1 Sam. 13. 14. But it must be remembered, that those books were not written till after David's death, in whose time there was no other book of scripture extant but the five books of Moses, unless you will except the book of Job: and therefore this is meant of the law of Moses, which is commonly and emphatically called the book, and was made up in the form of a roll or volume, as the Hebrew books generally were. See Ezek. 3. 1, 2, 3. Zech. 5. 1, 2. Luke 4. 17, 20. And so this place manifestly points to Christ, and must necessarily be understood of him only, concerning whom much is said in the books of Moses, as it is evident from Luke 24. 27, 44. John 5. 46. Acts 3. 22. and 26. 22. and 28. 23.

9. *I have preached righteousness in the great congregation.* In the most public and solemn assemblies: not only to the Jews, but also to all other nations; to whom Christ preached by his apostles, as is observed Eph. 2. 17.

12. *Mine iniquities have taken hold upon me.* This phrase cannot be understood of Christ. For although our sins are said to be laid upon Christ, Isa. 53. and upon that account he is said to be made sin for us, 2 Cor. 5. 21. yet the scripture everywhere represents him as one that never knew nor did any sin, as in that place and 1 Pet. 2. 22. and elsewhere; and even when his punishment is described, it is expressly noted, that he did not suffer for himself, or for his own sins, but only for us, and for our sins, as Isa. 53. 4, 5. Dan. 9. 26. 1 Pet. 2. 24.

his enemies treachery: 10 He fleeth to God for succour.

¶ To the chief musician, A psalm of David.

a Prov. 14.

31.

Or, wick,

sick, lean,

b Mat. 6.

33: 1 Tim.

4: 8.

c Isa. 38. 5.

† Heb.

sum, Psal.

30. 11.

d 2 Chron.

30. 20.

Psal. 103.

3. & 147.

3. Isa. 6.

10. Mark

4. 13.

e Psal. 13.

2. Prov.

15. 24, 26.

f Acts 19.

4.

g 1 Sam.

15. 12.

Job 19. 19.

Psal. 55.

12, 13. Jer.

20. 10.

John 13. 8.

h Psal. 86.

17.

i Psal. 25.

21.

BLESSED * is he that considereth the * poor; the LORD will deliver him in time of trouble.

2 The LORD will preserve him, and keep him alive, and he shall be blessed ^b upon the earth; and thou wilt not deliver him into the will of his enemies.

3 The LORD will ^c strengthen him upon the bed of languishing: thou wilt [†] make all his bed in his sickness.

4 I said, LORD, be merciful unto me; ^d heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish?

6 And if he come to see me, he ^e speaketh vanity: his heart gathereth iniquity to it self, when he goeth abroad, he telleth it.

7 All that hate me whisper together against me: against me do they devise my hurt.

8 ^f An evil disease, say they, cleaveth fast unto him: and now that he lieth, he shall rise up no more.

9 Yea, mine own ^g familiar friend in whom I trusted, which did eat of my bread, hath lift up his heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou ^h favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou ⁱ upholdest me in mine

integrity, and settest me before thy face for ever.

13 Blessed be the LORD God of Israel, from everlasting, and to everlasting. * Amen, and amen.

† Psal. 73.
19. & 89.
32.

P S A L M XLII.

1 David's zeal to serve God in the temple. 5 He encourageth his soul to trust in God.

¶ To the chief musician, Maschil, for the sons of * Korah.

Before
CHRIST
1023.

a 1 Chron.
6. 33, 37.

AS the hart ^b panteth after the water-brooks, so panteth my soul after thee, O God.

2 My soul ^c thirsteth for God, for the living God: when shall I come and appear before God?

3 My ^d tears have been my meat day and night, while they continually say unto me, ^e Where is thy God?

4 When I ^f remember these things, I pour out my soul in me; for I had gone with the multitude, I went with them to the house of God; with the voice of joy and praise, with a multitude that kept ^g holy-day.

5 Why art thou cast down, O my soul, and why art thou disquieted in me? ^h hope thou in God, for I shall yet praise him for the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

b Psal. 119.
131.

c Psal. 63.
1. & 84.

d Psal. 80.
5. & 102.

e Ver. 10.
Psal. 22.

f Lam. 3.
19, 20.

g Exod. 23.
14.

h Lam. 3.
26. Rom.
5. 5.

i 2 Chron.
20. 12.

ANNOTATIONS ON PSALM XLII.

The royal prophet, in this psalm, highly commends and blesses that temper of mind which inclines men to pity and compassion with regard to those who are poor and afflicted with sickness, assuring such persons, that they shall not fail of receiving a full reward from the Almighty; and then complains bitterly of their inhumanity, who insulted over him in his calamity, and with reproachful words and vile calumnies exasperated the grief of his mind. He therefore expresses his hope, that God, who loves the merciful, would take compassion upon him, and put him in a condition to chastise their insolence.

Ver. 6. *If he come to see me, he speaketh vanity.*] Dr Delany thinks the vanity and lying spirit of Absalom are characterised in this verse, and in the 9th the treachery of Abithophel.

8. *An evil disease—cleaveth fast unto him.*] Liturgy reads, "Let the sentence of guiltiness proceed against him." Dr Hammond observes, that the Hebrew word here used, though it does sometimes signify a plague or disease, cannot well have that signification in this place, but means a slander, or false accusation.

13. *Amen, and amen.*] Amen signifies an hearty assent and approbation, and withal an earnest desire and confidence, of the thing to which it is annexed. And as the psalms in the Hebrew are divided into five books, so each of them is closed with this word: the first here; the second, Psal. 72. the third, Psal. 80. the fourth, Psal. 106. the last in the end of Psal. 150. The doubling of the word sheweth the fervency of his spirit in this work of praising God.

ANNOTATIONS ON PSALM XLII.

Here begins the second of the five books of psalms, according to the Hebrew division. All in the preceding, except four, have the name of David prefixed to them as their author; and thence the collector thought proper to place them altogether. The first part of this second book consists of psalms directed to the sons of Korah, to be set or sung by them under the chief musician of the tabernacle. And no doubt but David himself was the author of some of the psalms which have this title, it being certain, that he directed most of those contained in the latter part of this book; and which all allow to have been of his composition, in the same manners. This psalm seems to have been written, either during his persecution by Saul, or when he was again driven from the house of God by Absalom; which sad condition he bewails, with a mixture of grief for his banishment, and hopes for his being again restored to those enjoyments which he esteemed much better than life.

Ver. 1. *As the hart panteth, &c.*] The hart is naturally hot and thirsty: and this thirst is increased, partly, by its dwelling in desert and dry places, to which it retireth for fear of men and wild beasts; and partly, by its long and violent running, when it is pursued by the hunters; and some add, by eating of serpents.

6. *From the land of Jordan, and of the Hermonites, from the hill Mizar.*] Septuagint and Vulgate, *From the land of Jordan, and the Hermons, from the little hill.* It seems David was now at these places, beyond Jordan; and nigh Hermon (or the Hermons, a chain of hills) and himself abiding on a rising ground thereabouts. Wall.

Job 1. 16.
Jer. 4. 20.
Ezek. 7. 26.
Psal. 88.
7.
Lev. 25.
Deut. 21.
28. 8.
Psal. 44. 4.
& 133. 3.
Mat. 8. 8.
Job 15.
Psal. 32. 7. &
249. 5.
Acts 16.
25.

Heb. the
salvations or
deliverances
of my face.
Psal. 3. 8.

7 ¹ Deep calleth unto deep at the noise of thy water-spouts: all thy ¹ waves and thy billows are gone over me.

8 Yet the LORD will ^m command his loving-kindness in the day-time, and in the night ^a his song *shall be* with me, and my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 As with a sword in my bones, mine enemies reproach me: while they say daily unto me, Where is thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, *who is* [†] the health of my countenance, and my God.

P S A L M XLIII.

1 David praying to be restored to the temple, promiseteth to serve God joyfully: 5 He encourageth his soul to trust in God.

JUDGE ^a me, O God, and plead my cause against an ungodly nation; O deliver me from the deceitful and unjust man.

2 For thou art the God of ^b my strength, why dost thou cast me off? why go I ^c mourning because of the oppression of the enemy?

3 O send out thy ^d light and thy truth; let them lead me, let them bring me unto thy ^e holy hill, and to thy ^f tabernacles.

4 Then will I ^g go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God.

5 ^h Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God, for I shall yet praise him, *who is* the health of my countenance, and my God.

P S A L M XLIV.

1 The church, in memory of former favours, 7 com-

plaineth of her present evils: 17 Professing her integrity, 24 *she* fervently prayeth for succour.

¶ To the chief musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, ^a our fathers have told us *what* work thou didst in their days, in the times of old.

2 How thou didst ^b drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For they got not the land in possession ^c by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because ^d thou hadst a favour unto them.

4 Thou art my King, O God, ^e command deliverances for Jacob.

5 Through thee will we push down our enemies; through thy name will we ^f tread them under that rise up against us.

6 For I will not ^g trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God ^h we boast all the day long: and praise thy name for ever. Selah.

9 But thou ⁱ hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

11 Thou hast given us like ^k sheep appointed for meat: and hast scattered us among the heathen.

12 Thou sellest thy people ^l for nought, and dost ^m not increase *thy* wealth by their price.

13 Thou makest us ⁿ a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 Thou makest us ^o a by-word among the heathen: ^p a shaking of the head among the people.

15 My confusion is continually before me, and the shame of my face hath covered me:

Exod. 12.
26. 27.
Psal. 78. 3.
Joel 2. 3.
Deut. 7.
1. Psal.
78. 55.
& 80. 8.
Deut. 8.
17.
Joh. 24.
12. Hosea
1. 7.
Deut. 7.
7. 8. & 4.
37. & 9. 5.
Mat. 11.
26.
Psal. 42. 1
8.
Mal. 4. 1,
2. Rev.
14. 19.
Psal. 33.
16. & 20.
7.
Psal. 71.
5.
Psal. 60.
1. 10. &
74. 1. &
89. 38.
112. 19. 2.
Rom. 8.
36.
Deut. 32.
30. Jer.
15. 19.
112. 43.
3.
Psal. 79.
4.
Jer. 24.
9. Deut.
32. 30.
P. & Kings
19. 21.
Psal. 22. 7.

7. Deep calleth unto deep at the noise of thy water-spouts. &c.] I am fallen into an unfathomable abyss of miseries; they gush in upon me, by thy appointment, with the violence of spouts of water from a burdened cloud. I am tossed like one on a tempestuous sea, where the waves rage and swell to such a height, that every billow threatens to overwhelm me, and bury me in the deep. A poetical description of calamities coming thick upon him, as upon Job; which he compares to waves, billows, spouts, or abysses, or pipes of water falling on him. Wall.

ANNOTATIONS ON PSALM XLIII.

This psalm seems to have been composed by David on the same occasion as the foregoing; when he was driven by Absalom from his own palace, and even from the house of God; whither he desires to be restored, and expresses his hope of it in the same words as in the 42d psalm.

ANNOTATIONS ON PSALM XLIV.

This psalm does not seem to have been composed by David: for, in his days, the people of Israel were not oppressed by foreign enemies, as the psalmist here complains, in the name of the whole church. Some of them, he tell us, were made slaves, others slain, and all of them become a reproach to their enemies. It seems however to have been written before the Babylonish captivity, but long after the days of David, when their country was invaded by the king of Assyria, who took all the fenced cities of Judah, and came before Jerusalem with a great army, 2 Kings 18. 13, 17. In this distressful situation, they would naturally call to remembrance the many wonderful works the Lord had done for their ancestors, hoping he would still be their protector and rock of defence.

Ver. 11. Like sheep appointed for meat.] Some of us they kill in the pursuit; others they send into captivity.

12. Thou sellest thy people for nought;] For a very small, or

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and ^a avenger.
 17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.
 18 Our heart is not turned back, neither have our steps declined from thy way.
 19 Though thou hast fore broken us in the place of dragons, and covered us with the shadow of death.
 20 If we have forgotten the name of our God, or stretched out our hands to a strange god:
 21 Shall not God search this out? for he knoweth the secrets of the heart.
 22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.
 23 Awake, why sleepest thou, O Lord? arise, cast us not off for ever.
 24 Wherefore hidest thou thy face? and forgettest our affliction, and our oppression?
 25 For our soul is bowed down to the dust; our belly cleaveth unto the earth.
 26 Arise for our help, and redeem us for thy mercies sake.

P S A L M XLV.

1 The majesty and grace of Christ's kingdom. 10 The duty of the church, and the benefits thereof.

To the chief musician upon Shoshannim, for the sons of Korah, Maschil, A song of loves.

MY heart is enditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

3 Gird thy sword upon thy thigh, O most mighty: with thy glory and thy majesty.

4 And in thy majesty ride prosperously, because of truth and meekness, and righteousness: and thy right hand shall teach thee terrible things.

5 Thine arrows are sharp in the heart of the kings enemies; whereby the people fall under thee.

6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre:

18, m Luke 19. 27. n Psal. 93. 2. Heb. 1. 8. Rev. 3. 21. o Prov. 16. 12.

for no price; for a pair of shoes, as we read Amos 2. 6.

19. In the place of dragons.] Dragon is a word that conveys no particular idea, because there is no creature properly so called: the original word here used means those noxious and disagreeable animals that generally hide themselves in the dark and inaccessible coverts. Pilkington.

20. If we have forgotten the name, &c.] Forgetting the name of God, means falling into idolatry. Clark.

ANNOTATIONS ON PSALM XLV.

The preceding psalm is not more sad and mournful than this is joyful and comfortable; promising the most glorious things to the sons of Jacob. The author is not mentioned; but it was, like the former, delivered to the chief musician, and ordered to be sung upon instruments of six strings, to the well known tune of Maschil; and being, as the title tells us, a song of loves, plainly alluding to the name Jedidiah, given to Solomon by Nathan the prophet, 2 Sam. 12. 25. most interpreters conclude, that it was composed upon the occasion of Solomon's marriage with Pharaoh's daughter. Some indeed will not allow that the author had any respect to Solomon, but to Christ only. This is certain, that many of the expressions in it are so magnificent, that they can only be applied in a very mean sense to Solomon and his bride, and some of them scarce at all. But, on the other hand, many of the passages so plainly allude to that prince, that they can only be allegorically applied to our blessed Saviour. The principal parts of it however relate to Christ, it being sufficiently evident, that the prophet, while he was writing some part of this psalm, was carried quite beyond king Solomon, to the great King, the Lord our righteousness. So that we may say here, as our Saviour doth in another case, Behold, a greater than Solomon is here. This is even acknowledged by the best of the Jewish interpreters themselves.

To the chief musician upon Shoshannim:] Which title is also prefixed to Psal. 69. and, with a little variation, to Psal. 60. It seems to be the name of a song or tune, or instrument of music. It properly signifies lilies or roses; which some apply to the subject of Vol. I.

the psalm, because those flowers were used in garlands or otherways in nuptial solemnities.

Ver. 2. Thou art fairer than the children of men, &c.] Thou art more lovely than the rest of mankind: the most persuasive eloquence flows from thy lips, because the Lord delighteth in thee, and hath promised thee length of days, riches, and honour; though they but faintly represent those eternal blessings which he hath bestowed on that great King, who, when he appears, it shall be said, That he is in favour with God and man, and speaks as never man spake, so that all shall wonder at the gracious words that proceed out of his mouth.

3. Gird thy sword upon thy thigh.] This sword of the Messiah is nothing else but the word of God coming out of his mouth; which is fitly compared to a sword, as may appear from Isa. 49. 2. Eph. 6. 17. Heb. 4. 12. Rev. 1. 16. which is elsewhere called the rod of his mouth, Isa. 11. 4. and the rod of his power, Psal. 110. 2.

4. In thy majesty ride prosperously, &c.] May thy kingdom be so prosperous on every side, by planting virtue and piety among thy subjects, that it may prove a lively type of the happy government of the great Messiah, whose kingdom, when he goes forth conquering and to conquer, shall prevail over all; not by enslaving the persons of men, or spoiling them of their goods, but by settling the true faith among them, rendering them humble and meek, just and charitable: and to hasten this glorious work, thy mighty power, O Lord, shall instruct thee to perform wonderful things.

5. Thine arrows are sharp, &c.] Thy words, like sharp arrows, pierce into the hearts of all those that oppose thy royal authority.

6. Thy throne, O God, is for ever and ever.] David, whose throne is said to be established for ever, 2 Sam. 7. 16. was a mortal man; and therefore that promise was not intended of, nor could be fulfilled in, his person, without including his posterity. And as he here gives to the Messiah the name of God, which was never given to David nor Solomon, so he ascribes an everlasting kingdom to him, in such a sense as it was never given to them. So Dan. 2. 44. and 7. 14.

p Isa. 61.
 1. John
 3. 34.
 Phil. 2. 8.
 9. 10. Heb.
 2. 9.
 9 Song 4.
 10.
 r Rev. 21.
 9.
 f Gen. 2.
 24. Mat.
 10. 37.
 Luke 14.
 26.
 f Isa. 54.
 5.
 11 Psal. 72.
 10. Isa.
 60. 3.
 2 Rom. 2.
 29.
 1 Pet. 3. 3.
 4.
 J Cant. 1.
 3. 2 Cor.
 11. 2.
 2 Heb. 6.
 12.
 1 Jer. 33.
 11. Rom.
 5. 2. 1 Pet.
 1. 8.
 1 John 14.
 2.
 c Luke 19.
 27. 1 Pet.
 2. 9. Rev.
 1. 6. & 5.
 20. & 20. 6.
 d Mal. 1.
 11.

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God hath anointed thee with the oil of gladness ^a above thy fellows.

8 All thy garments ^a smell of myrrh, and aloes, and cassia; out of the ivory palaces, whereby they have made thee glad.

9 Kings daughters were among thy honourable women: upon thy right hand did stand the ^a queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy ^a fathers house.

11 So shall the king greatly desire thy beauty: for he is ^a thy Lord, and worship thou him.

12 And the daughter of Tyre shall be there with a gift, even the ^a rich among the people shall intreat thy favour.

13 The kings daughter is ^a all glorious within; her clothing is of wrought gold.

14 She shall be brought unto the king in raiment of needle-work: the ^a virgins her companions that ^a follow her shall be brought unto thee.

15 With ^a gladness and rejoicing shall they be brought: they shall enter into the ^a kings palace.

16 In stead of thy fathers shall ^a be thy children, whom thou mayst make princes in all the earth.

17 I will make ^a thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

P S A L M XLVI.

1 The confidence which the church hath in God. 8 An exhortation to behold it.

¶ To the chief musician for the sons of Korah, A song upon Alamoth.

GOD is our ^a refuge and strength, a very ^b present help in trouble.

2 Therefore will not we ^c fear, though the earth ^d be removed, and though the mountains be carried into the midst of the sea.

3 Though the ^e waters thereof rore, and ^f be troubled, though the mountains shake with the swelling thereof. Selah.

4 There is ^a a river, the streams whereof shall ^b make glad the ^c city of God: the holy ^d place of the tabernacles of the most High.

5 God is ^a in the midst of her; she shall ^b not be moved: God shall help her, and that right early.

6 The heathen ^a raged, the kingdoms were moved: he uttered his voice, the earth ^a melted.

7 The LORD of hosts ^a is with us, the God of Jacob is our refuge. Selah.

8 Come, ^a behold the works of the LORD, ^b what desolations he hath made in the earth.

9 He maketh ^a wars to cease unto the end of the earth, he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire.

a Deut. 4.
 7. Psal.
 145. 18.
 Isa. 4. 4. 5.
 b Gen. 19.
 15.
 c Psal. 23.
 4. 1 Pet.
 3. 14.
 d Hab. 3.
 17. 18.
 e Psal. 93.
 3. 4. Jer.
 5. 22.
 Mat. 7. 25.
 f Isa. 57.
 20.
 g Isa. 33.
 21.
 b Isa. 23.
 3.
 i Isa. 60.
 14.
 k Rev. 2. 1.
 7 Mat. 16.
 18.
 m Psal. 2.
 1.
 n Rev. 6.
 16.
 o Ver. 12.
 p Psal. 66.
 5. & 111.
 2.
 q Gen. 7.
 21.
 r Isa. 2. 4.

7. *The oil of gladness:*] So called here, as also Isa. 61. 3. partly, because it not only makes the countenance fresh and pleasant, Psal. 104. 15. but also *rejoiceth the heart*, Prov. 27. 9. and partly, because it was a token of gladness, and used in feasts, and other solemn occasions of rejoicing; of which see Psal. 23. 5. Dan. 10. 3. Amos 6. 6.

8. *Aloes.*] What is here meant by aloes is not the herb of that name, which is bitter, and of a bad smell; but *the wood of aloes*, which when dried is of a very agreeable odour. Cassiodorus says, in his time it was burnt before the altars instead of frankincense.

Out of the ivory palaces.] The garments were usually kept in, and now upon this extraordinary solemnity were brought out of, *palaces*, or houses, or wardrobes, of ivory, so called here, as also Amos 3. 15. not because they were wholly made of ivory, but because they were adorned, or covered here and there with it.

9. *Kings daughters were among thy honourable women;*] i. e. Amongst them that attend upon thy spouse, as the manner was in nuptial solemnities; as men attended upon the bridegroom, whence they were called *friends*, John 3. 29.

10. *Forget also thine own people, and thy father's house.*] He alludes to the law of matrimony, Gen. 2. 24. and to what Solomon did say, or should have said, to Pharaoh's daughter, to wean her from the idolatry and other vices of her father's house. But this, as well as the rest of the psalm, respects Christ, and is a reasonable and necessary advice and command to all persons that desire to come to Christ, whether Jews or Gentiles, that they would cast off all their inveterate errors and prejudices, all those superstitious or idolatrous or wicked opinions or practices, which they had received by long and antient, and therefore venerable tradition from their

fathers, and intirely give up themselves to Christ, to be instructed by him, and to receive his doctrine, though it would seem new to them.

12. *The daughter of Tyre;*] i. e. The people or citizens of Tyre; as the daughter of Zion, or Jerusalem, or Babel, &c. are put for their inhabitants, 2 Kings 19. 21. Psal. 137. 8. Zech. 9. 9. He mentioneth the *Tyrians*, partly, because they did give presents to Solomon, 1 Kings 5. 1. &c. to whom there is a continued allusion through the whole psalm; and partly, because they among others, and before many others, were to be converted to Christ, as they were, see Mat. 11. 21, 22. Mark 3. 8. and 7. 24. Acts 21. 3, 4, 5. But they are here put synecdochically for all the Gentiles, whom that city fully represents, as being *the mart of the nations*, as she is called, Isa. 23. 3.

13. *The king's daughter is all glorious within.*] Pharaoh's daughter is possessed of all excellent qualities of mind.

17. *I will make thy name to be remembered in all generations.*] As he began the psalm with the celebration of the king's praises, so now he endeth with it; and adds this important circumstance, that this nuptial song should not only serve for the present solemnity, as others of that kind do, but that it should be remembered and sung in all successive generations.

ANNOTATIONS ON PSALM XLVI.

The occasion of this psalm is thought to be that happy success, and settlement, and peace, which God granted to the people of Israel in David's time, and by his means, 2 Sam. 8.

Psalm 37. 10 Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts is with us, the God of Jacob is our refuge. Selah.

P S A L M XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

To the chief musician, A psalm for the sons of Korah.

Clap your hands, all ye people, shout unto God with the voice of triumph:

2 For the LORD most high is terrible; he is a great King over all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God is the King of all the earth, sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.

P S A L M XLVIII.

The ornaments and privileges of the church.

A song, and psalm for the sons of Korah.

GREAT is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness.

2 Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

4 For lo, the kings were assembled, they passed by together.

5 They saw it, and so they marvelled, they were troubled, and hasted away.

6 Fear took hold upon them there, and pain, as of a woman in travel.

7 Thou breakest the ships of Tarshish with an east-wind.

8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God, God will establish it for ever. Selah.

9 We have thought of thy loving-kindness, O God, in the midst of thy temple.

10 According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk

ANNOTATIONS on PSALM XLVII.

It is generally thought that this was a triumphant song performed before the ark as they brought it back to its place after some great victory, it being common for them to carry it before them to battle. However that be, the ark being a figure of Christ, as the mountain on which it had its dwelling-place was of heaven, the translation or carrying of it back thither may be considered as a figure of Christ's ascension, after he had dwelt in this vale of misery, and conquered death, into the heavenly mansions of eternal felicity, where he now sitteth at the right hand of God for evermore.

Ver. 5. *God is gone up with a shout.* This is meant literally of the ark, wherein God was present, which went or was carried up to the hill of Zion, where the tabernacle was erected for it, and afterwards to the hill of Moriah into the temple; which solemnity was accompanied with the shouts and acclamations of the people, and with the sound of trumpets: but mystically it respects Christ's ascension into heaven, as may be gathered by comparing this with Eph. 4. 8. where the like words uttered concerning the ark upon the same occasion, Psalm 68. 18. are directly applied to Christ's ascension.

8. *God reigneth over the heathen;* i. e. Over all heathen nations, as being the King of all the earth, ver. 7. which was not true in David's time, but was fulfilled by Christ.

ANNOTATIONS on PSALM XLVIII.

The fourth verse of this psalm mentions a combination of kings, who had joined their forces to destroy Jerusalem; and therefore it is applicable to that history in 2 Chron. 20. 1, 2.—10. when Moab, Ammon, and they of mount Seir, came against Jehoshaphat,

with an intention to fall upon Jerusalem. And, ver. 28. it is said, that after Jehoshaphat had obtained a great victory over these numerous armies, he returned with the people to Jerusalem with psalteries, and harps, and trumpets, into the house of the Lord; at which time, it is probable, this psalm was sung before the victorious host.

Ver. 1. *In the mountain of his holiness;* i. e. In his holy mountain; either Zion, where the ark and tabernacle were; or, rather, Moriah, where the temple now was: Although both of them are supposed by some to be but one mountain, having two tops; and it is certain that both are frequently called by one name, to wit, Zion.

7. *Thou breakest the ships of Tarshish with an east-wind.* This is not reported as a matter of fact; for we read of no ships in those expeditions to which this psalm relates, nor did any ships come near Jerusalem, because that was at a great distance from the sea, and from any navigable river running into the sea; but only added by way of illustration, or allusion. The sense is, Thou didst not less violently and suddenly destroy these proud and raging enemies of Jerusalem, than sometimes thou destroyest the ships at sea with a fierce and vehement wind, such as the eastern winds were in those parts, Exod. 14. 21. Job 27. 21. Jer. 18. 17. Ezek. 27. 26.

9. *We have thought of thy loving-kindness.* It hath been the matter of our serious and deep meditation, when we have been worshipping there in thy temple. For when the priests were offering incense or sacrifice, the religious people exercised themselves in holy meditation, or secret prayer to God, as may be gathered from Luke 1. 10. and many other places of scripture.

11. *The daughters of Judah;* i. e. The other and lesser cities, towns or villages (i. e. all the people) of Judah; for such are commonly called daughters in respect of the mother-city to

- 9 Rev. 22. 12 Walk ^a about Zion, and go round about
her: tell the ^r towers thereof.
10. 13 Mark ye well her bulwarks, ^r consider her
palaces; that ye may tell it to the generation fol-
lowing.
11. 14 For ^r this God is our God for ever and ever;
12. he will be our guide *even* unto death.

P S A L M XLIX.

- 1 *An earnest persuasion to build the faith of the re-
surrection, not on worldly power, but on God.*
2. 16 *Worldly prosperity is not to be admired.*
3. ¶ To the chief musician, A psalm for the sons
of Korah.

- H**EAR this, all ye people, ^a give ear, all ye
inhabitants of the world:
2 Both low and high, rich and poor together.
3 My mouth shall speak of wisdom: and the
meditation of my heart shall be of [†] understand-
ing.
4 I will ^b incline mine ear to a parable; I will
open my dark saying upon the harp.
5 Wherefore should I ^c fear in the ^d days of evil,
when the iniquity of my heels shall ^e compass me
about?
6 They that ^f trust in their wealth, and ^g boast
themselves in the multitude of their riches:
7 None of them can by any means redeem his
brother, nor give to God ^h a ransom for him;
8 (For the redemption of their soul is precious,
and it ceaseth for ever)
9 That he should still ⁱ live for ever, and not
see corruption.
10 For he seeth that ^k wife men die, likewise

the fool and the brutish person perish, and leave
their wealth ^l to others.

11 Their inward thought is, that their houses
shall continue for ever, and their dwelling-places
to all generations; they call their lands after their
own names.

12 Nevertheless man being ^m in honour abideth
not: he is like the beasts that ⁿ perish.

13 This their way is their ^o folly: yet their
posterity ^p approve their sayings. Selah.

14 ^q Like sheep they are laid in the grave, death
shall feed on them; and the upright shall have
^r dominion over them in the morning, and their
^s beauty shall consume in the grave, from their
dwelling.

15 But God will redeem my soul from the
^t power of the grave; for he shall ^u receive me.
Selah.

16 Be not thou afraid when one is made rich,
when the glory of his house is increased.

17 For when he dieth, he shall ^v carry nothing
away: his glory shall not descend after him.

18 Though whiles he lived, ^w he blessed his
soul: and men will praise thee when thou dost
well to thy self.

19 He shall go to the generation of his fa-
thers, they shall ^x never see light.

20 ^y Man that is in honour and understandeth
not, is like the beasts that perish.

P S A L M L.

- 1 *The majesty of God in the church.* 5 *His order to*
gather saints. 7 *The pleasure of God is not in cere-*
monies, 14 *but in sincerity of obedience.*
¶ A psalm of ^z Asaph.

which they are subjects. This and the following verses seem to re-
fer to the great improvements which were made to Old Jerusalem,
viz. when the temple was erected on mount Moriah, when Millo
was added, and the house of the forest of Lebanon, and the palace
of Pharaoh's daughter, and Solomon's own palace, which was thir-
teen years in building. *Delany.*

ANNOTATIONS on PSALM XLIX.

This psalm is penned upon the same occasion with psalm 39. and
73. to wit, upon the contemplation of the afflictions of God's peo-
ple, and of the prosperity and glory of ungodly men. The design
is, to justify God's providence in this dark dispensation; and to shew,
that, all things being considered, good men have no cause for im-
moderate dejection of spirit, nor wicked men for glorying in their pre-
sent prosperity.

Ver. 4. *I will incline mine ear, &c.]* I also shall join with you
in attending to it, that whilst I teach you, I myself may learn the
same lesson. For as ministers now teach themselves whilst they teach
others, so the holy prophets did oft-times search into and study to
find out the meaning of their own prophecies, as appears plainly
from 1 Peter 10. 11. The phrase is thought to be taken from
musicians, who lay their ear close to the instrument when they tune
it, and by their ear try how the voice and instrument agree.

5. *Wherefore should I fear in the days of evil, &c.]* Why

should I be troubled with fear and anxiety of mind in days of cala-
mity, when the iniquity of my past life hath surrounded me on all
sides? The late Mr Man read, When the iniquity of mine ene-
mies shall compass me.

8. *The redemption of their soul is precious, and it ceaseth for*
ever,] i. e. As to any thing we can do.

11. *They call their lands after their own names;]* Fondly
dreaming by this means to immortalize their names and memories.

12. *Nevertheless man being in honour abideth not.]* What-
ever esteem one of these worldlings may get here, it continues not;
but all dies with him.

14. *Like sheep they are laid in the grave, &c.]* They go in
droves to their graves, whither death drives them at the close of
their days, as a shepherd does his flock in the evening to the fold;
and then the just, whom they before insulted, shall triumph over
them at the morning of the resurrection.

15. *He shall receive me,]* Or, take me, out of this vain, mortal
and miserable life, unto himself, or into heaven, as this phrase is
used, Gen. 5. 24. Psal. 73. 24. Acts 7. 59.

20. *Man that is in honour and understandeth not, &c.]* A
man of great dignity in this world, that never considers how short-
lived and uncertain his honour is, behaves himself like a brute while
he lives, and is cut off like a brute whom nobody regards when he
dies.

Deut. 4.

26. & 32.

1.

Rev. 14.

1.

Psalm 49.

2.

Acts 1.

11.

Psalm 2.

5.

Psalm 97.

3. Mal. 3.

2. 2 Thess.

1. 7. 8.

Deut. 31.

28. & 32. 1.

Isa. 1. 2.

Mic. 6. 7.

2.

Mat. 25.

31.

Isa. 13.

3.

Heb. 7.

8. 9.

Psalm 75.

7. 2 Tim.

4. 1.

Psalm 51.

16. Jer.

7. 22.

Hosea 6. 6.

Exod. 19.

5. Deut.

10. 14.

Job 41. 12.

1 Cor. 10.

26. 28.

Psalm 69.

30. 31.

Hosea 14.

2. Heb.

13. 15.

Deut. 23.

21. Psalm.

76. 17.

Eccles. 5. 4.

5.

Psalm 97.

15. & 107.

6. 13. 19.

23. Zech.

131. 9. James 5. 13. 1 Ver. 23. Luke 1. 74. John 15. 8. 1 Isa. 1. 10. 2 Mat.

7. 3. 4. Rom. 2. 27. 22. 2 Neh. 9. 16.

THE mighty God, *even* the LORD hath spoken, and called the *earth* from the rising of the sun, unto the going down thereof.

2 *Out of Zion* the *perfection of beauty*, God hath shined.

3 Our God *shall come*, and shall not *keep silence*: a *fire* shall devour before him, and it shall be very *tempestuous* round about him.

4 He shall call to the heavens from above, and to the earth, that he may *judge* his people.

5 *Gather my saints together unto me*: those that have made *a covenant with me by sacrifice*.

6 And the heavens shall declare his righteousness: for God *is* *judge* himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, *even* thy God.

8 I will not reprove thee for thy *sacrifices*, or thy burnt-offerings *to have been* continually before me.

9 I will take no bullock out of thy house, nor he-goats out of thy folds.

10 For every beast of the forest *is* mine, and the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field *are* mine.

12 If I were hungry, I would not tell thee, for the world *is* mine, and the *fulnefs* thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God *thanksgiving*, and pay *thy vows* unto the most High.

15 And *call upon me* in the day of trouble; I will deliver thee, and thou shalt *glorify* me:

16 But unto the *wicked* God saith, What hast *thou* to do to declare my statutes, or *that* thou shouldst take my covenant in thy mouth?

17 Seeing thou hatest instruction, and castest my words *behind thee*.

18 When thou *sawest* a thief, then thou *consentedst* with him, and hast been *partaker* with adulterers.

19 Thou givest thy mouth to evil, and thy tongue frameth *deceit*.

20 Thou sittest *and speakest* against thy brother; thou slanderest thine own mothers son.

21 These *things* hast thou done, and *I* kept silence: thou thoughtest that I was *altogether such a one* as thy self: but I will reprove thee, and *set them* in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver.

23 Whoso offereth praise, glorifieth me: and to him that *ordereth his conversation aright*, will I shew the salvation of God.

P S A L M LI.

1 David prayeth for remission of sins, whereof he maketh a deep confession. 6 He prayeth for sanctification. 16 God delighteth not in sacrifice, but in sincerity. 18 He prayeth for the church.

To the chief musician, A psalm of David, when Nathan the prophet came *unto* him, after he had *gone in* to Bathsheba.

HAVE mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 *Wash me* thoroughly from mine iniquity, and cleanse me from my sin.

3 For *I* acknowledge my transgressions: and my sin *is* ever *before* me.

4 Against *thee*, thee only have I sinned, and done *this* evil in thy sight: that thou mightst be *justified* when thou speakest, and be clear when thou judgest.

5 Behold, I was shapen *in* iniquity: and in sin did my mother conceive me.

g Lev. 5. 19. & 6. 2. 2 Sam. 12. 13. b Rom. 3. 4. i Gen. 5. 3. Job 14. 4. John 3. 6. Rom. 5. 12. & 7. 17. Eph. 2. 3. James 1. 14.

Before CHRIST 1624.

2 Sam.

11. 7.

2 Sam.

11. 4.

Ver. 9.

2 Sam. 11.

13. Neh.

4. 5. Psalm.

109. 14.

Isa. 43. 25.

& 44. 22.

Jer. 18. 23.

Acts 3. 19.

Eph. 1. 6.

Col. 2. 14.

d Heb. 9.

14. 1 John

1. 7. Rev.

1. 5.

e Prov. 18.

13. 1 John

1. 9.

f Psalm 38.

6. 8.

ANNOTATIONS ON PSALM LI.

The title of this psalm informs us that it was written by Asaph, who, like David, composed several pieces for the use of the temple. It is probable that he lived in the reign of some pious prince, perhaps Jeholaphat, or Hezekiah, when the people and judges were filled with hypocrisy; the former placing all religion in sacrifices and external ceremonies, the latter never observing the precepts they expounded to the people. Both these vices the pious author endeavours to destroy, by representing God as the supreme Judge of the world, coming in an amazing manner to call them all to a strict account, and take a severe vengeance upon them, unless they turned from the evil of their doings.

Ver. 2. *Out of Zion the perfection of beauty, God hath shined.* He will go forth in amazing splendour from his magnificent palace where he dwells in Zion.

4. *He shall call to the heavens from above, and to the earth.* He shall call heaven and earth to be witnesses of his proceedings.

5. *Gather my saints together unto me, &c.* He will command

his angels, saying, Bring those men before me, whom I have favoured above all other people, and separated to myself to be an holy nation, and who have engaged themselves to me by the most solemn covenant, confirmed by the blood of sacrifices.

13. *Will I eat the flesh of bulls, or drink the blood of goats?* Alluding probably to that conceit of the Pagans, mentioned Deut. 32. 38. that their gods did eat the flesh of their sacrifices, and drank the wine of their drink-offerings. *Edwards's Rem. Texts.*

23. *Whoso offereth praise, glorifieth me, &c.* I have told you what sacrifices I am pleased with; not with those of beasts, but with the sacrifice of praise and thanksgiving for my benefits, which is more pleasing to me than all the lifeless sacrifices of bulls and goats. But he that thus devoutly worships me must also take care to render his life conformable to all my precepts; and this man shall be partaker of the blessings I have so often promised.

ANNOTATIONS ON PSALM LI.

Ver. 5. *Behold, I was shapen in iniquity.* This verse is, both by Jewish and Christian, by ancient and later interpreters, generally

6 Behold, thou desirest truth ^a in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7 ^a Purge me with hyssop, and I shall be clean; wash me, and I shall be ^m whiter than snow.

8 Make me ⁿ to hear joy and gladness: *that* the bones *which* thou hast broken, ^o may rejoice.

9 ^p Hide thy face from my sins; and blot out all mine iniquities.

10 ^q Create in me a clean heart, O God; and renew ^r a right spirit within me.

11 Cast me not away from ^r thy presence; and take not thy ^t holy spirit from me.

12 Restore unto me the ^u joy of thy salvation; and uphold me *with thy* ^x free spirit.

13 Then will I ^y teach transgressors thy ways, and sinners shall be converted unto thee.

14 Deliver me from ^a blood-guiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of ^a thy righteousness.

15 O LORD, ^b open thou my lips, and my mouth shall shew forth thy praise.

16 For thou ^c desirest not sacrifice, else would I give it: thou delightest not in burnt-offering.

17 ^d The sacrifices of God *are* a broken spirit: ^e a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy ^f good pleasure unto Zion: build thou the ^g walls of Jerusalem.

19 Then shalt thou be pleased with the ^h sacrifices of righteousness, with burnt-offering and whole-burnt-offering: then shall they offer bullocks upon thine altar.

20 ⁱ Then shalt thou be pleased with the ^h sacrifices of righteousness, with burnt-offering and whole-burnt-offering: then shall they offer bullocks upon thine altar.

P S A L M LII.

1 David, condemning the spitefulness of Doeg, prophesieth his destruction. 6. The righteous shall rejoice at it. 8 David, upon his confidence in God's mercy, giveth thanks.

generally and most truly understood of original sin, which he here mentions as an aggravation of his crime: and the sense of the place is this, Nor is this the only sin which I have reason to acknowledge and bewail before thee; for this filthy stream leads me to a corrupt fountain; and, upon a serious review of my heart and life, I find, that I am guilty of innumerable other sins; and that this hainous crime, though drawn forth by external temptations, yet was indeed the proper fruit of my own filthy and vile nature, which, without the restraints of thy providence or grace, ever was, and still is like to be inclinable and ready to commit these and ten thousand other sins, as occasion offers itself; for which contrariety of my very nature to thine, thou mayst justly loathe and condemn me, and for which I humbly beg thy pardon and grace.

6. *In the inward parts;* i. e. In the mind or conscience.
7. *Purge me with hyssop;* i. e. As lepers and other unclean persons are by thy appointment purified by the use of hyssop and other things, Lev. 14. 6. Numb. 19. 6. so do thou cleanse me, a most leprous and polluted creature, by thy grace, and by the virtue of that blood of Christ, which is signified by those ceremonial usages.

8. *That the bones which thou hast broken, may rejoice;* That mine heart, which hath been sorely wounded, and terrified by the dreadful message sent by Nathan, and by the dismal sentence of thy

To the chief musician, Maschil, *A psalm* of David, when ^a Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

WHY ^c boastest thou thyself in mischief, O mighty man? the goodness of God endureth ^c continually.

2 Thy tongue ^r deviseth mischiefs: like ^s a sharp razor, working deceitfully.

3 Thou lovest evil ^a more than good: *and* lying rather than to speak righteousness. Selah.

4 Thou lovest all ^k devouring words, O thou deceitful tongue.

5 God shall ^l likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling-place, and ^m root thee out of the land of the living. Selah.

6 The righteous also shall ⁿ see, and ^o fear, and shall laugh at him.

7 Lo, *this is the man that made not God his strength:* but ^p trusted in the abundance of his riches, *and* strengthened himself in his wickedness.

8 But I *am* like ^q a green olive-tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done it: and I will wait on thy name, for *it is* good before thy saints.

P S A L M LIII.

1 David describeth the corruption of a natural man.

4 He convinceth the wicked by the light of their own conscience. 6 He glorieth in the salvation of God.

To the chief musician upon Mahalath, Maschil, *A psalm* of David.

THE fool hath said ^a in his heart, ^b There is no God; ^c corrupt are they, and have done abominable iniquity: ^d there is none that doth good.

ANNOTATIONS on PSALM LII.

Ver. 1. *Why boastest thou thyself in mischief, O mighty man?* &c.] Surely it is far from being a noble exploit to have slain the innocent and unarmed priests; yet this only is the subject of thy boasting. But know, vain man, that the goodness of God will defend me from thy wickedness.

ANNOTATIONS on PSALM LIII.

This psalm differs so very little from the fourteenth, except only in

2 God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.

3 Every one of them is gone back, they are altogether become filthy; there is none that doth good, no not one.

4 Have the workers of iniquity no knowledge? who eat up my people, as they eat bread; they have got called upon God.

5 There were they in great fear, where no fear was; for God hath scattered the bones of him that encampeth against thee, thou hast put them to shame, because God hath despised them.

6 O that the salvation of Israel were come out of Zion! when God bringeth back the captivity of his people, Jacob shall rejoyce, and Israel shall be glad.

PSALM LIV.

1 David, complaining of the Ziphims, prayeth for salvation. 4 Upon his confidence in God's help, he promiseth sacrifice.

To the chief musician on Neginoth, Maschil, A psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?

SAVE me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God: give ear to the words of my mouth.

3 For strangers are risen up against me, and oppressors seek after my soul; they have not set God before them. Selah.

4 Behold, God is mine helper: the LORD is with them that uphold my soul.

5 He shall reward evil unto mine enemies; cut them off in thy truth.

6 I will freely sacrifice unto thee; I will praise thy name, O LORD, for it is good.

7 For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.

PSALM LV.

1 David in his prayer complaineth of his fearful case: 9 He prayeth against his enemies, of whose wickedness and treachery he complaineth. 16 He comforteth himself in God's preservation of him, and confusion of his enemies.

To the chief musician on Neginoth, Maschil, A psalm of David.

GIVE ear to my prayer, O God: and hide not thy self from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise.

3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me: and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

6 And I said, O that I had wings like a dove! for then would I fly away, and be at rest.

7 Lo then would I wander far off, and remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm and tempest.

9 Destroy, O LORD, and divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickedness

Psalm 110.
3. 2 Cor.
9. 6, 7.
1. Psalm 13.
9. & 92. 1.
1. Psalm 59.
10.

Before
CHRIST
1023.

Psalm 13.
1.
1. Luke 24.
44.
2 Sam.
17. 17.
2 Sam.
15. 3.
Gen. 27.
44.
Psalm 116.
3.
Psalm 28.
14. Mat.
26. 39.
1. Psalm 130.
5.
Jer. 9. 2.
Rev. 12. 6.
1 Sam. 15.
14. & 17.
21.
2 Sam.
17. 1, 7. John
7. 43. &
10. 19.
Acts 13. 7.
8.
Ezek. 27.
3.

in the fifth verse, that interpreters have found some difficulty to give a reason for the repetition of the same thing, almost in the same words. The sixth verse is wholly omitted; which renders it probable, that there was some new occasion for using this psalm again, though an occasion exceedingly like the former. The reader is referred to the 14th psalm.

ANNOTATIONS ON PSALM LIV.

The title of this psalm tells us, that it was written by David when the treacherous Ziphites endeavoured to ingratiate themselves with Saul, by discovering David's retreats in their neighbourhood, and offering to conduct the king's forces to every place, and assist themselves in taking him. By which means David was reduced to such straits, that, had not Saul been diverted from his purpose by a sudden invasion of the Philistines, he could not have escaped. In this distress he had recourse by prayer to God, who alone has power to relieve the distressed. The three first verses of the psalm are a petition of deliverance from his enemies then in full pursuit of him: the fourth verse begins upon seeing his enemies stop short, in full assurance that God had heard his prayer: the substance of the last verse is, that God had delivered him out of his distress, and that he

could now calmly survey those enemies whom before he did not dare to look in the face. Delany.

ANNOTATIONS ON PSALM LV.

This psalm was written by David on a similar occasion with the former; perhaps when Absalom's rebellion was first known, and the royal prophet was forced to flee suddenly from Jerusalem: for we read, that as he was going, barefooted and weeping, up mount Oliver, news was brought him that Ahithophel was also among the conspirators, 2 Sam. 15. 31. upon which he poured out his soul to God in prayer, in the words of this psalm, beseeching him to disappoint the counsels of the conspirators, and concluding with an exhortation to his followers, not to be discouraged, but to cast all their care upon God, who would not fail to reward their pious confidence in him, by protecting and delivering them, and destroying their enemies.

Ver. 6. O that I had wings like a dove! Which being fearful, and pursued by birds of prey, flies away with a remarkable swiftness into solitary places, where it hides and secures itself in the holes of the rocks, or in some other secret and safe place.

9. Divide their tongues; i. e. Their speech, as thou didst at Babel,

11 ^a Wickedness is in the midst thereof: deceit and guile depart not from her streets.
 12 For it was ^p not an enemy that reproached me, then I could have born it; neither was it he that hated me, that did magnify himself against me, then I would have hid my self from him.
 13 But it was thou, a man, mine equal, ^a my guide, and mine ^r acquaintance.
 14 We took sweet counsel together, and walked unto the house of God ^a in company.
 15 Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.
 16 As for me, I will ^a call upon God: and the LORD shall save me.
 17 ^a Evening and morning, and at noon will I pray and cry aloud: and he shall hear my voice.
 18 He hath delivered my soul in peace from ^r the battle that was against me: for there were many ^a with me.
 19 God shall hear and afflict them, even he that abideth of old, Selah: because they have ^a no changes, therefore they fear not God.
 20 He hath ^b put forth his hands against such as be at ^c peace with him: he hath broken his covenant.
 21 The words of his mouth were ^d smoother than butter, but war was in his heart: his words were softer than oyl, yet were they ^e drawn swords.
 22 Cast thy ^f burden upon the LORD, and he shall sustain thee: he shall never suffer ^g the righteous to be moved.
 23 But thou, O God, shalt bring them down into the pit of destruction: bloody ^h and deceitful men shall ⁱ not live out half their days, but I will trust in thee.

^a 1sa. 59. 13.
^b Psal. 12. 2. & 41. 9.
^c 1 Sam. 13. 12. & 26. 23.
^d Psal. 41. 9.
^e Jer. 9. 4.
^f Mic. 7. 5.
^g Psal. 42. 4.
^h Num. 16. 30.
ⁱ 1 Pet. 4. 19.
^j Dan. 6. 10.
^k Luke 18. 1. Acts 3. 1. & 10. 3. 9.
^l Thel. 5. 17.
^m Psal. 27. 1.
ⁿ 2. 1 Kings 6. 16. Psal. 33. 7. & 57. 3.
^o Psal. 73. 4. 5. Jer. 48. 11.
^p Acts 12. 3.
^q Psal. 7. 4.
^r Psal. 12. 3. & 28. 3.
^s Prov. 3. 3. 4. 5. Psal. 57. 4.
^t Prov. 11. 18.
^u Psal. 37. 16. 4. Mat. 6. 25.
^v Luke 12. 22. 1 Pet. 5. 7. g Psal. 13. 4. & 37. 24. b 1 Sam. 3. 27. & 20. 9. 10. i Job 15. 32. Prov. 10. 27. Eccl. 7. 17.

P S A L M LVI.

^a David, praying to God in confidence of his word,

Babel, Gen. 11. their votes, and opinions, and counsels; which was eminently done among Absalom's followers, 2 Sam. 17.

17. Evening and morning, and at noon:] The three stated times of prayer amongst the Jews. See Dan. 6. 10. Acts 3. 1. and 10. 3, 9, 30.

ANNOTATIONS ON PSALM LVI.

This psalm was composed by David, when, for fear of Saul, he fled into remote and solitary places; particularly when he was obliged to take shelter among the Philistines in Gath, 1 Sam. 21. But in the midst of these sufferings he never mentioned them to Achish, nor begged his assistance against his persecuting enemy; but contented himself with bewailing in secret the sadness of his condition, and complaining only to God of the cruel proceedings of his inveterate foe. And possibly this, and his frequenting the solitary forests, was the reason why he compares himself to a dove in the remote woods; which, according to the learned Bechart, is

complaineth of his enemies: 9 He professeth his confidence in God's word, and promiseth to praise him.

¶ To the chief musician upon Jonath-elem-rechokim, Michtam of David, when the Philistines took him in Gath.

BE merciful unto me, O God, for man would swallow me up: he fighting daily oppresseth me.

2 Mine enemies would daily swallow me up: for they be ^b many that fight against me, ^a O thou most High.

3 What time I ^d am afraid, I will trust in thee.

4 In God I will praise ^e his word, in God I have put my trust, I will not fear what ^f flesh can do unto me.

5 Every day they ^g wrest my words: all their thoughts are against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps when they wait for my soul.

7 Shall they escape ^h by iniquity? in thine anger cast down the people, O God.

8 Thou tellest ⁱ my wanderings, put thou my tears into thy bottle: are they not in ^k thy book?

9 When I cry unto thee, ^l then shall mine enemies turn back: this I know, for God is for me.

10 In God will I praise his word: in the LORD will I praise his word.

11 In God have I put ^m my trust: I will not be afraid what man can do unto me.

12 ⁿ Thy vows are upon me, O God: I will render praises unto thee.

13 For ^o thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may ^p walk before God in the ^q light of the living?

P S A L M LVII.

^a David, fleeing unto God, complaineth of his dangerous case: 7 He encourageth himself to praise God.

the meaning of the words Jonath-elim-rechokim, in the title.

Ver. 4. In God I will praise his word.] i. e. There are many things to be praised and celebrated in God, his power, and wisdom, &c. but amongst all, and above all, I shall at this time praise him for his word, which he hath magnified above all his name, as is said Psal. 138. 2. even for his promises of protection and deliverance made to his people in all their exigencies, and particularly and especially for that promise of the kingdom made to me; for which I will now praise him, because I am as sure of its accomplishment, as if I had it already in mine hand.

8. Thou tellest my wanderings:] Thou knowest how I am forced to fly like a vagabond.

Put thou my tears into thy bottle:] Keep them in thy sight, or before thee. Man.

10. In God will I praise his word.] What I have already engaged to do, (ver. 4.) that I do again and again promise to do, and I cannot sufficiently praise thy goodness in making promises, and thy faithfulness in keeping them.

¶ To the chief musician Al-taschith, Michtam, of David, when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast,

2 I will cry unto God most high: unto God that performeth all things for me.

3 He shall send from heaven and save me from the reproach of him that would swallow me up: Selah. God shall send forth his mercy and his truth.

4 My soul is among lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

6 They have prepared a net for my steps, my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.

7 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up, my glory, awake, psaltery and harp. I myself will awake early.

9 I will praise thee, O LORD, among the people: I will sing unto thee among the nations.

10 For thy mercy is great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

5. & 108. 4. Rev. 11. 15.

¶ David reproveth wicked judges, 3 describeth the nature of the wicked, 6 devoteth them to God's judgments, 10 whereat the righteous shall rejoice.

¶ To the chief musician, Al-taschith, Michtam of David.

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart you work wickedness, you weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb: they go astray, as soon as they be born, speaking lies.

4 Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear:

5 Which will not hearken to the voice of charmers, charming never so wisely.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 Let them melt away as waters, which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

8 As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun.

9 Before

ANNOTATIONS on PSALM LVIII.

This psalm was, like the former, written during the persecution of Saul, and at the time when both Saul and David were in the same cave, and the latter had a fair opportunity of destroying his enemy, (see 1 Sam. 24.) and when some of his men offered to dispatch him, David replied, as in the title of the psalm, *Al-taschith*, i. e. Destroy him not.

Ver. 4. *My soul is among lions.*] I live in the midst of a generation of fierce and bloody men; which, both in scripture and other writings, are oft called lions.

8. *Awake up, my glory &c.*] i. e. Both with my voice, and with instruments of music, will I praise thee.

ANNOTATIONS on PSALM LVIII.

This and the next psalm seem to have been written before the preceding; but have all the title of *Al-taschith*, from that remarkable particular mentioned in the notes of the foregoing psalm, and, when delivered to the chief musician in the tabernacle, was ordered to be sung in the same manner; and thence also it has the title of *Michtam*, because it contains a memorable reproof to those wicked counsellors who, contrary to the dictates of their conscience, had condemned David, merely to please the king, and give him a pretence to destroy him. He therefore prophesies that a sudden and dreadful vengeance should overtake them, and, like a rapid whirlwind, sweep all before it.

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Ver. 2. *You weigh the violence of your hands, &c.*] Or, *You weigh violence, or, injustice, with your hands.* The phrase of weighing hath respect to their office, which was to administer justice, which is usually expressed by a pair of balances. So he intimates, that they did great wrong under the pretence and with the formalities of justice; and, whilst they seemed exactly to weigh and consider the true and fit proportion between the actions and the recompences allotted to them, they turned the scale, and, partly to curry favour with Saul, and partly from their own malice against David, pronounced an unjust sentence against him.

5. *Which will not hearken to the voice of charmers.*] Of the charming or incanting of serpents mention is made both in other places of scripture, as Eccles. 10. 11. Jer. 8. 17. and in all sorts of authors, ancient and modern, Hebrew and Arabic, and Greek and Latin; and particularly the Arabic writers (to whom these creatures were best known) name some sorts of serpents, among which the adder is one, which they call deaf, not because they are dull of hearing, but, as one of them expressly saith, because they will not be charmed.

7. *Let them melt away as waters, &c.*] As waters arising from melted snow, or great showers, or some other extraordinary cause, which at first run with great force and noise, and throw down all that stands in their way, but are suddenly gone, and run away and vanish, and return no more.

8. *As a snail which melteth.*] Which thrusts forth, and seems to threaten with its horns, but is quickly dissolved: for, when it goes out of its shell, it spends its vital moisture, until by degrees it

† 4. B.

9 Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.

10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

11 So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

P S A L M LIX.

1 David prayeth to be delivered from his enemies: 6 He complaineth of their cruelty: 8 He trusteth in God: 11 He prayeth against them: 16 He praiseth God.

¶ To the chief musician, Al-taschith, Michtam of David: when Saul sent, and they watched the house to kill him.

DELIVER me from mine enemies, O my God: defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For lo, they lie in wait for my soul; the mighty are gathered against me; I am not for my transgression, nor for my sin, O LORD.

4 They run and prepare themselves without my fault: awake to help me, and behold.

5 Now therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 They return at evening: they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: swords are in their lips; for who (say they) doth hear?

8 But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.

9 Because of his strength will I wait upon thee: for God is my defence.

10 The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget; scatter them by thy power; and bring them down, O LORD our shield.

12 For the sin of their mouth, and the words of their lips, let them even be taken in their pride: and for cursing and lying which they speak.

13 Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob, unto the ends of the earth. Selah.

14 And at evening let them return, and let them make a noise like a dog, and go round about the city.

15 Let them wander up and down for meat, and grudge if they be not satisfied.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

P S A L M LX.

1 David complaining to God of former judgments, 4 now, upon better hope, prayeth for deliverance: 6 Comforting himself in God's promises, he craveth that help whereon he trusteth.

¶ To the chief musician upon Shushan-eduth, Michtam of David, to teach, when he strove with Aram-naharaim, and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thy self to us again.

2 Thou hast made the earth to tremble; thou hast

waste away and perish. But the Septuagint and Vulgate read, as *vox that melteth*.

9. *Before your pots can feel the thorns, he shall take them away as with a whirlwind, &c.* Quickly, before your pots can feel the heat of blazing thorns, shall he sweep away the wicked; so that from the height of his prosperity, he shall be plunged into destruction.

10. *He shall wash his feet in the blood of the wicked.* i. e. There shall be so great a slaughter of his enemies, that he might, if he so pleased, wash his feet in their blood.

ANNOTATIONS on Psalm LIX.

The title informs us of the occasion of this psalm; and what is said in the notes of the two foregoing is sufficient to explain the Hebrew words *Al-taschith* and *Michtam*.

Ver. 5. *All the heathen:* Or, *these heathens*, or, *Gentiles*; who though they are called and accounted Israelites by their birth, yet in truth, and in their dispositions and manners, are mere hea-

thens and barbarians; in which respect such men are elsewhere called *strangers*, Psal. 54. 3. *men of Sodom and Gomorrah*, Hab. 1. 10. and as *Ethiopians*, Amos 9. 7.

6. *They return at evening, &c.* After I have escaped the fury of Saul in the day-time, he renews his attempts in the evening, and sends armed men to apprehend me; some of whom ly round my house like dogs to seize me, while others go round the city, and wait secretly for me in every corner.

10. *The God of my mercy shall prevent me.* To wit, with the blessings of goodness, as it is more fully expressed, Psal. 21. 3. Thou shalt help me, and that seasonably, before it be too late, and sooner than I expect.

ANNOTATIONS on Psalm LX.

This psalm was written by David after he was advanced to the throne of Israel. The divisions between the kingdoms of Israel and Judah had for some years given encouragement to the Philistines, and other neighbouring nations, to afflict the Hebrews, as they had also

f 1 Chr. 7. 14. **1** Thou hast broken it: ¹ heal the breaches thereof, for it shaketh.
 g 1 Sam. 4. 11. **2** Thou hast shewed thy people ² hard things: thou hast made us to drink the ³ wine of astonishment.
 h Deut. 28. 28. **3** Thou hast given ⁴ a banner to them that fear thee: that it may be displayed because of the truth. Selah.
 i Psal. 20. 5. **4** That thy beloved may be delivered: save with ⁵ thy right hand, and hear me.
 j Psal. 20. 6. **5** God hath spoken in his holiness, ⁶ I will rejoyce: I will ⁷ divide ⁸ Shechem, and mete out the valley of Succoth.
 k Rev. 18. 20. **6** Gilead is mine, and Manasseh is mine. ⁹ Ephraim also is the ¹⁰ strength of mine head, Judah is ¹¹ my law-giver.
 l Josh. 1. 6. **7** Moab is my ¹² washpot, over Edom will I cast out ¹³ my shoe: Philistia, triumph thou because of me.
 m Gen. 12. 6. **8** Who will bring me ¹⁴ into the ¹⁵ strong city? who will lead me into Edom?
 n Deut. 33. 17. **9** Wilt not thou, O God, which ¹⁶ hadst cast us off? and thou, O God, which didst not go out with our armies?
 o 1 Sam. 28. 1. **10** Give us help from trouble: for ¹⁷ vain is the help of man.
 p Gen. 49. 10. **11** Through God we shall do ¹⁸ valiantly: for he ¹⁹ it is that shall tread down our enemies.
 q Psal. 122. 5. **12** Through God we shall do ²⁰ valiantly: for he ²¹ it is that shall tread down our enemies.
 r 1 Sam. 8. 3. **13** Through God we shall do ²² valiantly: for he ²³ it is that shall tread down our enemies.
 s Judg. 5. 21. **14** Through God we shall do ²⁴ valiantly: for he ²⁵ it is that shall tread down our enemies.
 t 1 Sam. 21. 26, 27. **15** Through God we shall do ²⁶ valiantly: for he ²⁷ it is that shall tread down our enemies.
 u Rev. 17. 26, 18. **16** Through God we shall do ²⁸ valiantly: for he ²⁹ it is that shall tread down our enemies.
 v Psal. 44. 9. **17** Through God we shall do ³⁰ valiantly: for he ³¹ it is that shall tread down our enemies.
 w Isa. 12. 8. **18** Through God we shall do ³² valiantly: for he ³³ it is that shall tread down our enemies.
 x Psal. 146. 3. **19** Through God we shall do ³⁴ valiantly: for he ³⁵ it is that shall tread down our enemies.
 y & 118. 9. **20** Through God we shall do ³⁶ valiantly: for he ³⁷ it is that shall tread down our enemies.
 z Num. 24. 7. **21** Through God we shall do ³⁸ valiantly: for he ³⁹ it is that shall tread down our enemies.
 aa 1 Chr. 29. 13. **22** Through God we shall do ⁴⁰ valiantly: for he ⁴¹ it is that shall tread down our enemies.
 ab 2 Cor. 2. 14. **23** Through God we shall do ⁴² valiantly: for he ⁴³ it is that shall tread down our enemies.

PSALM LXI.

1 David fleeth to God upon his former experience: **4** He voweth perpetual service unto him, because of his promises.

also done in the days of Saul, while he was pursuing David: at last they became too powerful for him, entirely defeating his army, and slaying both him and his sons on mount Gilboa. But when the kingdoms were again united under David, he subdued the Philistines, 2 Sam. 8. smote the Moabites, and in a memorable battle overthrew the Syrians, some of whom dwelt between the rivers Tigris and Euphrates, and were called Naharaim, and the rest inhabited that part of Syria called Zobah: and returning from this victory, after Abishai had slain 18 thousand Edomites, Joab again fell upon them, and slew in the valley of salt 12 thousand more, 1 Kings 11. 15, 16.

Ver. 2. *Heal the breaches thereof:* Reconcile all those differences which our civil wars have made among us.

3. *Thou hast made us to drink the wine of astonishment.* Thou hast filled us with no less horror and trembling, than men intoxicated with strong and stupifying drink, which they are forced to drink.

6. *I will—mete out.* This phrase means dominion. This verse might be thus translated: *God graciously promised that I should rule over Sichem, and be master of the valley of Succoth, i. e. Samaria.*

7. *Ephraim—is the strength of mine head:* Or, *The keeper of mine head,* as Achish spake, 1 Sam. 28. 2. A chief part of my strength, either to offend mine enemies, or to defend myself. For this tribe was very numerous, and valiant, and rich. See Gen. 48. 22. Psal. 78. 9.

Judah is my law-giver: The chief seat of my throne and kingdom, and of the inferior thrones of judgment, Psal. 122. 5. the tribe to which the Royal Scepter and Law-giver, are appropriated by God's appointment, Gen. 49. 10.

¶ To the chief musician upon Negiah. *A psalm of David.*

HEAR my ¹ cry, O God, attend unto my prayer.

2 From the end of the ² earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock ³ that is ⁴ higher than I.

3 For ⁵ thou hast been a shelter for me, and ⁶ a strong tower from the enemy.

4 I will abide in thy ⁷ tabernacle for ever: I will trust in the ⁸ covert of thy wings. Selah.

5 For thou, O God, hast heard ⁹ my vows: thou hast given me the ¹⁰ heritage of those that fear thy name.

6 Thou wilt ¹¹ prolong the kings life: and his years as ¹² many generations.

7 He shall ¹³ abide before God for ever: O prepare ¹⁴ mercy and truth which may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

PSALM LXII.

1 David, professing his confidence in God, discourageth his enemies: **5** In the same confidence he encourageth the godly. **9** No trust is to be put in worldly things. **11** Power and mercy belong to God.

¶ To the chief musician, to ¹ Jeduthun, *A psalm of David.*

TRULY my soul waiteth upon God: from him cometh my salvation.

8. *Moab is my wash-pot,* In which I shall wash my feet. I shall bring them into the lowest degree of servitude, and make them contemptible and miserable. See 2 Sam. 8. 2:

Over Edom will I cast out my shoe: i. e. I will use them like slaves; either, holding forth my shoes, that they may pluck them off, or throwing my shoes at them, either in anger or contempt, as the manner of many masters was, and is in such cases.

Philistia, triumph thou because of me: Or, *over me,* as thou didst in former years use to triumph and insult over the poor Hæbreans. It is an ironical expression, signifying that her triumphs were come to an end.

ANNOTATIONS ON PSALM LXI.

This psalm was probably written on occasion of the rebellion of Absalom, when the royal prophet was obliged to pass the river Jordan, and retired to Mahanaim, the very extremity of Judah.

Ver. 2. *Lead me to the rock, &c.* Convey me into some high and secure fortress, which I could not reach without thy succour, and where mine enemies cannot come at me. He alludes to their custom of securing themselves in rocks, 1 Sam. 13. 6, &c.

ANNOTATIONS ON PSALM LXII.

This psalm contains the strongest expressions of the royal prophet's faith and confidence in God, the most earnest exhortations for others to trust in him, assuring them, that God would never fail those that rely wholly on him.

1 Ver. 6. 2 He ^b only is my rock and my salvation: ^b he is my defence; I shall not be ^c greatly moved.

3 How long will ye imagine mischief against a man? ye shall be ^c slain all of you: as ^f a bowing wall ^{shall} ye be, and as a tottering fence.

4 They ^a only consult to cast him down from his ^b excellency, they delight ⁱ in lies: they bless with their mouth, but they curse inwardly. Selah.

5 My soul, wait thou only upon God: for ^k my expectation is from him.

6 He only is ⁱ my rock and my salvation; ^b he is my defence; I shall not be moved.

7 In God is my salvation and ^m my glory: the rock of my strength, and my refuge is in God.

8 Trust in him at all times; ye people, ⁿ pour out your heart before him: ⁱ God is a refuge for us. Selah.

9 Surely men of ^o low degree are vanity, and men of high degree are ^p a lie: to be laid in the balance, they are altogether ^{lighter} than vanity.

10 ^q Trust not in oppression, and become not vain in robbery: if riches increase, ^r set not your heart upon them.

11 God hath spoken once; twice have I heard this, that ^s power belongeth unto God.

12 Also unto thee, O LORD, belongeth ^t mercy: for thou ^u renderest to every man according to his work.

11. Job 21. 25. Luke 13. 15. 1 Cor. 7. 37. 1 Tim. 6. 17. 1 Rev. 19. 1. 12 Cor. 1. 3. 13 Job 34. 11. Prov. 14. 12. Jer. 32. 10. Ezek. 7. 17. & 33. 20. Rom. 2. 6. 1 Cor. 3. 8. 2 Cor. 5. 10. Eph. 6. 8. Col. 3. 25. 1 Pet. 2. 17. Rev. 22. 12.

P S A L M LXIII.

1 David's thirst for God: 4 His manner of blessing God: 9 His confidence of his enemies destruction, and his own safety.

1 A psalm of David, when he was in the ^a wilderness of Judah.

O God, thou art ^b my God, ^c early will I seek thee: my ^d soul thirsteth for thee, my flesh longeth for thee ^e in a dry and thirsty land where no water is:

2 ^f To see thy ^g power and thy glory, so as I have seen thee in the sanctuary.

11. 1 Sam. 2. 5. 12 Rom. 8. 37. 13 Job 8. 5. 14 Psal. 78. 34. Prov. 3. 18. 15 Psal. 43. 2. & 143. 6. 16 Jer. 2. 6. 17 Psal. 27. 4. 18 1 Sam. 4. 2. 19 Psal. 78. 61. 20 Ezek. 11. 36.

Ver. 4. From his excellency: From the hopes and attainment of that royal dignity to which God hath designed and anointed me.

9. Men of high degree are a lie: Because they promise much, and raise mens expectations upon consideration of their great power and dignity, but are not able to perform, and generally deceive those who trust in them.

ANNOTATIONS on PSALM LXIII.

Ver. 1. My flesh longeth for thee in a dry-land: As a dry land, Mann.

10. They shall fall by the sword: they shall be a portion for foxes. They shall perish by the sword, and their carcases have no other sepulchre than the bowels of foxes, and other ravenous creatures, who, like them, live by treachery and deceit.

3 Because thy loving kindness is better than life: ^a my lips shall praise thee.

4 Thus will I bless thee, ^b while I live: I will lift up ^c my hands in thy name.

5 My soul shall be satisfied as with marrow and ^d fatness; and my mouth shall praise thee with joyful lips:

6 When ^e I remember thee upon my bed, and meditate on thee in the ^f night-watches.

7 Because thou hast been my help: ^g therefore in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee: ^h thy right hand upholdeth me.

9 But those that seek my soul to destroy it, shall go into the lower parts of the earth.

10 They shall ⁱ fall by the sword, they shall be a portion for foxes.

11 But the king shall rejoice in God, every one that ^j sweareth by him shall glory: but the mouth of them that speak lies, shall be stopped.

P S A L M LXIV.

1 David prayeth for deliverance, complaining of his enemies: 7 He promiseth himself to see such an evident destruction of his enemies, as the righteous shall rejoice at it.

1 To the chief musician, A psalm of David.

HEAR ^a my voice, O God, in my prayer; preserve my life from ^b fear of the enemy.

2 Hide me from the ^c secret counsel of the wicked: from the ^d insurrection of the workers of iniquity;

3 Who ^e whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:

4 That they may ^f shoot in secret at the perfect: suddenly do they shoot at him, and ^g fear not.

5 They ^h encourage themselves in an evil matter: they commune of laying ⁱ snares privily, they say, Who shall ^j see them?

6 They ^k search out iniquities, they accomplish ^l a diligent search: both the inward thought of every one of them, and the heart is deep.

11. Every one that sweareth by him, &c.] i. e. By God, who was last mentioned; that sweareth by the name of God, to wit, in truth, and judgment, and righteousness, as it is expressed, Jer. 4. 2. i. e. every sincere servant and worshipper of God; swearing being oft put for the whole worship of God, whereof it is a considerable part, and swearers by God for worshippers of him, as Isa. 49. 18. and 45. 23. compared with Rom. 14. 11. and Isa. 65. 16.

ANNOTATIONS on PSALM LXIV.

The enemy of whom David here complains was probably Saul, whose hatred to him was rendered more malignant by the calumnies and false stories which were told of him by some sycophants of his court; in memory of which he composed this psalm, and delivered it to the chief musician to be sung in the tabernacle.

7 But God shall shoot at them with an arrow, suddenly shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: all that see them, shall flee away.
9 And all men shall fear, and shall declare of his doing.
10 The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

PSALM LXV.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
¶ To the chief musician, A psalm and song of David.

PRAISE waiteth for thee. O God, in Sion: and unto thee shall the vow be performed.
2 O thou that hearest prayer, unto thee shall all flesh come.
3 Iniquities prevail against me: as for our transgressions, thou shalt purge them away.
4 Blessed is the man whom thou choolest, and caulest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.
5 By terrible things in righteousness, wilt thou answer us, O God of our salvation: who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.
6 Which by his strength setteth fast the mountains; being girded with power.
7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.
9 Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God which is full of water: thou preparest them corn, when thou hast so provided for it.
10 Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers, thou blestest the springing thereof.
11 Thou crownest the year with thy goodness, and thy paths drop fatness.
12 They drop upon the pastures of the wilderness: and the little hills rejoice on every side.
13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

PSALM LXVI.

1 David exhorteth to praise God. 5 to observe his great works. 8 to bless him for his gracious benefits: 12 He voweth for himself religious service to God: 16 He declareth God's special goodness to himself.
¶ To the chief musician, A song or psalm.

MAKE a joyful noise unto God, all ye lands:
2 Sing forth the honour of his name: make his praise glorious.
3 Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.
4 All the earth shall worship thee, and shall sing unto thee, they shall sing to thy name. Selah.
5 Come and see the works of God: he is

ANNOTATIONS ON PSALM LXV.

The latter part of this excellent hymn of praise renders it probable, that David composed it after some great drought which threatened the land with famine.

Ver. 8. *They also that dwell in the uttermost parts are afraid at thy tokens, &c.* The most barbarous people who live in the remotest corners of the earth, behold with amazement the heavenly bodies which thou hast appointed for signs and tokens. By the rising of the sun in the morning, the moon and stars in the evening, thou fillest them with joy and admiration.

9, 10, 11, 12, 13. By these verses the reader will easily observe, that when the divine poet had seen the showers falling from heaven, and Jordan overflowing his banks, all the consequent blessings were instantly present to his mind, and he paints them accordingly.

11. *Thy paths, &c.* The clouds, upon which God is frequently said to walk or ride, as *Psal.* 104. 3. *Nab.* 1. 3. which sense is favoured by the next verse, where these paths are said to drop, &c.

13. *They shout for joy, they also sing:* i. e. They are abundantly satisfied with thy goodness, and in their manner sing forth the praises, and declare the goodness of their Creator and Benefactor. Such passions or actions as these are oft figuratively ascribed

to lifeless creatures, both in sacred and profane poetical writings, which are said to rejoice or mourn, &c. when their condition is such as calls for rejoicing or mourning, and would cause them to do so, if they were capable of such actions.

ANNOTATIONS ON PSALM LXVI.

It is evident, that this psalm was written after a remarkable deliverance from some great calamity, under which the nation had groined, but by whom, or on what particular occasion, is not absolutely known. The most probable opinion however is, that it was composed by David after he had ascended the throne of Israel; before which the Hebrews had been in a very unsettled condition, not only during the government of the judges, but also in the reign of Saul, when the Philistines were so powerful, that the Israelites durst not face them, but hid themselves in caves and thickets, and in high places, and in pits, *1 Sam.* 13. 6. and at last they slew Saul and his sons on mount Gilboa, and dwelt in many of the cities of the Israelites, who abandoned them after that fatal battle. For freeing the land, then, from these enemies, David here gives praise to God, inviting all the country to join with him in praising his Divine Majesty, not only for this, but for the deliverances he had formerly vouchsafed to that nation.

f Exod. 14.

2.

g Exod. 15.

1.-12.

h Psal. 117.

i Luke 19.

24.

† Heb. psal.

27b, Eph.

2. 1.

j Psal. 17.

30. Job 23.

30. 1 Pet.

2. 4. 7.

l Lam. 1.

27.

m Isa. 41.

21.

n Isa. 43.

2.

o Acts 13.

29.

p Eccl. 5.

4.

q Gen. 28.

20. Judg.

31. 30.

r Sam. 1.

21. Psal.

28. 60.

s Psal. 34.

21.

t Tim.

4. 13.

u Heb. had

son, Job 11.

23. 25. &

36. 21.

v James 4. 8.

f Job 27.

g. 9. Prov.

25. 29.

h Hab. 2. 13.

i Jer. 9. 34.

j Psal. 4.

3.

k Psal. 116.

1.

terrible in his doing toward the children of men.
6 He turned the sea into dry land: they went through the flood on foot, there did we rejoice in him.

7 He ruleth by his power for ever, his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard.

9 Which holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us, thou hast tried us, as silver is tried.

11 Thou broughtest us into the net, thou laidst affliction upon our loins.

12 Thou hast caused men to ride over our heads: we went through fire and through water: but thou broughtest us out into a wealthy place.

13 I will go into thy house with burnt-offerings: I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath spoken when I was in trouble.

15 I will offer unto thee burnt sacrifices of fatlings, with the incense of rams: I will offer bullocks with goats. Selah.

16 Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart: the LORD will not hear me.

19 But verily God hath heard me: he hath attended to the voice of my prayer.

20 Blessed be God, which hath not turned away my prayer, nor his mercy from me.

P S A L M LXVII.

1 A prayer for the enlargement of God's kingdom,
3 to the joy of the people, 6 and the increase of God's blessings.

¶ To the chief musician on Negiaoth,
A psalm or song.

GOD be merciful unto us, and bless us: and cause his face to shine upon us. Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 Then shall the earth yield her increase; and God, even our own God shall bless us.

7 God shall bless us, and all the ends of the earth shall fear him.

P S A L M LXVIII.

1 A prayer at the removing of the ark. 4 An exhortation to praise God for his mercies, 7 for his care of the church, 19 and for his great works.

¶ To the chief musician, A psalm or song of David.

LET God arise, let his enemies be scattered: let them also that hate him, flee before him.

2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

3 But let the righteous be glad: let them rejoice before God, yea, let them exceedingly rejoice.

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.

6 God setteth the solitary in families: he

ANNOTATIONS on PSALM LXVII.

This psalm was written by David, who being settled in his throne, and having brought the ark to Jerusalem, blessed the people in the name of the Lord of hosts, pronouncing this psalm, wherein he evidently imitates the form of blessing which the priests were commanded to use on solemn occasions, beseeching God to continue his favour to them, and make them such an example of his loving-kindness, that it might invite all nations that should hear the same thereof to submit themselves to his government, and trust in his protection.

ANNOTATIONS on PSALM LXVIII.

The occasion of this psalm seems to have been David's translation of the ark to Zion, which was managed with great solemnity and devotion, and celebrated with some psalms, and this among the best. For the first words are the very same which Moses appointed for such occasions, Numb. 10. 35. and the following verses pursue

the same matter with the first. Thence he falls into a description of some of the excellent properties and glorious works of the God to whom this ark belonged. But because David very well knew, that both himself and the ark were types of Christ, and that the church and people of Israel were a type of the Catholic church, consisting of Jews and Gentiles, and that the legal administrations and actions were types of those of the gospel: he therefore, by the spirit of prophecy, looked through and beyond the present actions and types unto the great mysteries of Christ's resurrection and ascension into heaven, and of the special privileges of the Christian Church, and of the conversion of the Gentiles unto God; and therefore intermixeth some passages which directly and immediately belong to these things, although the words be so ordered, that they carry a manifest allusion to the present actions, and may in some sort be applied to them, though in a more obscure, improper and secondary sense.

Ver. 4. By his name JAH: Whereby he is known and distinguished from all false gods; for Jah is generally conceived to be an abbreviation of the name Jehovah, which the heathens pronounced Jao.

10. Thou

bringeth out those which are bound with chains, but the rebellious dwell in a dry land.

7 O God, when thou wentest forth before thy people: when thou didst march through the wilderness. Selah.

8 The earth shook, the heavens also dropped at the presence of God: even Sinai it self was moved at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11 The LORD gave the word, great was the company of those that published it.

12 Kings of armies did flee apace: and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings in it, it was white as snow in Salmon.

15 The hill of God is as the hill of Bashan, an high hill as the hill of Bashan.

16 Why leap ye, ye high hills? this is the hill which God desireth to dwell in, yea, the LORD will dwell in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: the LORD is among them as in Sinai, in the holy place.

18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

19 Blessed be the LORD, who daily loadeth us with benefits, even the God of our salvation. Selah.

20 He that is our God, is the God of salvation: and unto God the LORD belong the issues from death.

21 But God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his trespasses.

22 The LORD said, I will bring again from Babylon, I will bring my people again from the depths of the sea:

23 That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

24 They have seen thy goings, O God, even

2 Psal. 2. 6.
& 112. 13.
14.
7 2 Kin. 6.
15. Deut.
33. 1. Dan.
7. 10. Heb.
17. 22.
2 Eph. 4.
8
4 Isa. 33.
1.
1 Tim. 3.
13.
c Eph. 3.
17.
d 2 Cor. 1.
10. Rev.
1. 18.
e Psal. 105.
10. Hab.
3. 13
f Num. 21.
33.
g Exod. 14.
16, 22.
h Psal. 58.
10. Rev.
10. 17.
i 2 Sam. 6.
12.

10. Thou—hast prepared of thy goodness for the poor:] To wit, for thy people of Israel; whom he here calls poor, partly, to repress that pride and arrogance to which they are exceeding prone, and to mind them of the dependence upon God for all that they have and hope for; and partly, because they really were, when God undertook the conduct of them into Canaan, a very poor and beggarly people, and so they would have still been, if God had not provided for them in a singular manner.

11. Great was the company of those that published it.] The works of God on the behalf of his people were so glorious and wonderful, that all sorts of persons, both men and women, that heard of them, broke forth into songs of praise to God for them. The Hebrew word is of the feminine gender, because it was the manner of the Hebrews, that, when the men returned victorious from the battle, the women went out to meet them with songs of triumph, ver. 25. Exod. 15. 20. Judg. 11. 34. 1 Sam. 18. 6.

12. She that tarried at home divided the spoil.] The spoil was so much, that there was enough, not only for the proper use of those who took it, but also to be divided to their wives and children when they came home.

13. Though ye have lien among the pots, &c.] i. e. Though ye were formerly obscure and oppressed slaves, tied down to the drudgery of brick-making and pottery in Egypt, you shall now be as glorious as you were then contemptible. Lamy.

14. White as snow in Salmon.] When by subduing the kings, the Almighty appeared most illustrious at Salmon.

16. Why leap ye, ye high hills?] Be not proud of your heights, ye towering mountains; for neither the loftiness of Salmon nor of Bashan shall invite him there to make his habitation: Zion is the hill where the Lord hath resolved to fix his tabernacle, and never to remove it, till the great Messiah deigns to visit the sons of men.

18. Thou hast ascended on high.] Having spoken of the Lord, and of his presence upon earth, he now turneth his speech to him, as is most usual in this book. And the contents of this verse do not agree to the present occasion of carrying the ark to Zion, but have a manifest reference to Christ, and to his ascension into heaven, in whom, and in whom alone, they are literally and fully accomplished,

and to whom therefore they are ascribed, Eph. 4. 8. although the expressions here used are borrowed from the ancient custom of princes or generals of armies, who, after some glorious achievements and victories, used to go up into their royal cities in triumphant chariots, being attended by their captive enemies, and afterward to distribute diverse gifts to their soldiers and subjects, and sometimes to do some acts of grace and clemency even to their rebels and enemies, and to receive them into the number of their own people.

Thou hast led captivity captive:] viz. Death and sin, and the devil, and all the enemies of Christ, and of his people, whom Christ led in triumph, having spoiled them, and making a shew of them openly, as it is expressed, Col. 2. 15.

Thou hast received gifts.] Though, as thou art God, thou art incapable of receiving any thing more than thou hast; yet, agreeable to thy human nature, thou hast received from God all the treasures of wisdom and knowledge, and all those gifts and graces of the Holy Spirit, which are necessary either to the perfection of thy nature, or to the discharge of thine office, or to the service and good of thy church and people.

Yea, for the rebellious also.] Nor didst thou only receive gifts for, and give them to thy friends and people, as the manner of other conquerors is, but also to thy most stubborn and rebellious enemies, whether Jews or Gentiles, who crucified thee, and put thee to open shame; and yet to these, as well as others, thou didst give those saving gifts and graces, as we read Acts 2. and elsewhere.

That the Lord—might dwell among them.] That having received such gifts, and thereby being made fit habitations for God, he who, as man, is ascended into the highest heavens, might, as God, come down to them, and dwell with them, not only in and by his ordinances in which he is present, but also by his Spirit dwelling in their hearts by faith.

21. The hairy scalp:] i. e. His most fierce and terrible enemies. For in ancient times many people used to wear long and shaggy hair, that their looks might be more terrible to their enemies.

2 Sm.
 6. 16.
 2 Chr. 11.
 26. Psal.
 47. 5.
 1 Deut. 31.
 28.
 1 Sam. 9.
 21.
 1 Sam.
 20. 19.
 1 Psal. 41.
 8.
 1 Ezek. 36.
 37.
 9. Rev. 21.
 21.
 1 Kings
 10. 11, 24.
 25. 2 Chr.
 32. 23.
 1 Psal. 72.
 10.
 1 Isa. 19.
 21.
 1 Acts 8.
 27.
 1 Rev. 11.
 25.
 1 Psal. 78.
 10. & 104.
 3.
 1 Psal. 20.
 3. 4.
 Rom. 1. 16.
 John 5. 25.
 2 Psal. 19.
 1.
 1 Psal. 65.
 3. Rev.
 16. 1.
 1 Mat. 26.
 1 Mark
 24. 61.

the goings of my God, my King, in the sanctuary.

21 The singers went before, the players on instruments followed after; amongst them were the damsels playing with timbrels.

26 Bless ye God in the congregations, even the Lord, from the fountain of Israel.

27 There is little Benjamin with their ruler, the princes of Judah and their counsel, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem, shall kings bring presents unto thee.

30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

31 Princes shall come out of Egypt, Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord, Selah:

33 To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

35 O God, thou art terrible out of thy holy places, the God of Israel is he that giveth strength and power unto his people: blessed be God.

PSALM LXIX.

1 David complaineth of his affliction: 13 He prayeth for deliverance: 22 He devoteth his enemies to destruction: 30 He prayeth God with thanksgiving.

To the chief musician upon Shoshannim,
A psalm of David.

25 The singers went before.] This is the order of the procession of the ark: David at their head, and as they went along they sung this song, ver. 26. Bless ye God, &c. then followed the several tribes with their princes and elders; little Benjamin, i. e. little in point of number; the princes their counsel, i. e. their great support.

31. Ethiopia shall soon stretch out her hands unto God:] Either in way of humble supplication and submission, begging mercy of him; or, to offer up the presents expressed ver. 29. But this prophecy, as also the next verse, evidently belongs to the times of the Messiah, when the Gentiles were to be brought in to the knowledge and worship of the true God: with the thoughts and hopes where of David oft comforteth himself in that confined and afflicted state of the church in his time.

ANNOTATIONS ON PSALM LXIX.

Dr Delany imagines David wrote this psalm during the course of his repentance for his sin with Bathsheba. There are two circumstances of distress that attended his fall, which are, beyond question, the greatest and severest that human nature can suffer. The first is the distress

SAVE me, O God, for the waters are come in unto my soul,

2 I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying, my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cause, are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

5 O God, thou knowest my foolishness: and my sins are not hid from thee.

6 Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee, be confounded for my sake, O God of Israel.

7 Because for thy sake I have born reproach, shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mothers children.

9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee, I am fallen upon me.

10 When I wept, and chafed my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment: and I became a proverb to them.

12 They that sit in the gate speak against me; and I was the song of the drunkards.

13 But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the water-flood overflow me, nei-

he endured on account of the reproach brought upon true religion by his guilt; the second, the reproach and endless insults brought upon himself even by his repentance and humiliation before God and the world. The word Shoshannim in the title signifies, that the chief musician was to take care that this psalm was sung, as the 45th, on instruments of six strings. Theodoret very justly observes, that the sufferings of Christ and the utter overthrow of the Jewish nation, the authors of them, are here foretold: for, as they were so audaciously wicked as to inflict these punishments on their Saviour which they themselves experienced from their most spiteful enemies, God, the righteous Judge, condemned them to suffer that themselves which they prayed might fall on the heads of those enemies.

Ver. 9. The zeal of thine house hath eaten me up:] Exhausted and wasted my natural moisture and vital spirits, which is effected by grief and anger, and fervent love and desire, of which passions zeal is composed.

12. They that sit in the gate, &c.] The grave senators and judges of the land revile me.

14. Deliver me out of the mire, &c.] Deliver me out of this distress.

21. They

Num. 16. ther let the deep swallow me up, and let not the
 33. Psal. pit shut her mouth upon me.
 35. 11. 16 Hear me, O LORD, for thy loving-kind-
 3. Psal. 63. nels is good: turn unto me according to the
 2. Psal. 27. multitude of thy tender mercies.
 9. Deut. 32. 17 And hide not thy face from thy servant,
 27. for I am in trouble: hear me speedily.
 2. Psal. 12. 18 Draw nigh unto my soul, and redeem it:
 6. 7. & 31. deliver me because of mine enemies.
 7. Isa. 53. 19 Thou hast known my reproach, and my
 3. Heb. shame, and my dishonour: mine adversaries are
 22. 2. all before thee.
 4. Psal. 142. 20 Reproach hath broken my heart, and I am
 4. Isa. 63. full of heaviness: and I looked for some to take
 5. Mat. pity, but there was none; and for comforters,
 26. 56. but I found none.
 Luke 23. 21 They gave me also gall for my meat, and
 49. in my thirst they gave me vinegar to drink.
 6. Lam. 3. 22 Let their table become a snare before
 29. them: and that which should have been for their
 c. Mat. 27. welfare, let it become a trap.
 34. 49. 23 Let their eyes be darkened that they see
 Mark 15. not; and make their loyns continually to shake.
 23. 36. 24 Pour out thine indignation upon them,
 John 19. and let thy wrathful anger take hold of them.
 29. 25 Let their habitation be desolate, and let
 d. Psal. 138. none dwell in their tents.
 4. Rom. 26 For they persecute him whom thou hast
 11. 9. 10. smitten, and they talk to the grief of those whom
 e. Isa. 6. 9. thou hast wounded.
 10. John 26. 17 Add iniquity to their iniquity; and let
 12. 39. 40. them not come into thy righteousness.
 Rom. 11. 28 Let them be blotted out of the book of the
 10. 2. Cor. living, and not be written with the righte-
 3. 14. ous.
 f. Acts 1. 29 But I am poor and sorrowful: let thy
 30. salvation, O God, set me up on high.
 g. Mat. 23. 30 I will praise the name of God with a
 38. song, and will magnify him with thanksgiving.
 h. Isa. 53. 31 This also shall please the LORD better
 4. Zech. than an ox or bullock that hath horns and hoofs.
 1. 15. 32 The humble shall see this, and be glad:
 i. Mat. 23. and your heart shall live that seek God.
 32. Rom. 12. 23. 38. 25. p. Psal. 50. 13, 14.
 1. 14. & 21. 8. q. Psal. 34. 2. r. Psal. 22. 26.

33 For the LORD heareth the poor, and de-
 spiseth not his prisoners.

34 Let the heaven and earth praise him, the
 seas, and every thing that moveth therein.

35 For God will save Sion, and will build
 the cities of Judah: that they may dwell there,
 and have it in possession.

36 The seed also of his servants shall inherit
 it: and they that love his name shall dwell there-
 in.

PSALM LXX.

David soliciteth God to the speedy destruction of the
 wicked, and preservation of the godly.

To the chief musician, A psalm of David, to
 bring to remembrance.

MAKE haste, O God, to deliver me; make
 haste to help me, O LORD.

2 Let them be ashamed and confounded that
 seek after my soul: let them be turned back-
 ward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of
 their shame, that say, Aha, aha.

4 Let all those that seek thee, rejoyce, and be
 glad in thee: and let such as love thy salvation,
 say continually, Let God be magnified.

5 But I am poor and needy, make haste un-
 to me, O God: thou art my help and my deliver-
 er, O LORD, make no tarrying.

PSALM LXXI.

David, in confidence of faith, and experience of
 God's favour, prayeth both for himself, and against
 the enemies of his soul: 14 He promiseth constancy:
 17 He prayeth for perseverance.

Before
 CHRIST
 1023.

IN thee, O LORD, do I put my trust, let me
 never be put to confusion.

2 Deliver me in thy righteousness, and cause me
 to escape: incline thine ear unto me, and save me.

3 Be thou my strong habitation, whereunto I
 may continually resort: thou hast given com-

21. They gave me also gall for my meat, and vinegar to drink.]
 Instead of comfort they exasperated my grief; and, because I was
 reduced to such miserable circumstances, used the most bitter re-
 proaches: Like the cruel wretch that would give the hungry travel-
 ler gall to eat; or, when he was thirsty, offer him, as they really
 will do the Messiah, vinegar to drink.

22. Let their table become a snare.] They that eat at their
 tables shall betray them, and their prosperity shall prove their ruin.

23. Let their eyes be darkened.] Not the eyes of their bodies,
 (for so this was not accomplished in David's, nor in Christ's enemies;
 but of their minds, that they may not discern God's truth, nor
 their own duty, nor the way of peace and salvation. Punish them
 in their own kind: as they that shut their eyes and would not see,
 so do thou judicially blind them. This was threatened and insisted
 upon the Jews, Isa. 6. 10. John 12. 39. 40.

25. Let their habitation be desolate, and let none dwell in
 their tents.] Let their most magnificent structures and all their
 Vol. I.

houses be laid waste; nay, let even their meanest cottages be destitute
 of inhabitants, Mat. 23. 38. and Acts 1. 20.

ANNOTATIONS on Psalm LXX.

There is not any remarkable difference between this psalm and
 the latter part of the fortieth; and therefore it is natural to think
 that David, during the conspiracy of Absalom, reviewed what he
 had written, and with some small alterations composed this as a distinct
 prayer, to be used constantly during the continuance of that sharp
 affliction.

Ver. 5. I am poor and needy.] The epithet poor, in this place,
 means a person under any oppressive or afflictive circumstances.

ANNOTATIONS on Psalm LXXI.

This psalm is generally thought to have been written by David

mandment to save me, for thou art my rock and my fortress.

4 ^s Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous; and [†] cruel man.

5 For thou art my hope, O Lord God: thou art my trust from my youth.

6 By thee have I been holden up ^d from the womb: thou art he that took me out of my mothers bowels, my praise shall be continually of thee.

7 I am as a ^a wonder unto many; but thou art my strong refuge.

8 Let my mouth be ^t filled with thy praise, and with thy honour all the day.

9 Cast me not off in the time of old age, forsake me not when my strength faileth.

10 For mine enemies speak against me: and they that ^a lay wait for my soul, ^b take counsel together,

11 Saying, God hath forsaken him: persecute and take him, for ^{there is} none to deliver him.

12 O God, be not far from me: O [†] my God, ^a make haste for my help.

13 Let them be confounded ^a and consumed, that are adversaries to my soul: let them be covered with reproach and dishonour, that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew ^a forth thy righteousness, and thy salvation all the day: for I know not the ^a numbers thereof.

16 I will go ^a in the strength of the Lord God, I will make mention of thy righteousness, even of thine ^a only.

17 O God, thou hast taught me from [†] my youth; and hitherto have I declared thy wondrous works.

18 ^a Now also when I am old and gray-headed, O God, forsake me not: until I have shewed thy strength unto ^{this} generation, and thy power to every one that is to come.

19 Thy righteousness also, O God, is very high, who hast done great things: O God, ^a who is like unto thee?

20 Thou which hast shewed me great ^a and sore troubles, shalt ^a quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt ^a increase my greatness, and comfort me ^a on every side.

22 I will also praise thee with the psaltery, even ^a thy truth, O my God: unto thee will I sing with the harp, O thou ^a holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee: and ^a my soul which thou hast redeemed.

24 My tongue also shall ^a talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

PSALM LXXII.

1 David praying for Solomon, sheweth the goodness and glory of his in type, and in truth of Christ's kingdom: 18 He bleisseth God.

^a A psalm for ^a Solomon.

GIVE the ^a king thy ^a judgments, O God, and thy ^a righteousness unto the kings son. 2 He shall judge thy people ^a with righteousness, and thy poor with judgment.

3 The mountains shall bring ^a peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces ^a the oppressor.

5 They shall ^a fear thee as long as the sun and moon endure, ^a throughout all generations.

6 He shall come down ^a like rain upon the mown grass: as showers that water the earth.

7 In his days shall the righteous flourish: and abundance of ^a peace so long as the moon endureth.

8 He shall have dominion also from sea to sea,

on occasion of the unnatural rebellion of his son, which happened in his declining years, when he was gray-headed, as he complains, ver. 9, 18.

Ver. 20. Thou—shalt quicken me again, &c.] These words are certainly to be understood of a resurrection. Peters.

ANNO TATIONS ON PSALM LXXII.

It is sufficiently evident from the conclusion of this psalm, that David was the author of it; and that it was written towards the close of his life, when, by his command, Nathan the prophet, and Zadok the priest, took Solomon and set him upon his throne, that David might have the satisfaction of seeing all the great men do homage to his son, and acknowledge him for their succeeding sovereign, before he died. At this sight, the spirit of this holy man, being transported with extraordinary joy, dictated this psalm, and sent it to Solomon: wherein he first recommends him to the Divine benediction, and then instructs him how to render his people happy, by enumerating the qualities of a good king, and the prosperous state

of the kingdom under his government; and delivers some parts of it in so exalted a strain, that the words were never fully accomplished till the appearance of the Messiah, of the happiness of whose reign, and the justice of whose government, together with the power, extent and external continuance of his kingdom, his father David here prophesies.

Ver. 3. The mountains shall bring peace, &c.] Those places which used to be haunted with robbers and wild beasts, shall bring peace: this blessing shall be conferred on places where it was wholly a stranger before, and therefore shall be more welcome.

5. They shall fear thee, &c.] This could not be said of Solomon, but with respect to his posterity, especially of Christ.

6. He shall come down like rain upon the mown grass, &c.] He will rule them in so gentle a manner, as shall make his authority no less acceptable and beneficial, than rain is to the after-grass, or gentle showers which shall fall during the heats of summer, to refresh the thirsty ground. Septuagint, Vulgate and Liturgy read, Upon a fleece of wool.

8. Shall have dominion—from sea to sea.] Either, 1. From the

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and from the river unto the ^a ends of the earth,
 9 They that dwell in the wilderness shall bow
 before him : and his enemies shall ^a lick the dust.
 10 The kings of ^o Tarshish, and of the isles
 shall ^p bring presents : the kings of Sheba and
 Seba shall offer gifts.
 11 Yea, ^a all kings shall fall down before him :
 all nations shall serve him.
 12 For he shall deliver the ^r needy when he
 crieth : the poor also, and him that hath no helper.
 13 He shall spare the poor and needy, and shall
 save the souls of the needy.
 14 He shall redeem their soul from deceit and
 violence : and ^a precious shall their blood be in
 his sight.
 15 And he shall ^r live, and to him shall be given
 of the ^a gold of Sheba ; prayer also shall be made
 for him continually, and daily shall he be praised.
 16 There shall be an handful of corn in the
 earth upon the top of the mountains ; the fruit
 thereof shall shake like Lebanon, and they of the
 city shall flourish like grafs of the earth.
 17 His name [†] shall endure for ever : his name
 shall be continued as long as the sun : and men
 shall be ^a blessed in him, all nations shall call him
 blessed.
 18 Blessed be the Lord God, the God of Is-
 rael, who ^r only doth wondrous things.
 19 And blessed be his glorious name for ever,
[†] Heb. *shall be as a son to continue his father's name, or, shall be founded.*
 20. [†] Gen. 12.
 21. [†] & 22.
 22. [†] Psal. 136. 4.

the Dead-sea, or the lake of Sodom, or from the Red-sea, to the Midland-sea ; for so far did Solomon's dominion extend : but so did David's also ; and therefore, in that respect, Solomon hath not that pre-eminence which this promise plainly seems to give him above his predecessors. Or, 2. More generally, from one sea to another, or in all the parts of the habitable world : so it was truly and fully accomplished in Christ, and in him only.

9. *They that dwell in the wilderness, &c.* Even rude and barbarous people, who lived without order and government among themselves : of which sort great numbers submitted to Christ, and received the gospel.

His enemies shall lick the dust ; i. e. Shall prostrate themselves to the ground, in token of reverence and subjection, as the custom of the eastern people was. See *Isa.* 49. 23. *Mic.* 7. 17.

15. *He shall live.* Other kings must lose both their lives and kingdoms ; but this king, whom Solomon typified, shall live for ever, and his kingdom shall have no end.

To him shall be given of the gold of Sheba ; As a present, or tribute. This was done to Solomon, *1 Kings* 10. 15. and to Christ, *Mat.* 2. 11. and afterwards as need required ; although such expressions as these, being used of Christ and his kingdom, are commonly understood in a spiritual sense.

Prayer also shall be made for him. His subjects shall be obliged and excited, by his righteous and happy government, to pray heartily and frequently for him. Either, 1. For Solomon : or, 2. For Christ ; not so much for his person, which needed not their prayers, as for the protection and propagation of his kingdom and gospel and interest in the world.

16. *There shall be an handful of corn :* Which intimates the small beginnings of this kingdom ; and therefore doth not agree to Solomon, whose kingdom was in a manner as large at the beginning

and let the whole earth be ^a filled with his glory. *2 Rev.* 49. Amen, and amen.

20 The prayers of David the son of Jesse are ended.

P S A L M LXXIII.

1 *The prophet prevailing in a temptation, 2 sheweth the occasion thereof, the prosperity of the wicked ; 13 the wound given thereby, diffidence ; 15 the victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.*

¶ A psalm of Asaph.

TRULY God is good to Israel, even to such as are of ^a a clean heart.

2 But as for me, my feet were ^b almost gone : my steps had well-nigh slipped.

3 For I was ^c envious at the foolish, when I saw the prosperity of the wicked.

4 For there are no bands in their death : but their strength is firm.

5 They are not in trouble as other men : neither are they plagued ^a like other men.

6 ^c Therefore pride compasseth them about as a chain : violence covereth them as a garment.

7 Their eyes ^r stand out with fatness : they have more than heart could wish.

8 They

of his reign as at the end ; but it exactly agrees to Christ and his kingdom, *Mat.* 13. 31, 32.

Upon the top of the mountains. In the most barren grounds ; and therefore this was an evidence of extraordinary and prodigious fertility.

The fruit thereof shall shake like Lebanon. It shall yield such abundance of corn, that the ears being thick and high, and full of corn, shall, when they are shaken with the wind, make a noise not unlike that which the tops of the trees of Lebanon sometimes make upon the like occasion. Which expressions, as well as many others of the like nature in the prophets, being applied to Christ, are to be understood, in a spiritual sense, of the great and happy success of the preaching of the gospel.

17. *His name shall be continued, &c.* Or, *shall be propagated, or transmitted to his children :* Which suits much better to Christ, from whom we are called *Christians*, than to Solomon.

20. *The prayers of David—are ended.* This was the last psalm which David composed, not long before he died ; and was all of his that the collector of this book could find before he published it.

ANNOTATIONS ON PSALM LXXIII.

This is the first psalm of the third book, according to the Hebrew division, which book contains seventeen psalms, most of them very disconsolate, and full of bitter complaints. They were chiefly composed by Asaph, who lived in the days of Hezekiah, and called *Asaph the seer*, see *2 Chron.* 29. 20. He seems to be the author of this, and probably composed it to comfort himself and all good men, when they saw the wicked prosper, while the righteous were sorely afflicted.

Ver. 7. *Their eyes stand out with fatness.* They pamper themselves to excess.

8 They are corrupt, and speak ^s wickedly concerning oppression; they speak ^s loftily.

9 They set their mouth ¹ against the heavens;
and their tongue walketh through the earth.

10. Therefore his people ^k return hither; and waters of ^l a full cup are wrung out to them.

7 Pſal. 75. 11 And they ſay, ² How doth God know? and
8 is there knowledge in the moſt High?

12 Behold, these *are* the ungodly, who ^a prosper in the world, ^a they increase in riches.

13 Verily I have cleansed my heart ^a in vain,
and ^e washed my hands in innocency.

14 For all the day long have I been plagued,
and chastened every morning.

15 If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

16 When I thought to know this, it was too painful for me.

17 Until I went into the sanctuary of God:
then understood I their end.

16 Surely thou didst set them ^u in slippery
places: thou castedst them down into destruction.

19 How are they brought * into desolation, as
in a moment! they are utterly consumed with

20⁷ As a dream when *one* awaketh; *ſo*, O LORD;

when thou ²awakest, thou shalt despise their
image:

21 Thus my heart was † grieved, and I was
pricked in my reins.

22 So foolish *was* I, and ignorant: I was as
a beast before thee.

23. Nevertheless, I *am* continually with thee?
thou hast ^a holden *me* by my right hand.

24. Thou shalt ^b guide me with thy counsel,
and afterward receive me ^c to glory.

25 Whom have I in heaven *but thee?* and *there is none upon earth that* I desire besides thee.

26 My flesh and my heart ^c faileth: *but* God
is the strength of my heart, and my ^f portion

perish: thou hast destroyed all them that go a
whoring from thee.

PSALM LXXIV.

1 The prophet complaineth of the desolation of the sanctuary: to He moveth God to help, in consideration of his power, 18 of his reproachful enemies, of his children, and of his covenant.

¶ Matchil of Afaph.

O God, * why hast thou cast *us* off for ever?
why * doth thine anger smoke against * the
 sheep of thy pasture ?

2 Remember thy congregation *which* thou hast purchased^e of old; the ^erod of thine inheritance *which* thou hast redeemed, this mount Zion wherein thou hast dwelt;

3 Lift up thy feet unto the perpetual desolations: *even* all that the enemy hath done wickedly in the sanctuary.

4 Thine enemies fore in the midst of thy congregations: they set up their ensigns for signs.

5 *A man* † was famous according as he had
lifted up axes upon the thick trees.

6 But now they break down the ^h carved work thereof at once, with axes and hammers.

7. They have cast ¹ fire into thy sanctuary, they have defiled *by casting down* the dwelling-place of thy ^k name to the ground.

8 They said in their hearts, 'Let us destroy them together: they have burnt up all the synagogues of God in the land.'

9. We see not our ^m signs; *there is no more any*
ⁿ prophet, neither is *there* among us any that
knoweth ^o how long.

10. O God, how long shall the adversary re-
proach? shall the enemy blaspheme ^{thy} thy name
for ever?

14. Why^o withdrawest thou thy hand, even thy^r right hand? pluck it out of thy bosom.

21. *I was pricked in my reins :*] In my mind, or conscience.

ANNOTATIONS on PSALM LXXIV.

The desolation of Jerusalem, the temple, and the rest of the land of Canaan, by the king of Babylon, was the sad occasion of this psalm, which was composed during the Babylonish captivity, and probably by some pious man of the posterity of Aflah the seer, who was suffered to remain in the land of Israel with the Chaldeans.

Ver. 4. *They set up their ensigns for signs ;*] Or, trophies, or monuments of their victories obtained over God, and over his people, as conquerors used to do in like cases,

5. *A man was famous, &c.*] They got fame according to the mischief they did; which they committed with no more remorse, than if they had been lopping off the boughs of a tree.

6. *With axes and hammers.*] It hath been ingeniously observed,

that these two words are not Hebrew, but Chaldee or Syriac words; to point out the time when this was done, even when the Chaldeans brought in their language, together with their arms, among the Israelites.

9. *We see not our signs :]* No tokens of thy Divine presence.
Neither is there among us any that knoweth how long.] Ei-

ther, 1. How long their captivity should continue: for though seventy years were determined, yet there might arise doubts among them, as there now are among us, whence they were to be computed, which might make their end uncertain. Or, 2. How long they should lie under reproach, as it follows, ver. 10. which they really did and might foresee that they should, even after the expiration of their captivity, *Neh.* 1. 3.

II. *Why withdrawest thou thy hand? &c.*] Their upper garments antiently having no sleeves, the arms were wrapped up and covered under them; and therefore, when the right hand was exerted

12 For God is my King of old, ^a working salvation in the midst of the earth.
 13 Thou didst ^a divide the sea by thy strength: thou brakest the heads of the ^a dragons in the waters.
 14 Thou brakest the heads of leviathan in pieces, and gavest him to be ^a meat to the people inhabiting the wilderness.
 15 Thou didst ^a cleave the fountain and the flood: thou driedst up mighty rivers.
 16 The day is thine, the night also is thine: thou hast prepared the ^a light and the sun.
 17 Thou hast ^a set all the borders of the earth: thou hast made summer and winter.
 18 ^b Remember this, that the enemy hath reproached, O LORD, and that ^c the foolish people have blasphemed thy name.
 19 O deliver not the soul of thy ^a turtle-dove unto the multitude of the wicked, forget not the congregation of thy poor for ever.
 20 Have respect unto the ^c covenant: for the ^a dark places of the earth are full of the habitations of cruelty.
 21 O let not the oppressed ^a return ashamed: let the poor and needy praise thy name.
 22 Arise, O God, ^b plead thine own cause: remember how the foolish man reproacheth thee daily.
 23 Forget not the voice of thine enemies: the tumult of those that rise up against thee, [†] increaseth continually.

tion of God's providence: 9 He praiseth God, and promiseth to execute justice.
 ¶ To the chief musician, Al-taschith, A psalm or song of Asaph.

UNTO thee, O God, do we give thanks, unto thee do we give thanks: for that thy name ^a is near, thy ^b wondrous works declare.
 2 When I shall receive the congregation, I will judge ^c uprightly.
 3 The earth and all the inhabitants thereof are ^d dissolved: ^e I bear up the ^f pillars of it. Selah.
 4 I said unto the ^a fools, Deal not foolishly; and to the wicked, Lift not up ^b the horn.
 5 Lift not up your horn on high: [†] speak not with a stiff neck.
 6 For promotion cometh neither from the east, nor from the west, nor from the south.
 7 But God is ^a the judge: he putteth [†] down one, and setteth up another.
 8 For in the hand of the LORD there is ^a a cup; and the wine is red: it is full of ^a mixture, and he poureth out of the same: but the ^c dregs thereof all the wicked of the earth shall wring them out, and drink them.
 9 But I will declare for ever; I will sing praises to the God of Jacob.
 10 All the ^a horns of the wicked also will I cut off; but the ^a horns of the righteous shall be exalted.

P S A L M LXXV.

1 The prophet praiseth God: 2 He promiseth to judge uprightly: 4 He rebuketh the proud by considera-

P S A L M LXXVI.

1 A declaration of God's majesty in the church: 11 An exhortation to serve him reverently.

exerted in the action; it must be disengaged from the garment and made bare. *Why withdrawest thou thy hand?* i. e. Why turnest thou thine hand under thy garment? *Taylor's Heb. Con.*

13, 14. *The heads of the dragons—and leviathan.* By leviathan is meant Pharaoh, and by the dragons the Egyptians, who were broken, or drowned in the Red sea, and their bodies being washed on shore became food for the wild beasts and birds of the wilderness.

19. *O deliver not the soul of thy turtle-dove, &c.* Deliver, we beseech thee, thy church, which, like a turtle-dove, can only mourn in secret, and make silent complaints unto thee; from those violent men who seek utterly to destroy her. Instead of *turtle-dove*, several versions read, *One confessing thee*.

ANNOTATIONS ON PSALM LXXV.

This psalm seems to have been composed by Asaph the seer, after the great deliverance which, by the strange destruction of Sennacherib's army, God gave the good king Hezekiah.—The word *Al-taschith*, thou shalt not destroy, may very naturally be applied to Sennacherib, who, as the prophet told them, should not accomplish his intentions of destroying Jerusalem, as he had done the capitals of other nations. Symmachus calls this psalm a *triumphal song concerning immortality*; because it contains, as Theodoret explains

it, a prediction of the righteous judgment of God in the destruction of the wicked; and rewarding the lovers of virtue.

Ver. 1. *Thy name is near;* i. e. Thou art near. The name of a person is a Hebraism whereby the person is frequently expressed. *Pilkington.*

3. *I bear up the pillars of it.* Howsoever I am troubled by mine enemies as the great disturber of the land, I must do myself this right to affirm, that, under God, I do support and establish it, by maintaining religion and justice; and by setting up good magistrates, and encouraging good ministers and good men, who are indeed the pillars of a nation.

5. *Lift not up your horn.* A metaphor from untamed and stiff-necked oxen, which will not bow their heads to receive the yoke, but lift up their heads and horns to avoid it.

6. *Promotion cometh neither from the east, &c.* For though you envy and oppose my advancement, because I was but a poor shepherd, and of a mean family; yet you ought to know and consider, what is notorious and visible in the world, that the dignities and sceptres of the world are not always disposed according to human expectations and probabilities, but by God's sovereign will and providence, as it follows.

10. *All the horns of the wicked:* Their honour and power, which they made an instrument of mischief to oppress good men. A metaphor from horned and mischievous beasts.

¶ To the chief musician on Neginoth,
A psalm or song of Asaph.

IN Judah is God ^a known: ^b his name is great in Israel.
² In Salem also is his tabernacle, and his dwelling-place in Zion.
³ There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.
⁴ Thou art more glorious and ^c excellent than the ^d mountains of prey.
⁵ The ^e stout hearted are spoiled, they have slept their sleep: and none of the men of might have ^f found their hands.
⁶ At thy rebuke, O God of Jacob, both the chariot and horse are ^g cast into a dead sleep.
⁷ Thou, *even* thou art to be ^h feared, and who may stand in thy sight when once thou art angry?
⁸ Thou didst cause judgment to be heard from heaven; the earth feared, and was still,
⁹ When God arose ⁱ to judgment to save all the ^j meek of the earth. Selah.
¹⁰ Surely the wrath of man shall ^k praise thee: the ^l remainder of wrath shalt thou restrain.
¹¹ Vow, and pay unto the LORD your God; let all that be ^m round about him bring presents unto him that ought to be feared.
¹² He shall cut off the spirit of princes: he is terrible to the kings of the earth.

P S A L M LXXVII.

¹ The psalmist sheweth what fierce combat he had with diffidence. ¹⁰ The victory which he had by consideration of God's great and gracious works.
 ¶ To the chief musician, to Jeduthun,
A psalm of Asaph.

I ^a Cried unto God with my voice: *even* unto God with my voice, and he gave ^b ear unto me.

² In the day of my trouble I ^c sought the LORD; my sore ran in the night, and ^d ceased not: my soul refused to be comforted.
³ I remembered God, and ^e was troubled: I complained, and my spirit was ^f overwhelmed. Selah.
⁴ Thou ^g holdest mine eyes waking: I am so troubled that I cannot speak.
⁵ I have considered the ^h days of old, the years of ancient times.
⁶ I call to remembrance my song in the night: I ⁱ commune with mine own heart, and my spirit made diligent search.
⁷ Will the LORD cast off for ever? and will he be favourable no more?
⁸ Is his mercy clean gone ^j for ever? doth his promise fail for evermore?
⁹ Hath God ^k forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.
¹⁰ And I said, This is my ^l infirmity: *but I will remember* the years of the right hand of the most High.
¹¹ I will remember the works of the LORD: surely I will remember thy wonders ^m of old.
¹² I will meditate also of all thy work, and talk of thy doings.
¹³ Thy way, O God, is in ⁿ the sanctuary: who is ^o so great a God as our God?
¹⁴ Thou art the God that ^p doest wonders; thou hast declared thy strength among the people.
¹⁵ Thou hast with ^q thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.
¹⁶ The ^r waters saw thee, O God, the waters saw thee: they were afraid, the depths also were troubled.
¹⁷ The clouds poured out water, the skies sent out a sound: thine ^s arrows also went abroad.
¹⁸ The voice of thy thunder was in the heaven:

ANNOTATIONS ON PSALM LXXVI.

The psalmist here commemorates some signal victory over a very powerful enemy, which seems to be no other than that over Sennacherib's army, which Asaph, not content with celebrating in the former hymn, added this also for his own use, and all other pious persons, who he hoped would join with him in it, especially when it was sung in the temple, as he directed the chief musician, after the same manner as the fourth psalm.

Ver. 2. *In Salem.*] In Jerusalem, which was antiently called Salem, Gen. 14. 8. Heb. 7. 1.

3. *The arrows;*] Heb. *the sparks*: The sparkling arrows, bright and shining, swift and piercing, like sparks of fire.

5. *They have slept their sleep, and none of the men of might have found their hands.*] They lay down to sleep, but never awaked; and none of their mighty men have found or obtained any advantage by their hands.

12. *He shall cut off, &c.*] As men do their grapes in time of vintage, as the Hebrew verb implies, to wit, suddenly, violently and irresistibly.

ANNOTATIONS ON PSALM LXXVII.

This psalm seems to have been composed during the Babylonish captivity. The poet very pathetically laments the long continuance of their bondage, which seemed to indicate that God had utterly forsaken them: but he at last comforts himself with the remembrance of what God had formerly done for them, when he delivered them out of Egyptian slavery.

Ver. 13. *Thy way, O God, is in the sanctuary:*] *i. e.* Thy doings, or the course of thy providence, are there clearly explained and declared.

15. *Thou hast with thine arm redeemed thy people.*] Thou, O Lord, hast claimed thy right to the equity of the redemption of thy people, whom thou hadst sold into the hands of their enemies: thou gavest Egypt for their ransom, Ethiopia and Seba for them.—The Hebrew word here used has a particular reference to the privilege which the nearest relation among the Jews had to redeem his kinsman, or whatever his kinsman had sold or pawned to another person.

16. *The waters saw thee, O God, &c.*] The waters of the Red-sea

1 Psal. 97. ven: the lightnings lightened the world, the earth trembled and shook.

19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou leddest thy people like a flock, by the hand of Moses and Aaron.

P S A L M LXXXVIII.

1 An exhortation both to learn and to preach the law of God 9 The story of God's wrath against the incredulous and disobedient.

5 Maschil of Asaph.

GIVE ear, O my people, to my law: incline your ears to the words of my mouth.

2 I will open my mouth in a parable: I will utter dark sayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide them from their children, shewing to the generation to come, the praises of the Lord; and his strength and his wonderful works that he hath done.

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children.

6 That the generation to come might know them, even the children which should be born: who should arise and declare them to their children.

7 That they might set their hope in God, and not forget the works of God; but keep his commandments:

8 And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God.

9 The children of Ephraim being armed and

carrying bows, turned back in the day of battle.

10 They kept not the covenant of God, and refused to walk in his law:

11 And forgot his works, and his wonders that he had shewed them.

12 Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.

13 He divided the sea, and caused them to pass through, and he made the waters to stand as an heap.

14 In the day-time also he led them with a cloud, and all the night with a light of fire.

15 He clave the rocks in the wilderness, and gave them drink as out of the great depths.

16 He brought also streams out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him, by provoking the most High in the wilderness.

18 And they tempted God in their heart, by asking meat for their lust.

19 Yea, they spake against God: they said, Can God furnish a table in the wilderness?

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the Lord heard this, and was wroth, so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they believed not in God, and trusted not in his salvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven;

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels food: he sent them meat to the full.

26 He caused an east wind to blow in the heaven: and by his power he brought in the south-wind.

Psalm 103. 10. Heb. 1. 14. b Exod. 16. 16. i Num. 11. 31.

Red-sea felt thy power to the very depths of the ocean, which retreated, as if terrified by thy presence, and left a dry path in the sea for thy people to pass over.

19. Thy way is in the sea, and thy path, &c.] Thy way cannot be traced by human knowledge, who made a broad path through the boisterous waves, where none ever trode before, and which the waters have overflowed and obliterated.

ANNOTATIONS ON PSALM LXXXVIII.

The psalmist has here given, for the use of his countrymen, an epitome of the history of the Israelites from their coming out of Egypt to the time that David ascended the throne: and hence it is probable, that it was composed by that Asaph so often mentioned, as one of the principal singers in the tabernacle at that time. The intention of it was to place before the eyes of the people the many benefits their fathers had received, with their shameful ingratitude, and the punishments inflicted on them for so hateful a crime; and from thence to inspire their successors with more gratitude and fidelity to their great benefactor, lest they should incur his higher displeasure, by taking no warning from such melancholy examples.

Ver. 2. Dark sayings.] So he calls the following passages, not

because the words and sentences are in themselves hard to be understood, for they are generally historical and easy; but because the things contained in them, concerning God's transcendent goodness to an unworthy people, and their unparalleled ingratitude for, and abuse of such eminent favours, and their stupid ignorance and insensibility under such excellent and constant teachings of God's word and works, are indeed prodigious, and hard to be believed.

9. Turned back in the day of battle.] See Deut. 1. 26.

12. The field of Zoan.] Was probably another appellation for the land of Egypt, by taking (as usual in poetical compositions) a part for the whole. Shaw.

18. Meat for their lust.] Not for their necessary subsistence, for which they had manna, but out of an inordinate and luxurious appetite.

20. Behold, he smote the rock, &c.] It is evident from the context, that it should be translated, Though he smote the rock, &c. Essay for a New Translation.

25. Man did eat angels food; viz. Manna: so called, either, 1. Because it was made by the ministry of angels; or rather, 2. Because of its excellency; such food as might best fit the angels, if they could eat food, and such as hath some resemblance with the blessed

1 Num. 11. 27 He rained ^h flesh also upon them as dust,
 31. and feathered fowls like as the sand of the sea.
 28 And he let it fall in the midst of their camp;
 round about their habitations.
 29 So they did eat, and were well filled: for
 he gave them their own desire;
 30 They were not estranged from their lust:
 but while their ^l meat was yet in their mouths,
 31 The wrath of God came upon them, and
 slew the fattest of them, and smote down the
 chosen men of Israel.
 32 For all this they ^m sinned still: and believ-
 ed not for his wondrous works.
 33 Therefore their days did he consume ⁿ in
 vanity, and their years in trouble.
 34 When he ^o slew them, then they sought
 him: and they returned and enquired early after
 God,
 35 And they remembered that God was their
 rock, and the high God their redeemer.
 36 Nevertheless, they did flatter him with
 their mouth, and they lied unto him with their
 tongues.
 37 For their heart was ^p not right with him,
 neither were they stedfast in his covenant.
 38 But he being ^q full of compassion, forgave
 their iniquity, and destroyed them not; yea,
 † many a time turned he his anger away, and
 did not stir up all his wrath.
 39 For he remembered that they were but ^r flesh;
 † a wind that passeth away, and cometh not again.
 40 How oft did they provoke him in the wil-
 derness, and ^t grieve him in the desert?
 41 Yea, they ^u turned back and tempted God,
 and ^v limited the holy One of Israel.
 42 They remembered not his hand, nor the
 day when he delivered them from the enemy.
 43 How he had wrought his signs in Egypt;
 and his wonders in the field of Zoan:
 44 And had turned their rivers into ^w blood;
 and their floods, that they could not drink.
 45 He sent ^x divers sorts of flies among them,
 which devoured them; and ^y frogs which destroy-
 ed them.
 46 He gave also their increase unto the ^b cater-
 pillar, and their labour unto ^c the locust.
 47 He destroyed their vines with hail, and
 their sycomore-trees with ^d frost.
 48 He gave up their cattle also to the hail, and
 their flocks to ^e hot thunder-bolts.

49 He cast upon them the fierceness of his
 anger, wrath and indignation and trouble, by
 sending † evil angels among them.

50 He made a way to his anger, he spared not
 their soul from death: but gave their life over to
 the pestilence.

51 And smote all the ^f first-born in Egypt:
 the chief of their strength in the tabernacles of
 † Ham:

52 But made his own people to go forth
 † like sheep, and guided them in the wilderness
 like a flock.

53 And he led them on safely, so that they
 feared not: but the ^h sea overwhelmed their ene-
 mies.

54 And he brought them to the border of
 † his sanctuary, even to this mountain, which his
ⁱ right hand had purchased.

55 He ^j cast out the heathen also before them,
 and ^k divided them an inheritance by line, and
 made the tribes of Israel to dwell in their tents.

56 Yet they ^l tempted and provoked the most
 high God, and ^m kept not his testimonies:

57 But turned back and dealt unfaithfully
 like ⁿ their fathers: they were turned aside like
 † a deceitful bow.

58 For they provoked him to anger with their
^o high places, and moved him to † jealousy with
 their graven images.

59 When God heard this, he was wroth, and
 greatly abhorred Israel:

60 So that he forsook the tabernacle of ^p Shi-
 loh, the tent which he placed among men:

61 And delivered ^q his strength into cap-
 tivity, and his glory into the enemies hand.

62 He gave his people over also unto the sword:
 and was wroth with his inheritance.

63 The fire consumed their young men: and
 their maidens were not given to marriage.

64 Their ^r priests fell by the sword: and their
 widows made no ^s lamentation.

65 Then the LORD ^t awaked as one out of
 sleep, and like a mighty man that shouteth by rea-
 son of wine.

66 And he ^u smote his enemies in the hinder
 parts: he put them to a perpetual reproach.

67 Moreover, he refused the tabernacle of
 † Joseph: and chose not the tribe of Ephraim.

68 But chose the tribe of Judah, the mount
 Zion which he loved.

† Heb.
 messengers,
 or, angels of
 evil, Job
 1. 12, 16.
 † Exod. 12.
 29.

f Gen. 10.
 6.
 g Psal. 77.
 20.

b Exod. 14.
 27. & 15.
 10.

i Deut. 11.
 31.

k Psal. 44.
 3.

l Deut. 7.
 1.

m Josh. 13.
 7.

n Psal. 136.
 21.

o Isa. 26.
 10.

p Deut. 4.
 45.

q Num. 14.
 29.

r Hof. 7.
 16.

s Deut. 32.
 16, 21.

t Lev. 26.
 30.

u Exod. 10.
 43.

v Jer. 7.
 12, 14. &

w 26. 6. p.

x 1 Sam. 4.
 11. 1 Chr.

y 16. 11.

z Psal. 132.
 8.

1 Sam. 4.
 11.

1 Sam. 4.
 19. &c.

Job 27. 15.

z Psal. 44.
 23.

1 Sam.
 5. 6. & 6.

1 Sam. 6.
 14.

angels in regard of its heavenly original, its pure and spirituous sub-
 stance, its vigour and efficacy in preserving and nourishing those who
 used it according to God's appointment.

39. *He remembered that they were but flesh, &c.*] He con-
 sidered how very frail they were; and that they could continue only
 a short time here, but would of themselves moulder into dust, and
 vanish like a blast of wind, which makes a noise for a short time,
 and is then dispersed and heard no more.

47. *Sycamore-trees.*] The Liturgy translation reads, *mulberry-*
trees; but sycamore-trees seems more agreeable to the original. It
 was a wood of great repute in Egypt for making mummy-chests,
 and sacred boxes. *Shaw.*

51. *The tabernacles of Ham*;] Of the Egyptians, the posterity
 of Ham, *Gen. 10. 8.* which title he there gives them to intimate
 that they were the cursed children of a cursed parent, Ham, *Gen.*
9. 25. and therefore were proper objects for divine wrath and ven-
 geance.

57. *Like a deceitful bow*;] Which either breaketh when it is
 drawn, or shooteth awry, and frustrateth the archer's design and ex-
 pectation.

61. *Delivered his strength*;] i. e. The ark of the covenant.

66. *He smote his enemies.*] See 1 Sam. 5. 6, 9, 12.

1 Kin. 6. 69 And he ^c built his sanctuary like high palaces, like the earth which he hath established for ever.

70 He chose David also his servant, and took him from the ^d sheepfolds :

71 From following the ewes great with young, he brought him ^e to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity of his heart : and guided them by the ^f skilfulness of his hands.

PSALM LXXIX.

1 The psalmist complaineth of the desolation of Jerusalem : 8 He prayeth for deliverance, 13 and promiseth thankfulness.

A psalm of Asaph.

O God, the heathen are come into ^a thine inheritance, thy ^b holy temple have they defiled : they have laid Jerusalem on ^c heaps.

2 The dead bodies of thy servants have they given to be meat unto the ^d fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem ; and there was none ^e to bury them.

4 We are become ^f a reproach to our neighbours : a scorn and derision to them that are round about us.

5 How long, LORD ? wilt thou be angry for ever ? shall thy ^g jealousy burn like fire ?

6 Pour out thy wrath upon the heathen that have ^h not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling-place.

8 O remember not against us ⁱ former iniquities : let thy tender mercies speedily prevent us : for we are brought ^j very low.

9 Help us, O God of ^k our salvation, for the glory of thy name : and deliver us, and purge away our sins for ^l thy names sake.

10 Wherefore should the heathen say, ^m Where is their God ? let him be known among the heathen in our sight by the revenging of ⁿ the blood of thy servants which is shed.

11 Let the ^o sighing of the prisoner come before thee, according to the greatness of thy power : preserve thou those that are ^p appointed to die.

12 And render unto our neighbours sevenfold into their ^q bosom, their reproach wherewith they have reproached thee, O LORD.

13 So we thy people and sheep ^r of thy pasture, will give thee thanks for ever : we will ^s shew forth thy praise to all generations.

PSALM LXXX.

1 The psalmist in his prayer complaineth of the miseries of the church. 8 God's former favours are turned into judgments. 14 He prayeth for deliverance.

To the chief musician upon Shoshannim, Eduth, A psalm of Asaph.

GIVE ear, O ^a shepherd of Israel, thou that leadest Joseph like ^b a flock, thou that dwellest between the cherubims, ^c shine forth.

2 Before Ephraim, and Benjamin, and Manasseh, ^d stir up thy strength, and come and save us.

3 Turn us again, O God : and cause thy ^e face to shine, and we shall be saved.

4 O LORD God of hosts, how long wilt thou be angry against the prayer of thy people ?

5 Thou feedest them with the ^f bread of tears : and givest them tears to drink in great measure.

6 Thou makest us ^g a strife unto our neighbours : and our enemies ^h laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved.

8 Thou hast brought ⁱ a vine out of Egypt : thou hast ^j cast out the heathen, and planted it.

9 Thou ^k preparedst room before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

11 She sent out her boughs unto the ^l sea, and her branches unto the river.

12 Why hast thou ^m then broken down her hedges, so that all they which pass by the way, do pluck her ?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

ANNOTATIONS ON PSALM LXXIX.

Probably this psalm was written on the destruction of Jerusalem by the author of the 74th psalm.

ANNOTATIONS ON PSALM LXXX.

This psalm seems to have been written by Asaph the seer, when Sennacherib the king of Assyria came up with a great host against Jerusalem, in the days of king Hezekiah. It was delivered to the chief musician in the temple, to be sung as the 60th psalm upon the instruments of six strings, which were generally used in solemn thanksgivings.

Ver. 1. *Thou that leadest Joseph like a flock.*] This alludes to the peculiar art and custom of the Hebrew shepherds, who were so conversant among their flocks, that they knew every individual sheep, called them all by their names, and led them whithersoever they pleased.

8. *Thou hast brought a vine out of Egypt.*] Thou once transplantedst us, like a choice vine, out of Egypt into this country. He alludes to the custom of transplanting trees for their more advantageous growth.

11. *She sent out her boughs unto the sea, and her branches unto the river ;*] i. e. From the Mediterranean to the river Euphrates.

13. *The wild boar, &c.*] The king of Assyria, like a wild boar, lays thy vineyard waste.

14 Return, we beseech thee, O God of hosts :
 * look down from heaven, and behold and visit
 this vine ;

15 And the vineyard which thy right hand hath
 planted, and the branch *that* thou madest ^p strong
 for thy self.

16 *It is burnt with fire, it is cut down :* they
 perish at the ^a rebuke of thy countenance.

17 Let thy hand be upon the man of thy
 right hand, upon the son ⁱ of man *whom* thou
 madest strong for thy self.

18 So will not we go back from thee : quicken
 us, and we will call upon thy name.

19 Turn us again, O LORD God of hosts,
 cause thy face to shine, and we shall be saved.

P S A L M LXXXI.

^a Psal. 149.

5.

^b 2 Sam.

22, 2, 3.

33. John

15, 5.

^a Num. 10.

10.

^d Num. 28.

11, 14.

Cor. 2. 16.

17.

^c Deut. 16.

16.

^f Lev. 23.

24. Num.

29, 1.

^p Psal. 42, 4.

^g Num. 10.

20.

^b Deut. 28.

49. Psal.

114, 1. Jer.

5, 15. Acts

7, 25.

ⁱ Exod. 1.

21, 14. Isa.

9, 4, & 10.

27.

^k Exod. 2.

23, & 14.

20, 11.

1 *An exhortation to a solemn praising of God.* 4 *God*
challengeth that duty by reason of his benefits.

8 *God, exhorting to obedience, complaineth of their*
disobedience, which proveth their own hurt.

¶ To the chief musician upon Gittith,
A psalm of Asaph.

SING ^a aloud unto God ^b our strength : make
 a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel,
 the pleasant harp with the psaltery.

3 Blow up the ^c trumpet in the ^d new moon,
 in the time ^e appointed, on our solemn ^f feast-
 day.

4 For this was ^a a statute for Israel, and a
 law of the God of Jacob.

5 This he ordained in Joseph for a testimony,
 when he went out through the land of Egypt :
where I heard a language that I ^h understood
not.

6 I removed his ⁱ shoulder from the burden :
 his hands were delivered from the pots.

7 Thou ^k calledst in trouble, and I delivered

thee ; I answered thee in the secret place of
 thunder : I proved thee at the waters of ^l Meribah.
 Selah.

8 Hear, O my people, and I will ^m testify un-
 to thee : O Israel, ⁿ if thou wilt hearken unto
 me ;

9 There shall no ^o strange god be in thee :
 neither shalt thou worship any strange god.

10 I am the LORD thy God which brought
 thee out of the land of Egypt : ^p open thy mouth
 wide, and I will fill it.

11 But my people would not hearken to my
 voice : and Israel would ^q none of me.

12 So ^r I gave them up unto their own hearts
 lust : and they walked in their ^s own counsels.

13 ^t O that my people had hearkened unto me,
 and Israel had walked in my ways !

14 I should soon have ^u subdued their enemies,
 and turned my hand against their adversaries.

15 The ^v haters of the LORD should have
 submitted themselves unto him : but their time
 should have endured for ever.

16 He should have fed them also with the
^w finest of the wheat : and with honey out of
 the ^x rock should I have satisfied thee.

P S A L M LXXXII.

1 *The psalmist, having exhorted the judges, 5 and*
reproved their negligence, 8 prayeth God to judge.

¶ A psalm of Asaph.

GOD standeth in the congregation of the
^y mighty : he judgeth among the ^z gods.

2 How long will ye judge unjustly, and accept
 the ^a persons of the wicked ? Selah.

3 Defend the poor and fatherless : ^b do justice
 to the afflicted and needy.

4 ^c Deliver the poor and needy : rid *them* out
 of the hand of the wicked.

17. a Chr. 19-7. d Jer. 22, 3. e Job 29, 12 Prov. 24, 11.

17. *Upon the man of thy right hand.*] Be thou the helper of
 our sovereign, who is beloved by thee, whom thou hast endowed with
 courage and resolution to defend us.

ANNOTATIONS on PSALM LXXXI.

This psalm seems to have been made for the use of the church in
 solemn feasts ; particularly either upon every first day of the month,
 or upon the first day of the seventh month, which was celebrated
 with a more solemn blast of trumpets than any other, *Levit. 23,*
24. Numb. 29, 1. because that month was more sacred than others
 by reason of the concurrence of diverse religious solemnities in it.

Ver. 3. *Blow up the trumpet in the new moon.*] The feast of
 the new moon was always proclaimed to the people by the sound of
 trumpets. *Lamy.*

5. *When he went out—where I heard, &c.*] Septuagint and
 Vulgate, “ When he came out of the land of Egypt, he heard a
 “ language which he understood not.”

7. *I answered thee in the secret place of thunder.*] From the
 dark and cloudy pillar, whence I thundered and fought against the
 Egyptians. See *Exod. 13, 21.* and *14, 19, 24.* Others refer this

to the thunder at Sinai ; but at that time they were not in trouble,
 but in a safe and glorious condition.

10. *Open thy mouth wide, and I will fill it.*] If you be faith-
 ful and obedient to me, enlarge your desires as much as you please,
 and I will satisfy them.

16. *He should have fed them also with the finest of the wheat, &c.*] He
 should have made their country exceeding fruitful.—I myself,
 faith the Lord, would have blessed thee with such plenty, that, even
 in the solitary wastes, thou shouldst have found the sweetest refresh-
 ments ; and, without any care of thine, the bees should have deposited
 honey for thee in rocks of the wilderness.

ANNOTATIONS on PSALM LXXXII.

This psalm was composed by Asaph the seer, in the days of Heze-
 kiah, to admonish those who presided in the courts of justice, that
 as God surveyed all their actions, it was highly incumbent on them
 to judge righteously ; for the Lord would surely punish with the
 utmost severity the crimes they were guilty of in the execution of
 their office.

Ver. 1. *The gods.*] i. e. Judges and magistrates ; who are called
 gods.

f Mic. 3. 5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.
g Mic. 3. 6 I have said, Ye are gods: and all of you are children of the most High.
h Psal. 11. 3. & 75. 3. 7 But ye shall die like men, and fall like one of the princes.
i Job. 21. 32. 8 Arise, O God, I judge the earth: for thou shalt inherit all nations.

P S A L M LXXXIII.

a Psal. 28. 1 *A complaint to God of the enemies conspiracies.*
b Acts 9. 4. 9 *A prayer against them that oppress the church.*
c Psal. 81. 15. 10 *A long or psalm of Asaph.*

K E E P not thou silence, O God: hold not thy peace, and be not still, O God.
f Exod. 1. 10. 2 For lo, thine enemies make a tumult: and they that hate thee, have lift up the head.
g Jer. 3. 9. 3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.
h Jer. 3. 9. & 31. 36. 4 They have said, Come, and let us cut them off from being a nation: that the name of Israel may be no more in remembrance.
i Rev. 17. 13. 5 For they have consulted together with one consent: they are confederate against thee.
j 1 Chron. 20. 1. 10. 6 The tabernacles of Edom, and the Ishmaelites: of Moab, and the Hagarenes.
k Gal. 4. 21. 7 Gebal, and Ammon, and Amalek, the Philistines with the inhabitants of Tyre.
l Chr. 5. 30. 8 Assur also is joyned with them: they have holpen the children of Lot. Selah.
m Gen. 20. 22. 9 Do unto them as unto the Midianites: as to Sifera, as to Jabin, at the brook of Kifon:
n 2 Chron. 20. 1. 10. 10 Which perished at En-dor: they became as dung for the earth.
o Num. 31. 7. 11 Make their nobles like Oreb, and like Zeeb:
p Judg. 4. 15, 21. 12 Kings 9. 37. Jer. 16. 4. Zeph. 1. 17.

yea, all their princes as Zebah, and as Zalmunna: *q* Judg. 8. 12, 21.

12 Who said, Let us take to our selves the houses of God in possession.
 13 O my God, make them like a wheel: as the stubble before the wind. *r* Isa. 17. 13.
 14 As the fire burneth the wood, and as the flame setteth the mountains on fire; *s* Psal. 68. 2.
 15 So persecute them with thy tempest, and make them afraid with thy storm. *t* Job 9. 17.
 16 Fill their faces with shame: that they may seek thy name, O LORD. *u* Rev. 6. 15.
 17 Let them be confounded and troubled forever: yea, let them be put to shame, and perish. *v* Psal. 58. 11. Mal. 3. 18.

18 That men may know, that thou whose name alone is JEHOVAH, art the most High over all the earth. *w* Psal. 9. 16. & 59. 13. Acts 17. 25. Rev. 11. 17.

P S A L M LXXXIV.

1 The prophet longing for the communion of the sanctuary. 4 sheweth how blessed they are that dwell therein: 8 He prayeth to be restored unto it.
 ¶ To the chief musician upon Gittith,
 A psalm for the sons of Korah.

H O W amiable are thy tabernacles, O LORD of hosts!
 2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. *x* Psal. 27. 4. Rev. 22. 1. 2.
 3 Yea, the sparrow hath found an house, and the swallow a nest for her self, where she may lay her young, even thine altars, O LORD of hosts, my King, and my God. *y* Psal. 43. 1, 2. & 65. 1. Rev. 12. 17.
 4 Blessed are they that dwell in thy house: they will be still praising thee. Selah. *z* Rev. 4. 5.
 5 Blessed are they.

gods, ver. 6. and Exod. 12. 12. and 22. 28. compared with Acts 23. 5. Psal. 138. 1. and of whom this is expounded, John 10. 34, 35.

5. *All the foundations of the earth are out of course.*] This corruption of the supreme rulers doth flow from them to their inferior officers and members, and manifestly tends to the dissolution of all civil societies, partly by subverting that order and honesty by which they are supported, and partly by provoking God the governor of the world to destroy them for their wickedness.

6. *Ye are gods, and all of you are children of the most High.*] Homer often uses to call his kings, *born of the gods, bred by the gods*, &c. by which he points out to themselves the offices they were ordained for; and to their people, the reverence that should be paid them.

ANNOTATIONS on PSALM LXXXIII.

This psalm seems to have been written when there was an universal confederacy against Israel, entered into by all the surrounding nations, in the days of David, and not in those of Jehoshaphat, as several commentators have imagined. That there was such a league is evident from the 118th psalm, where David expressly declares, *that all nations compassed him about*; and it appears from the same

psalm, that this compassing was before he had destroyed them, and therefore in the beginning of his reign.

Ver. 13. *O my God, make them like a wheel*, &c.] Unstable as a wheel, which is easily precipitated from the lofty mountains.—Some commentators read, *like thistle-down*, which corresponds better with *stubble* in the next sentence.

ANNOTATIONS on PSALM LXXXIV.

This psalm was most probably written when David was at rest from all his enemies round about, and had settled the ark in its place; on which the sacred historian informs us, David had set his heart on building a temple to God, in some measure worthy of his Majesty. Suppose him in this situation; with what transport of delight, fervent charity, ardent desire, and earnest longing for the temple of God, does he cry out, *How amiable*, &c. ? *Delany.*

Ver. 3. *The sparrow hath found an house, and the swallow a nest*, &c.] Perhaps this passage may be thus understood; as if David had said, The swallow hath an house, and the sparrow a nest, &c. but my house and my nest are with thee, *even thy altars, O Lord of hosts, my King and my God.*

4. *Blessed are they that dwell in thy house.*] That constantly or frequently resort to and abide in thy house: either the priests

d Phil. 4.

13.

• Or, Mul-

berry trees,

a Sam. 5.

22.

• Jer. 2.

13.

f 2 Cor.

9. 5. 6.

g Prov. 4.

18. 2 Cor.

3. 18.

h Zech. 14.

17.

i Psal. 2. 2.

j Isa. 60.

19.

k Gen. 15.

1. Psal.

219. 114.

Prov. 2. 7.

m Psal. 34.

D. 10.

n Psal. 2.

22.

5 Blessed is the man whose strength is in thee: in whole heart are the ways of them.

6 Who passing through the valley of Baca, make it a well: the rain also filleth the pools.

7 They go from strength to strength, every one of them in Zion appeareth before God.

8 O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon the face of thine anointed.

10 For a day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

11 For the Lord God is a sun and shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

12 O Lord of hosts, blessed is the man that trusteth in thee.

P S A L M LXXXV.

1 The psalmist, out of the experience of former mercies, prayeth for the continuance thereof:

8 He promiseth to wait thereon, out of confidence of God's goodness.

¶ To the chief musician, A psalm for the sons of Korah.

LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.

4 Turn us, O God of our salvation, and cause thine anger towards us to cease.

5 Wilt thou be angry with us for ever? wilt

thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord, and grant us thy salvation.

8 I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

9 Surely his salvation is nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall spring out of the earth: and righteousness shall look down from heaven.

12 Yea, the Lord shall give that which is good: and our land shall yield her increase.

13 Righteousness shall go before him: and shall set us in the way of his steps.

P S A L M LXXXVI.

1 David strengtheneth his prayer by the conscience of his religion, 5 by the goodness and power of God: 11 He desireth the continuance of the former

grace: 14 Complaining of the proud, he craveth some token of God's goodness.

¶ A prayer of David.

BOW down thine ear, O Lord, hear me: for I am poor and needy.

2 Preserve my soul, for I am holy: O thou my God, save thy servant that trusteth in thee.

3 Be merciful unto me, O Lord: for I cry unto thee daily.

4 Rejoyce the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good, and ready to forgive: and plenteous in mercy unto all them that call upon thee.

6 Give

and Levites, who kept continual watch there; or other devout Jews who were there perpetually, as Anna, Luke 2. 37.

6. Who passing through the valley of Baca, make it a well, &c.] Who travelling through the thirsty valley of Baca, where there is no water, pass it as cheerfully as if it abounded with pleasant springs; and depending on God, as the fountain of what they want, receive from him the blessing of plentiful and seasonable showers to refresh them in their journey; so that the whole company go from stage to stage with an unwearied vigour, till they all present themselves before God, to receive his blessing in his temple, on the holy hill of Zion.

10. A day in thy courts is better than a thousand] Spent in any other place.

ANNOTATIONS ON PSALM LXXXV.

This psalm seems to have been composed immediately after the Israelites returned from the Babylonish captivity, and delivered to the chief musician of the temple, to be sung when the foundation of that structure was laid; but the work was hindered from proceeding by the opposition of their enemies.

Ver. 9. Surely his salvation is nigh; viz. That complete salvari-

on and deliverance for which all the Israel of God do pray and wait, even the redemption of Israel by the Messiah: in which sense not only Christian, but even Jewish writers understand this place; and to which the following passages do most properly and perfectly belong. And the psalmist might well say of this salvation that it was nigh, because the seventy weeks determined by Daniel for this work, chap. 9. 24. were now begun, this psalm being written after Daniel's time.

10. Mercy and truth are met together: righteousness and peace have kissed each other.] Goodness and fidelity, justice and concord, seem to have met here together, and, like ancient friends, embrace each other with sincere affection.

ANNOTATIONS ON PSALM LXXXVI.

This psalm was written by David, when he was obliged to fly into the wilderness, either to avoid the fury of Saul, or the rebellion of Absalom, when he was stripped of every thing he had, and left in a very forlorn condition.

Ver. 2. I am holy;] Sanctified in some measure by thy grace, and sincerely devoted to thy service.

1 Psal. 50. 6 Give ear, O LORD, unto my prayer: and attend to the voice of my supplications.
 2 Exod. 15. 7 In the 1 day of my trouble I will call upon thee: for thou wilt answer me.
 3 Deut. 3. 14. Psal. 89. 6. 8 Among the gods *there is* ^k none like unto thee, O LORD, neither *are there any works* like unto ^l thy works.
 4 Psal. 111. 9, 10. 9 All nations whom thou hast made shall come and worship before thee, O LORD: and shall glorify thy name.
 5 Deut. 4. 39. & 6. 4. 10 For thou *art* great, and dost wondrous things: thou *art* ^a God alone.
 6 Psal. 31. 39. 11 Teach me thy way, O LORD, I will walk in thy truth: ^p unite my heart to fear thy name.
 7 Psal. 119. 103. & 14. 6. 12 I will praise thee, O LORD my God, with all my heart: and I will ^a glorify thy name for evermore.
 8 Jer. 10. 23. 13 For great *is* thy mercy toward me: and thou hast delivered my soul from the lowest hell.
 9 Psal. 119. 103. & 14. 6. 14 O God, ^r the proud are risen against me, and the assemblies of violent men have sought after my soul: and have not set thee before them.
 10 Psal. 119. 21. Rev. 18. 7. 15 But thou, O LORD, *art* a God full of compassion, and gracious: [†] long-suffering, and plentiful in mercy and truth.
 11 Psal. 119. 21. Rev. 18. 7. 16 O turn unto me, and have mercy upon me, give thy strength unto thy servant, and save the ^r son of thine handmaid.
 12 Psal. 119. 21. Rev. 18. 7. 17 Shew me a token ^a for good, that they which hate me may see *it*, and be ashamed: because thou, LORD, hast helped me, and comforted me.

P S A L M LXXXVII.

1 Luke 11. 30. 1 The nature and glory of the church: 4 The increase, honour and comfort of the members thereof.
 2 Psal. 47. 10. 3 A psalm or song for the sons of Korah.
 3 Chr. 3. 2. Psal. 48. 1. Mat. 26. 18. 4 Rev. 21. 12. HIS ^a foundation *is* in the holy mountains.
 5 The LORD loveth the ^b gates of Zion, more than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of ^d Rahab, and ^e Babylon, to them that know me: behold Philistia, and Tyre, with ^f Ethiopia: this ^g man was born there.

5 And of Zion it shall be said, ^h This and that man was born in her: and the Highest himself shall ⁱ establish her.

6 The LORD shall count when he ^k writeth up the people, *that* this man was born there. Selah.

7 As well the fingers as the players on instruments *shall be there*: all my springs *are* in thee.

13 f Acts 8. 27. g John 1. 12. & 3. 3. Gal. 3. 26. & 4. 26. b Isa. 19. 24. 25. & 44. 5. Gal. 4. 28. Col. 3. 11. i Mat. 16. 18. 2. Psal. 22. 30. Isa. 4. 3. Ezek. 13. 9.

P S A L M LXXXVIII.

A prayer containing a grievous complaint.

¶ A song or psalm for the sons of Korah, to the chief musician upon Mahalath Leannoth, Maschil of ^a Heman the Ezrahite.

O LORD God of ^b my salvation, I have cried ^c day and night before thee.

2 Let ^d my prayer come before thee: incline thine ear unto my cry.

3 For my soul is full of troubles: and my life ^e draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no strength.

5 ^f Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off ^g from thy hand.

6 Thou hast laid me in the lowest pit, in [†] darkness, in the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted me with ^h all thy waves. Selah.

8 Thou hast put away mine acquaintance ⁱ far from me: thou hast made me an abomination unto them: *I am* ^k shut up, and I cannot come forth.

ANNOTATIONS on PSALM LXXXVII.

This psalm was written in praise of Jerusalem, situated on the holy mountains of Zion, where David prepared a tabernacle for the ark; and of mount Moriah, on which the temple of Solomon was built. The beginning of it is very abrupt, and properly expresses the rapture of the psalmist's mind when he composed it.

Ver. 4. *I will make mention of Rahab; j. i. e. I will reckon or account them in the number of my children and subjects.*

5. *This and that man was born in her: j. i. e. Men of this and that nation, i. e. of every nation indifferently, Jews or Gentiles; according to that prediction, that Egypt and Assyria and Israel should be all joined together, and blessed and owned by God for his people, Isa. 19. 24. 25.*

6. *The Lord shall count when he writeth up the people.* In allusion to princes or governors of cities that use to write and keep a register of all their people. Hence holy men and true Israelites are said to be written among the living in Jerusalem, Isa. 4. 3. or, in the writing of the house of Israel, Ezek. 13. 9.

7. *As well the fingers as the players on instruments shall be there.* In thee, O city favoured by the most High, shall be found multitudes of excellent persons eminent in their kind: nor shall a continual succession of such be ever wanting, but follow each other as water from a perennial spring.

ANNOTATIONS on PSALM LXXXVIII.

This psalm is said in the title to have been composed by Heman the Ezrahite; but who that Heman was, is uncertain. It was delivered to the sons of Korah, to be sung alternately (which is the meaning of the word *Leannoth*: upon the *Mahalath*, or the flute, to the known tune of *Maschil*. Some passages of it may naturally be applied to our Saviour's death and burial in the grave, which the prophet Isaiah compares to a prison.

Ver. 5. *Free among the dead, &c.* Well nigh discharged from the warfare of the present life, and entered as a member into the society of the dead; as Israelitish servants, when they were made free, were thereby made denizens of the commonwealth of Israel.

9 Mine eye mourneth by reason of affliction : LORD, I have called daily upon thee, I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah.

11 Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD, and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? why hidest thou thy face from me?

15 I am afflicted and ready to die, from my youth up: while I suffer thy terrors, I am distracted.

16 Thy fierce wrath goeth over me, thy terrors have cut me off.

17 They came round about me daily like water, they compassed me about together.

18 Lover and friend hast thou put far from me, and mine acquaintance into darkness.

P S A L M LXXXIX.

1 The psalmist praiseth God for his covenant, 2 for his wonderful power, 15 for the care of his church, 19 for his favour to the kingdom of David: 38 Then complaining of contrary events, 46 he expostulateth, prayeth, and bleisseth God.

¶ Maschil of Ethan the Ezrahite.

1 Kin. 4.
37.
2 Psal. 101.
1.
3 Psal. 15.
10.
4 Luke 11. 32, 33.

I Will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

2 For I have said, Mercy shall be built up for

ever: thy faithfulness shalt thou establish in the very heavens.

3 I have made a covenant with my chosen, I have sworn unto David my servant.

4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints: and to be had in reverence of all them that are about him.

8 O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee?

9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

11 The heavens are thine, the earth also is thine: as for the world, and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

13 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

14 Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

15 Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

d Rev. 4.
1, 2, & 17.
1.
e 1 Pet. 3.
4.
f 2 Sam. 7.
11. Or.
Jer. 10. 9.
Ezek. 34.
23. Holes
3. 5.
g Ver. 19.
36.
h Luke 1.
32.
i Dent. 33.
2. Psal.
19. 1. Dan.
4. 13.
17. & 8.
13. Rev.
7. 10, 11.
12.
k Rev. 15.
4.
l Or, secret,
or, counsel.
Mat. 13.
11. Rom.
16. 15.
Eph. 3. 4.
l Rev. 4. 4.
m Psal. 65.
7. & 93. 3.
4. Mat. 8.
16.
n Exod. 14.
26. Psal.
87. 4. Isa.
51. 9.
o 1 Chron.
29. 11.
p Job 26.
7.
q Num. 10.
10.
r John 12.
35.

12. Shall thy wonders be known in the dark? &c.] Shall thy power be conspicuous, when the veil of darkness excludes every object from the sight? wilt thou convince mankind of thy goodness and care for thy servants, in the place where their memory is forgotten?

ANNOTATIONS ON PSALM LXXXIX.

Who Ethan was is uncertain; probably he was of the same family with Heman. This and the foregoing psalm seem to have been written on the same occasion: but Heman bewailed his private affliction, whereas Ethan, after thankfully acknowledging the many benefits God had bestowed on the Israelites, laments, in the most pathetic manner, the calamities of his people; the royal family and government being subverted by the captivity of Jehoiakim or Zedekiah, whose miserable fate he seems to bewail with great earnestness in the conclusion of the psalm; the Babylonians boasting, that, notwithstanding the promises they pretended to have received from heaven, there was now a final period put to both the family and kingdom of David. And in truth, the sceptre was never restored to that family, till Christ, the son of David, came; and to him several passages in this psalm are applied, even by the Jews themselves.

Ver. 1. I will sing of the mercies of the Lord for ever.] In-

tending to discourse of the doleful estate of David's family and of the kingdom, he prefaceth this, partly lest the following complaints of present miseries should argue ingratitude for former mercies, and partly to move God to pity from the remembrance of his former mercies.

4. Thy seed will I establish for ever.] These words are too great to have their completion in Solomon, and therefore must relate to the Messiah. The psalmist distinguishes between David's seed and his sons; by the former he means the Messiah, by the latter his descendants; to his sons the promise is conditional, to his seed absolute.—Of the Messiah he says, ver. 29. *His seed will I make to endure for ever, &c.* Of his sons he says, ver. 30, 31. *If his children forsake, &c. If they break, &c.* Of his seed it follows, ver. 33, 34, 35, 36, 37. *Nevertheless, my loving-kindness, &c.* to which the reader is referred.

8. Or to thy faithfulness round about thee.] Heb. *And thy faithfulness is round about thee*; like a girdle, adorning and encompassing thee. It appeareth in all thy paths and actions, in thy words and works.

15. That know the joyful sound;] i. e. Who enjoy the presence of God and his ordinances, and the tokens of his grace and mercy to them, to which they were called and invited by the sound of trumpets, which upon that only reason was very pleasant and grateful to the Israelites. See Num. 10. 9, 10.

17. Our

f. 2 Cor. 7. 16 In thy name shall they rejoyce all the day :
 4. and in thy righteousness shall they be exalted.
 1. 1 Sam. 2. 17 For thou art the glory of their strength :
 2. and in thy favour our horn shall be exalted.
 3. 1 Sa. 9. 6. 18 For the Lord is our defence : and the holy
 4. 1 Sam. One of Israel is our king.
 5. 16. 1. 19 Then thou spakest in vision to thy holy
 6. 43. 1. one, and saidst, I have laid help upon one that
 7. 1 Sam. is mighty : I have exalted one chosen out of the
 8. 16. 13. people.
 9. 2 Psal. 1. 20 I have found David my servant : with my
 10. 6. & 86. 17 holy oyl have I anointed him.
 11. 17. 21 With whom my hand shall be established :
 12. 4 John 14. mine arm also shall strengthen him.
 13. 1 Cor. 22 The enemy shall not exact upon him :
 14. 15. 26. nor the son of wickedness afflict him.
 15. 2 Sam 7. 23 And I will beat down his foes before his
 16. 10. & Thel. face, and plague them that hate him.
 17. 2. 35. 24 But my faithfulness and my mercy shall be
 18. 4 Eph. 1. with him : and in my name shall his horn be
 19. 20. 21. exalted.
 20. Phil. 2. 9. 25 I will set his hand also in the sea, and his
 21. c Psal. 72. 8. right hand in the rivers.
 22. f Heb. 1. 26 He shall cry unto me, Thou art my father,
 23. 4. 5. my God, and the rock of my salvation.
 24. g Rom. 8. 27. Allo I will make him my first born, higher
 25. 29. Col. than the kings of the earth.
 26. 1. 15. 28 My mercy will I keep for him for ever-
 27. Heb. 1. 6. more, and my covenant shall stand fast with
 28. 8 Num. 24. him.
 29. 7. Rev. 21. 29 His seed also will I make to endure for ever,
 30. i 2 Sam. 7. and his throne as the days of heaven.
 31. 15. 16. 30 If his children forsake my law, and walk
 32. 55. 3. not in my judgments ;
 33. 2. 3. 31 If they break my statutes, and keep not
 34. 1. 3. my commandments :
 35. 7. 14. Heb. 32 Then will I visit their transgression with
 36. 12. 10. the rod, and their iniquity with stripes.
 37. 9. 2 Sam. 7. 33 Nevertheless, my lovingkindness will I not
 38. 15. Rom. utterly take from him, nor suffer my faithfulness
 39. 8. 35. to fail.
 40. p Mal. 3. 34 My covenant will I not break, nor alter
 41. 6. Rom. the thing that is gone out of my lips.
 42. James 1. 35 Once have I sworn by my holiness, that I
 43. 17. will not lie unto David.

36 His seed shall endure for ever, and his
 throne as the sun before me.
 37 It shall be established for ever as the moon,
 and as a faithful witness in heaven. Selah.
 38 But thou hast cast off and abhorred, thou
 hast been wroth with thine anointed.
 39 Thou hast made void the covenant of thy
 servant : thou hast profaned his crown, by casting
 it to the ground.
 40 Thou hast broken down all his hedges ;
 thou hast brought his strong holds to ruin.
 41 All that pass by the way spoil him : he is
 a reproach to his neighbours.
 42 Thou hast set up the right hand of his
 adversaries : thou hast made all his enemies to
 rejoyce.
 43 Thou hast also turned the edge of his
 sword, and hast not made him to stand in the
 battle.
 44 Thou hast made his glory to cease, and
 cast his throne down to the ground.
 45 The days of his youth hast thou shortened :
 thou hast covered him with shame. Selah.
 46 How long, LORD, wilt thou hide thyself
 for ever ? shall thy wrath burn like fire ?
 47 Remember how short my time is : where-
 fore hast thou made all men in vain ?
 48 What man is he that liveth, and shall not
 see death ? shall he deliver his soul from the
 hand of the grave ? Selah.
 49 LORD, where are thy former loving kind-
 nesses, which thou swarest unto David in thy
 truth ?
 50 Remember, LORD, the reproach of thy
 servants ; how I do bear in my bosom the re-
 proach of all the mighty people :
 51 Wherewith thine enemies have reproached,
 O LORD ; wherewith they have reproached the
 footsteps of thine anointed.
 52 Blessed be the LORD for evermore. Amen.
 and amen.

P S A L M XC.

1 Moses, setting forth God's providence, 3 com-

17. Our horn shall be exalted.] Our power and honour, which
 now ly in the dust, shall be raised and recovered.

19. Thou spakest in vision to thy holy one :] To the holy pro-
 phet Samuel, 1 Sam. 16. 1.

22. The enemy shall not exact upon him :] Not conquer him,
 or make him tributary.

25. I will set his hand also in the sea, and his right hand in
 the rivers.] On one side he shall conquer the Philistines and
 those that inhabit the coast of the sea, and on the other the Syrians,
 as far as the Tigris and Euphrates.

27. I will make him my first-born, higher than the kings of
 the earth.] I will set him so high above all other kings in the
 world, that he shall be the most eminent type of the great King of
 kings and Lord of lords.

40. Thou hast broken down all his hedges :] All the walls of
 Jerusalem.

45. The days of his youth hast thou shortened ; thou hast cover-
 ed him with shame.] Thou hast made a speedy end of the reign
 of Jehoiakim, who in his youth was made a slave ; and hast suffered
 Zedekiah to be most disgracefully condemned to lose his eyes, and
 remain a prisoner all the days of his life, 2 Kings chapters 24. and
 25.

51. The footsteps of thine anointed :] Or, of thy Messiah. By
 whom he seems to understand, either, first, the kings of Judah, the
 singular being put for the plural : and by their footsteps may be
 meant, either their ways or actions, and the sad consequences there-
 of ; or the traces, or memorials of their ancient splendour and domi-
 nion, wherewith they now upbraid them. Or rather, secondly, the
 Messiah, most properly and eminently so called ; of whom not only
 many Christians, but the Chaldee paraphrast and the Hebrew doc-
 tors understand this place.

plaineth of human fragility, 7 divine chastisements, 10 and brevity of life: 12 He prayeth for the knowledge and sensible experience of God's good providence.

¶ A prayer of ^a Moses the ^b man of God.

^a Num. 14.

34.

^b Deut. 33.

1.

^c Exod. 33.

14.

^d Prov. 8.

25.

^e Gen. 1.

2.

^f Gen. 3.

19. Psal.

146. 4.

Ecc. 1. 7.

^g Psal. 39.

5. 2 Pct.

3. 8.

^h Mat. 14.

27.

ⁱ Isa. 8. 7.

8.

^k Psal. 103.

17.

^l Mat. 6.

30.

^m Heb. 2.

15.

ⁿ Psal. 50.

28.

^o Psal. 119.

33.

^p Jer. 16.

27.

^q Psal. 39.

5.

^r Psal. 39.

4.

^s Gen. 6. 6.

Deut. 32.

36.

^t Psal. 85.

6.

LORD, thou hast been our ^c dwelling-place in all generations.

2 Before the mountains were ^d brought forth, or ever thou hadst ^e formed the earth and the world: even from everlasting to everlasting, thou art God.

3 Thou turnest man to ^f destruction: and sayst, Return, ye children of men.

4 For ^a a thousand years in thy sight are but as yesterday when it is past, and as ^b a watch in the night.

5 Thou carriest them away as with ¹ a flood, they are as a sleep: in the morning they are like ² grass which groweth up.

6 In the morning ¹ it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are ^m consumed by thine anger, and by thy ^w which are we troubled.

8 Thou hast ⁿ set our iniquities before thee, our ^o secret sins in the ^p light of thy countenance.

9 For all our days are passed away in thy wrath: we spend our years as ^q a tale that is told.

10 The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, ^r so is thy wrath.

12 So teach ^s us ^t to number our days, that we may apply ^u our hearts unto wisdom.

13 Return, O LORD, how long? and let it ^v repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may ^w rejoyce, and be glad all our days.

15 Make us glad according to the days ^x where in thou hast afflicted us, and the years ^y wherein we have seen evil.

16 Let thy ^z work appear unto thy servants, ^a and thy glory unto their children. ^b Psal. 149. 9. Hab. 3. 2.

17 And let the ^c beauty of the LORD our God be upon us: and establish thou the work of our hands upon us, yea, the work of our hands ^d establish thou it. ^e Psal. 27. 4. Zech. 13. 7. 10. 7. 15a. 26. 12.

P S A L M XCI.

1 The state of the godly: 3 their safety: 5 their habitation: 11 their servants: 14 their friends: with the effects of them all. ^a Psal. 27. 5. & 31. 20. & 32. 7. Judg. 9. 15. Psal. 17. 8. & 37. 1. Psal. 138. 2. 1 Pet. 5. 8. Psal. 61. 4. Job 5. 19. 6. Psal. 112. 7. Prov. 3. 35. 15a. 43. 2. 3 Deut. 12. 23. 41. Lam. 3. 12. 23. Jer. 15. 8. 1 Ver. 10. Psal. 32. 6. 4 Psal. 37. 34. Mal. 1. 5. 1 Isa. 3. 10. 11. Psal. 90. 1. Prov. 12. 21. Psal. 34. 7. Mat. 4. 6. Heb. 1. 14. 2 Chron. 15. 2. Dan. 6. 22.

HE that dwelleth in the ^a secret place of the most High, shall abide under the ^b shadow of the Almighty.

2 I will say of the LORD, He is my ^c refuge, and my fortress: my God, in him will I trust.

3 Surely he shall deliver thee from the ^d snare of the fowler: and from the noisom pestilence.

4 He shall cover thee with his ^e feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt ^f not be afraid for the terror by night: nor for the ^g arrow that flieth by day:

6 Nor for the pestilence that walketh in darkness: nor for the destruction that wasteth ^h at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall ⁱ not come nigh thee.

8 Only ^k with thine eyes shalt thou behold, and see the ^l reward of the wicked.

9 Because thou hast made the LORD which is my refuge, even the most High, ^m thy habitation:

10 There shall ⁿ no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give ^o his angels charge over thee, to keep thee in all ^p thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the ^q lion, and ad-

ANNOTATIONS on PSALM XC.

Here the fourth book of psalms, according to the Hebrew division, begins. This psalm was composed by Moses, when the people had so highly offended God in the wilderness, that he shortened their lives to seventy or eighty years, and suffered them not to arrive at the age of their ancestors, except Moses, Caleb, and Joshua, whose lives he prolonged to an hundred and twenty years.

Ver. 3. Return, ye children of men;] *i. e.* To the dust, of which ye were made.

4. A watch:] Which lasted but for three or four hours; for the night was antiently divided into three or four watches. See Judg. 7. 19. Mark 6. 48 and 13. 35. Luke 12. 38.

11. Who knoweth the power of thine anger?] Who, alas! notwithstanding all thy judgments, seriously lays to heart the dreadful effects of thy displeasure?

According to thy fear, so is thy wrath.] In proportion to the fear and reverence which is due to thee as the great Lord and

Sovereign of the world, so may the transgressors of thy law expect their punishments, *i. e.* in a future state.

13. How long,] Understand, wilt thou be angry? or, will it be ere thou return to us?

ANNOTATIONS on PSALM XCI.

Who the penman of this psalm was, is uncertain. The occasion of it seems to have been that great pestilence recorded, 2 Sam. 24.

Ver. 3. From the snare of the fowler, and from the noisom pestilence.] From the pestilence, which like a fowler's snare taketh men suddenly and unexpectedly, and holdeth them fast, and commonly delivers them up to death.

5. 6. Maimonides thinks that the psalmist, in these verses, hath a peculiar respect to the incursions of evil spirits; as, in the following, ver. 7, 8, to those mischiefs which may come from the hand of evil men.

13. Thou shalt tread upon the lion.] The lion shall ly prostrate at thy feet, and thou shalt securely put thy feet upon his neck,

der: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set * his love upon me, therefore will I deliver him: I will set him * on high, because he hath * known my name.

15 He shall call * upon me, and I will answer him: I will be * with him in trouble, I will deliver him, and * honour him.

16 With * long life will I satisfy him, * and shew him my salvation.

P S A L M XCII.

1 The prophet exhorteth to praise God, 4 for his great works, 6 for his judgments on the wicked, 10 and for his goodness to the godly.

* A psalm or song for the * sabbath-day.

It is * a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High:

2 To shew forth thy loving kindness in the * morning, and thy faithfulness * every night;

3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

4 For thou, LORD, hast made me glad through thy work: I will triumph in the * works of thy hands.

5 O LORD, how great are thy works! and thy thoughts are very * deep.

6 * A brutish man knoweth not: neither doth a fool understand this.

7 When the wicked spring as the * grass, and when all the workers of iniquity do flourish: it is that they shall be * destroyed for ever.

8 But thou, LORD, art * most high for evermore.

9 For lo, thine enemies, O LORD, for lo, thine enemies shall perish, all the workers of iniquity shall be * scattered.

10 But my horn shalt thou exalt like the * horn of an unicorn: I shall be anointed with * fresh oil.

11 * Mine eye also shall see my desire on mine enemies: and mine ears shall hear my desire of the wicked that rise up against me.

12 The righteous shall flourish like the * palm-tree: he shall grow like a cedar in Lebanon.

13 Those that be * planted in the house of the LORD, shall * flourish in the courts of our God.

14 They shall still bring forth fruit in old age: they shall be fat, and flourishing:

15 To shew that the LORD is upright: he is my * rock, and there is * no unrighteousness in him.

P S A L M XCIII.

The majesty, power, and holiness of Christ's kingdom.

THE LORD * reigneth, he is clothed with majesty, the LORD is clothed with strength wherewith he hath * girded himself: the world also is stablished, that it cannot be moved.

2 Thy throne is established * of old: thou art from * everlasting.

3 The * floods have lifted up, O LORD, the floods have lifted up their voice: the floods lift up their waves.

4 The LORD * on high is mightier than the noise of many waters; yea, than the mighty waves of the sea.

5 Thy testimonies are * very sure: * holiness becometh thine house, O LORD, for ever.

P S A L M XCIV.

1 The prophet, calling for justice, complaineth of tyranny and impiety: 8 He teacheth God's providence:

m Psal. 75.
10.
n Psal. 23.
5.
o Job 22.
19. Psal.
37. 34. &
54. 7. &
59. 10. &
91. 8. &
112. 9.
p Psal. 53.
9. Cant.
7. 7. 8. 16.
65. 22.
Hosea 14.
5. 6.
q Rom. 6.
5. & 11.
17.
r Psal. 1.
3.
s Deut. 38.
24.
t Rom. 9.
14.

a Psal. 96.
10. & 97.
1. & 99.
7. 11a. 52.
7. Rev.
41. 15.
b 1sa. 8. 9.
c Psal. 45.
6.
d Psal. 90.
2.
e 1sa. 17.
12. 1. Jer.
45. 7. 8.
Rev. 17.
15.
f Exod. 15.
10.
g Psal. 19.
7.
h Zech. 14.
20. Rev.
21. 27.

as the Israelites did upon the necks of the Canaanitish kings, *Jos.* 10. 24.

ANNOTATIONS ON PSALM XCII.

This psalm was probably composed by Moses, to raise the hearts of the Israelites to the proper business of the sabbath-day, which was to praise God, when they meditated on his wonderful works both of creation and providence; as they themselves had seen several instances of rewarding the good, and punishing the wicked, since they came out of Egypt, and were to see more when they entered the promised land, where they were to keep their sabbath, or rest after their long travels in the desert.

Ver. 10. *My horn shalt thou exalt.*] My power and authority shall be raised to a great height.

1 shall be anointed, &c.] I shall have great cause of rejoicing and testifying my joy by anointing myself, as the manner then was in feasts and all joyful solemnities.

12. *Flourish like the palm-tree;*] Which is constantly green, flourishing, and fruitful, *Cant.* 7. 8. and growing even when it is Vol. I.

pressed down, and so is a fit emblem of a just man's person and condition. See *Rev.* 7. 9.

Grow like a cedar;] Which spreads itself wide, and grows very high and strong, and is very durable, and in some sort incorruptible.

ANNOTATIONS ON PSALM XCIII.

This psalm was, in all probability, composed by David, when some of his powerful enemies began to gather strength, and threatened to disturb the peace and tranquillity of his reign. But, in a more sublime sense, it ought to be applied to the stability of the Messiah's kingdom, as several of the Jews themselves acknowledge.

Ver. 3. *The floods, &c.*] The enemies of thy kingdom, who are oft compared to floods for their numbers, force, rage, &c.

5. *Thy testimonies are very sure.*] Thy fidelity in performing thy promises is unquestionable.

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vidence: 12 He sheweth the blessedness of affliction. 16 God is the defender of the afflicted.

Deut. 32.
35. Nah.
3. 2.
Gen. 18.
25. Psal.
7. 6.
Job 20.
5.
Psal. 31.
18. Jude
ver. 11.
Psal. 10.
8. &c.
Isa. 1. 23.
2. Psal. 14.
1.
Job 22.
23. 14.
Psal. 10. 12.
23. & 59.
7. & 64. 5.
Isa. 29. 15.
& 47. 10.
Ezek. 8. 12.
Psal. 92.
6.
Exod. 4.
11. Prov.
20. 12.
Isa. 58.
25. 18.
Psal. 139.
2. 1 Cor.
3. 20.
1 Cor.
17. 32.
Heb. 12. 6.
20.
Job 33.
26. Psal.
31. 67.
91. Psal.
29. 19.
Eccl. 12.
1. Rev.
14. 13. &
21. 4.
1 Sam.
12. 22.
Zech. 13.
9. Rom.
11. 1. 2.
Heb. 12. 5.
Jer. 52.
9. Rom.
2. 6, 7, 9.
Eph. 8.
21.
Psal. 224. 1. 2 Tim. 4. 17. Psal. 38. 16. 2 Psal. 119. 50, 76. 1 Cor. 1. 4.

O LORD God, to whom vengeance belongeth:
O God, to whom vengeance belongeth,
shew thy self.

2 Lift up thy self, thou judge of the earth:
render a reward to the proud.

3 LORD, how long shall the wicked, how long
shall the wicked triumph?

4 How long shall they utter and speak hard
things? and all the workers of iniquity boast
themselves?

5 They break in pieces thy people, O LORD,
and afflict thine heritage.

6 They slay the widow and the stranger, and
murder the fatherless.

7 Yet they say, The LORD shall not see:
neither shall the God of Jacob regard it:

8 Understand, ye brutish among the people:
and ye fools, when will ye be wise?

9 He that planted the ear, shall he not hear?
he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he
correct? he that teacheth man knowledge, shall
not he know?

11 The LORD knoweth the thoughts of man,
that they are vanity.

12 Blessed is the man whom thou chastenest,
O LORD, and teachest him out of thy law:

13 That thou mayst give him rest from the
days of adversity, until the pit be digged for
the wicked.

14 For the LORD will not cast off his people,
neither will he forsake his inheritance.

15 But judgment shall return unto righteousness:
and all the upright in heart shall follow it.

16 Who will rise up for me against the evil
doers? or who will stand up for me against the
workers of iniquity?

17 Unless the LORD had been my help, my
soul had almost dwelt in silence.

18 When I said, My foot slippeth: thy mercy,
O LORD, held me up.

19 In the multitude of my thoughts within
me, thy comforts delight my soul.

20 Shall the throne of iniquity have fellow-
ship with thee, which frameth mischief by a
law?

21 They gather themselves together against
the soul of the righteous, and condemn the inno-
cent blood.

22 But the LORD is my defence: and my
God is the rock of my refuge.

23 And he shall bring upon them their own
iniquity, and shall cut them off in their own
wickedness; yea, the LORD our God shall cut
them off.

PSALM XCV.

1 An exhortation to praise God, 3 for his great-
ness, 6 and for his goodness: 8 and not to tempt
him.

O Come, let us sing unto the LORD: let us
make a joyful noise to the rock of our
salvation.

2 Let us come before his presence with thank-
giving, and make a joyful noise unto him with
psalms.

3 For the LORD is a great God, and a great
King above all gods.

4 In his hand are the deep places of the earth:
the strength of the hills is his also.

5 The sea is his, and he made it: and his
hands formed the dry land.

6 O come, let us worship and bow down: let
us kneel before the LORD our maker.

7 For he is our God, and we are the people
of his pasture, and the sheep of his hand:
to day if ye will hear his voice,

8 Harden not your heart, as in the provocation,
and as in the day of temptation in the wilder-
ness:

9 When your fathers tempted me, proved
me, and saw my work.

10 Forty years long was I grieved with this
generation, and said, It is a people that do err
in their heart, and they have not known my
ways

11 Unto whom I swear in my wrath, that they
should not enter into my rest.

ANNOTATIONS on PSALM XCIV.

Dr Delany supposes that David wrote this psalm on occasion of a battle that was fought between the Israelites under the command of Joab, and the Ammonites and Syrians before Medeba, in consequence of the great indignities shewn to the messengers David sent to Hanun king of the children of Ammon. This battle is recorded 2 Sam. 10. and 1 Chron. 19.

Ver. 17. *Dwells in silence.*] In the place of silence, to wit, the grave.

ANNOTATIONS on PSALM XCV.

This psalm is generally supposed to be David's, and so the Sep-

tuagint styles it, and intended as a solemn invitation to the people, when assembled on the sabbath, or some solemn occasion, to praise the Lord their God, and attentively listen to the instructions given them out of his law. It plainly relates to the days of the Messiah, as the Jews themselves confess, and the apostle to the Hebrews proves, chap. 3. 7. and 4. 3. where he demonstrates to the Israelites, that the rest here spoken of could not be merely that of the land of Canaan, which their forefathers were not suffered to enjoy, because of their disobedience to God in the wilderness; but another far exceeding it, and into which the Messiah, a far greater captain than Joshua, was to carry them: and therefore it was absolutely necessary for them to take care that they did not harden their hearts against him, when he came to invite them to a participation of the highest felicity; but entertain, with a cheerful and joyful obedience, his most holy gospel.

ANNO.

P S A L M X C V I.

1 An exhortation to praise God, 4 for his greatness, 8 for his kingdom, 11 for his general judgment.

O Sing unto the LORD a new song: sing unto the LORD, all the earth.

2 Sing unto the LORD, blest his name: shew forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD is great, and greatly to be praised: he is to be feared above all gods.

5 For all the gods of the nations are idols: but the LORD made the heavens.

6 Honour and majesty are before him: strength and beauty are in his sanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 Give unto the LORD the glory due unto his name: bring an offering and come into his courts.

9 O worship the LORD in the beauty of holiness: fear before him, all the earth.

10 Say among the heathen, that the LORD reigneth: the world also shall be established that it shall not be moved; he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice.

13 Before the LORD: for he cometh, for

he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

P S A L M X C V I I.

1 The majesty of God's kingdom. 7 The church rejoiceth at God's judgments upon idolaters. 11 An exhortation to godliness and gladness.

THE LORD reigneth, let the earth rejoice: let the multitude of isles be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth saw, and trembled.

5 The hills melted like wax at the presence of the LORD: at the presence of the LORD of the whole earth.

6 The heavens declare his righteousness: and all the people see his glory.

7 Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.

8 Zion heard, and was glad, and the daughters of Judah rejoiced; because of thy judgments, O LORD.

9 For thou, LORD, art high above all the earth: thou art exalted far above all gods.

10 Ye that love the LORD, hate evil: he preserveth the souls of his saints, he delivereth them out of the hand of the wicked.

ANNOTATIONS ON PSALM XCVI.

This psalm has no title in the Hebrew; but it is plain, from 1 Chron. 16. that it was wrote by David, and delivered, together with the 105th, to Asaph, when he brought up the ark from the house of Obed-Edom to the place he had prepared for it on mount Sion. There are indeed some small variations from that given in the place referred to; but that only proves that it was altered by some pious person, when the Israelites returned from their captivity in Babylon. But the prophecy itself was never fulfilled, till the desire of all nations, the great Messiah himself, came to dwell among men, and offered eternal salvation to the human race.

Ver. 1. O sing unto the Lord a new song.] Upon this new and great occasion; not the removal of the ark, wherein there was nothing new but an inconsiderable circumstance of place, and that not yet fixed; but the coming of the Messiah, and the confirming of the new covenant by his blood, and the calling of the Gentiles.

9. O worship the Lord in the beauty of holiness.] Either in the holy place which he shall appoint to that end; or, clothed with all those holy ornaments, those gifts and graces which are necessary and required in God's worship.

ANNOTATIONS ON PSALM XCVII.

This psalm was probably composed by David, after he had brought up the ark to Sion, to inspire the Israelites with confidence,

and terrify their enemies, with the expectations of those great things that would certainly ensue, upon the special presence of God among them. However, it belongs, in its sublimer meaning, to Christ's triumph over the grave, and all the powers of darkness, at his resurrection and ascension to his throne in heaven.

Ver. 2. Clouds and darkness are round about him.] A dark cloud doth encompass him. Wherein he seems to allude to that dark cloud in which God did anciently so often manifest his presence for the comfort of his saints, and for the terror and punishment of evil-doers. The design of these words is to describe, either, 1. the depth and unsearchableness of God's judgments; or, 2. The obscurity of Christ's coming, that the Divine Majesty did veil himself with flesh, and came not with that outward splendour which the Jews expected; or rather, 3. The terror of his presence and coming to his enemies, of which he manifestly speaks in the following verses, and of which the prophets frequently speak when they make mention of his coming, as Joel 2. 31, 32. Mal. 4. 1.

5. The hills melted like wax.] Some commentators here, by hills, understand kings, as Micah 6. 1. then the sense will be, The hearts of the stoutest kings and captains failed them, &c.

7. Worship him, all ye gods:] All you whom the Gentiles have made the objects of their worship, and who are capable of giving him worship; which two qualifications agree principally, if not solely, to the angels of God, whom the heathens manifestly worshipped in their images as an inferior sort of gods, of whom therefore this text is expounded, Heb. 1. 6.

p Esth. 8.
 16.
 1 Psal. 113.
 4. 1 John
 3. 2.
 7 Psal. 32.
 11.
 7 Psal. 30.
 4.

11 Light is sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the Lord, ye righteous: and give thanks at the remembrance of his holiness.

P S A L M XCVIII.

1 The psalmist exhorteth the Jews, & the Gentiles, 7 and all the creatures to praise God.

¶ A psalm.

O Sing unto the Lord a new song, for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory.

2 The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the Lord with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the Lord, the King.

7 Let the sea roar, and the fulness thereof: the world, and they that dwell therein.

8 Let the floods clap their hands: let the hills be joyful together.

9 Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

P S A L M XCIX.

1 The prophet, setting forth the kingdom of God in Zion, 5 exhorteth all, by the example of their forefathers, to worship God at his holy hill.

THE LORD reigneth, let the people tremble: he sitteth between the cherubims, let the earth be moved.

ANNOTATIONS ON PSALM XCVIII.

This psalm is generally supposed to have been written by David, on occasion of some remarkable deliverance which God had newly granted to Israel, as an earnest of future blessings; especially of the coming of that great blessing, the Prince of peace, to give complete salvation to his people.

ANNOTATIONS ON PSALM XCIX.

This psalm seems also to have been composed by David, and perhaps upon the same occasion as the last, exciting the people to have a becoming dread and awe of the power of the Almighty; when they enter his sanctuary.

Ver. 4 *The king's strength.* This is, by a known Hebrewism, put for the strong, or powerful king.

2 The Lord is great in Zion, and he is high above all people.

3 Let them praise thy great and terrible name; for it is holy.

4 The kings strength also loveth judgment, thou dost establish equity, thou executeest judgment and righteousness in Jacob.

5 Exalt ye the Lord our God, and worship at his footstool: for he is holy.

6 Moses and Aaron among his priests, and Samuel among them that call upon his name: they called upon the Lord, and he answered them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them.

8 Thou answeredst them, O Lord our God; thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

9 Exalt the Lord our God, and worship at his holy hill: for the Lord our God is holy.

P S A L M C.

1 An exhortation to praise God cheerfully, 3 for his greatness, 4 and for his power.

¶ A psalm of praise.

MAKE a joyful noise unto the Lord, all ye lands.

2 Serve the Lord with gladness: come before his presence with singing.

3 Know ye that the Lord he is God, it is he that hath made us, and not we our selves; we are his people; and the sheep of his pasture.

4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

5 For the Lord is good: his mercy is everlasting: and his truth endureth to all generations.

P S A L M CI.

David maketh a vow and profession of godliness.

¶ A psalm of David.

5. *Worship at his footstool.* The ark that was in the temple was the throne on which God sat, and therefore David calls it his footstool. *Lamy.*

8. *Thou wast a God that forgavest them, though thou tookest vengeance of their inventions.* i. e. Thou didst forgive the sins of the people, not absolutely and universally, for thou didst punish them severely; but so far, as not to inflict that total and final destruction upon them which they deserved, and thou hadst threatened.

ANNOTATIONS ON PSALM C.

This is the only psalm in the whole collection styled a psalm of praise, probably because it was peculiarly appointed to be sung when their sacrifices of thanksgiving were offered to the Most High, and is generally thought to have been written by David, who invites all the world to join with the Israelites in the service of the Lord, whose kindness to them was beyond expression.

a Rev. 15.

3.

b 1 Sam.

18. 14.

c Sam. 23.

5.

d Psal. 97.

10. & 125.

5.

e Mat. 7.

23.

f Psal. 131.

1. Prov.

6. 17.

g Rom. 13.

4.

h Rev. 17.

14.

i Rev. 19.

20.

j Heb. in the

morning.

k Sam. 15.

2. Jer.

52. 24.

I Will sing ^a of mercy and judgment : unto thee, O LORD, will I sing.

2 I will behave my self ^b wisely in a perfect way ; O when wilt thou come unto me ? I will walk within my house with a perfect heart.

3 I will set no wicked thing before mine eyes : I hate the work of them that ^c turn aside, it shall not cleave to me.

4 A froward heart shall depart from me : I will ^d not know a wicked person.

5 Who so privily slandereth his neighbour, him will I cut off : him that hath an ^e high look, and a proud heart, I will not suffer.

6 ^f Mine eyes shall be upon the faithful of the land, that they may dwell with me ; he that walketh ^g in a perfect way, he shall serve me.

7 He that worketh ^h deceit, shall not dwell within my house : he that telleth lies, shall not tarry in my sight.

8 I will ⁱ early destroy all the wicked of the land : that I may cut off all wicked doers from the city of the LORD.

P S A L M CII.

^k The prophet in his prayer maketh a grievous complaint : 12 He taketh comfort in the eternity and mercy of God. 18 The mercies of God are to be recorded. 23 He sustineth his weakness by the unchangeableness of God.

^l A prayer ^m of the afflicted, when he is ⁿ overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my ^b cry come unto thee.

2 ^o Hide not thy face from me in the day when

I am in trouble, incline thine ear unto me : in the day when I call, answer me speedily.

3 For my days are consumed like ^d smoke : and my bones are burnt as an ^e hearth.

4 My heart is smitten, and withered like grass : so that I forget to eat my bread.

5 By reason of the voice of my groaning, ^f my bones cleave to my skin.

6 I am like a pelican of the wilderness : I am like an ^g owl of the desert.

7 ^h I watch, and am as a sparrow ⁱ alone upon the house-top.

8 Mine enemies reproach me all the day : and they that are ^j mad against me, are ^k sworn against me.

9 For I have eaten ^l ashes like bread, and mingled my drink with ^m weeping :

10 Because of thine indignation and thy wrath : for thou hast ⁿ lifted me up, and cast me down.

11 My days are like ^o a shadow that ^p declineth : and I am withered ^q like grass.

12 But thou, O LORD, shalt ^r endure for ever, and thy ^s remembrance unto all generations.

13 Thou shalt ^t arise, and ^u have mercy upon Zion : for the time to favour her, yea, the ^v set time is come.

14 For thy servants take pleasure in her ^w stones, and favour the dust thereof.

15 ^y So the heathen shall fear the name of the LORD : and ^z all the kings of the earth thy glory.

16 When the LORD shall ^a build up Zion, he shall appear in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come : and the people which shall be ^b created, shall praise the LORD.

17. b Psal. 21. 31. Isa. 65. 18. Eph. 2. 10, 15d

ANNOTATIONS ON PSALM CII.

When David received Mephibosheth into favour, he was aware what the partizans of the house of Saul would say on the occasion, viz. that all these fair pretences and promises in favour of Saul's family were but a specious artifice to get the true heirs of the crown into his hands, and then he would soon find means to rid himself of them : David therefore writes this psalm, as a declaration to vindicate his own integrity, terrify treachery, and discountenance calumny. *Delany.*

ANNOTATIONS ON PSALM CII.

This prayer was composed by some pious person, about the end of the Babylonish captivity, who was overwhelmed with grief to see the temple lay waste, and the city of Jerusalem itself reduced to a heap of ruins, and is well adapted to the condition of any person under grievous calamities, and who implores the Divine favour for help and deliverance.

Ver. 6. *Like a pelican of the wilderness.* Dr Shaw observes, that the pelican has large webbed feet, and a capacious pouch, which, from the manner of catching its food, which can only be in the water, shows it entirely to be a water fowl that must of necessity starve in the wilderness ; and therefore this cannot be the

bird here intended : but Calmet says there are two kinds of pelicans y one of which lives in the water, and feeds upon fish ; the other in the wilderness, and feeds upon serpents and other reptiles. See *Johnson's Dictionary.*

Like an owl of the desert. Pool and several commentators think the bird here intended is not the owl, but the onocrotalus, or bittern, so called from making a noise like an ass ; for he puts his head into the water, and breathing into it, makes a noise resembling the braying of an ass.

7. *I watch, and am as a sparrow, &c.* Probably the sparrow is not the bird here meant, for he is not a solitary but gregarious bird ; does not use to watch, but sleep at night. The generality of interpreters suppose the bird here intended to be some sort of owl.

9. *I have eaten ashes like bread.* The sense is, Dust and ashes are as constant and familiar to me as the eating of my bread ; I cover my head with them ; I sit, yea, ly down and roll myself in them, as mourners used to do.

Mingled my drink with weeping. He alludes to the custom of mingling their wine with water.

14. *Favour the dust thereof.* Thy people value the dust and rubbish of the holy city more than all the palaces of the earth, and passionately desire that it may be rebuilt.

18. *The people which shall be created.* The Gentiles who should be converted ; whose conversion is frequently, and might very justly be, called a *second creation*.

c. Psal. 142.
a. & 33.
13.

d. Psal. 79.
111.

e. Heb. 1.
10, 11, 12.
f. Isa. 41.
6, & 45.
17, & 66.
21. Rom.
8, 10.
2. Pet. 3.
7, 10, 11,
13.
g. Heb. 13.
8.
h. Mal. 3.
1, 17.
i. Psal. 69.
36.

k. Ver. 12.
Psal. 104.
1. & 146.1.
l. Psal. 116.
23.
m. Psal. 130.
8. & 11. 1.
n. Isa. 33.
24. Mat.
9. 2. 6.
O. Marks.
11. Luke
7. 47.
p. Exod. 15.
26. Psal.
47. 4. Isa.
53-5.
q. Job 33. 19, 23, 24. f. Isa. 40. 31. 2. Cor. 4. 16. Rom. 12. 2.

19 For he hath looked down ^c from the height of his sanctuary: from heaven did the LORD behold the earth:

20 To hear the groaning of the prisoner, to loose those that are ^d appointed to death;

21 To declare the name of the LORD in Zion, and his praise in Jerusalem:

22 When the people are gathered together, and the kingdoms to serve the LORD.

23 He weakened my strength in the way; he shortened my days.

24 I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

25 ^e Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall ^f perish, but thou shalt ^g endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed.

27 But thou art ^h the same, and thy years shall have no end.

28 The ⁱ children of thy servants shall continue, and their seed shall be established before thee.

PSALM CIII.

1 An exhortation to bless God for his mercy, 15 and for the constancy thereof.

¶ A psalm of David.

BLESS the LORD, O ^a my soul: and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his ^b benefits.

3 Who ^c forgiveth all thine iniquities: who ^d healeth all thy diseases.

4 Who redeemeth thy life from ^e destruction: who crowneth thee with loving kindness and tender mercies.

5 Who satisfieth thy mouth with good things: *so that* thy youth is ^f renewed like the eagles.

6 The LORD executeth righteousness and judgment for all *that are* oppressed.

22. When the people are gathered together, &c.] When the Gentiles shall gather themselves to the Jews, and join with them in the praise and worship of the true God, and of the Messiah.

ANNOTATIONS ON PSALM CIII.

This psalm was composed by David, on his recovery from a dangerous fit of sickness; and is an excellent example for all who have escaped the same danger, and are desirous of returning thanks to God, the restorer of their health, and the giver of every good thing they enjoy.

Ver. 5. *Thy youth is renewed like the eagle's.* Eagles moult their feathers often; which might give rise to the vulgar opinion, that they grew young again, after they had been old. It is said, their feathers fall by pairs, one in each wing; and that those which

7 He made known his ways unto ^a Moses, his acts unto the children of Israel.

8 The LORD is ^b merciful and gracious, slow to anger, and plenteous in mercy.

9 He will ^c not always chide: neither will he keep *his anger* ^d for ever.

10 He hath not dealt with us after our sins: nor rewarded us according to our iniquities.

11 For as the heaven is high ^e above the earth: *so* great is his mercy toward them that fear him.

12 As far as the east is from the west: *so* far hath he ^f removed our transgressions from us.

13 Like as ^g a father ^h pitieth *his children*: *so* the LORD pitieth them that fear him.

14 For he knoweth our frame: he remembreth that we are ⁱ dust.

15 *As for* man, his days are as ^j grass: as a flower of the field, *so* he flourisheth.

16 For the wind passeth over it, and it is gone; and the place thereof shall know it ^k no more.

17 But the mercy of the LORD is ^l from everlasting to everlasting upon them that fear him: and ^m his righteousness unto children's children:

18 To such as ⁿ keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared his ^o throne in the heavens: and his kingdom ruleth over all.

20 Bless the LORD, ye his angels, that ^p excel in strength, that ^q do his commandments, hearkning unto the voice of his word.

21 Bless ye the LORD, all ye his ^r hosts, ye ^s ministers of his that do his pleasure.

22 Bless the LORD, ^t all his works in all places of his dominion: bless the LORD, O my soul.

19. 35. Col. 1. 11. 2. Mat. 6. 10. e. Gen. 2. 1. & 3. 2. 1. Kin. 22. 19. a. Chr. 18. 18. Luke 1. 13. Rev. 19. 14. b. Heb. 1. 14. c. Psal. 150. 6.

PSALM CIV.

1 A meditation upon the mighty power, 7 and wonderful providence of God. 31 God's glory is eternal.

33 The prophet voweth perpetually to praise God.

BLESS the LORD, O my soul: O LORD my God, thou art very great, thou art ^a clothed with honour and majesty.

fall at once are the two feathers exactly corresponding to each other in each wing; and that this pair is renewed by a new growth before the next pair falls.

ANNOTATIONS ON PSALM CIV.

Dr Delany is of opinion that David composed this excellent psalm in the forest of Hareth, where he was daily surrounded with those pastoral scenes which he so finely describes. After some general observations upon the works and wisdom of God in the creation, he descends to the following particulars; the rise of springs; the course of rivers; the retreats of fowls and wild beasts of the forests and mountains; the vicissitudes of days and nights, and their various uses to the animal world; the dependence of the whole creation upon the Almighty for being and subsistence:—he withdraws their breath,

1 Who coverest thyself with light, as with a garment: who stretchest out the heavens like a curtain.

2 Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind.

3 Who maketh his angels spirits: his ministers a flaming fire.

4 Who laid the foundations of the earth, that it should not be removed for ever.

5 Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

6 At thy rebuke they fled: at the voice of thy thunder they hasted away.

7 They go up by the mountains: they go down by the valleys unto the place which thou hast founded for them.

8 Thou hast set a bound that they may not pass over: that they turn not again to cover the earth.

9 He sendeth the springs into the valleys, which run among the hills.

10 They give drink to every beast of the field: the wild asses quench their thirst.

11 By them shall the fowls of the heaven have their habitation, which sing among the branches.

12 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

13 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth.

14 And wine that maketh glad the heart of man, and oyl to make his face to shine, and bread which strengtheneth mans heart.

15 The trees of the LORD are full of sap: the cedars of Lebanon which he hath planted.

16 Where the birds make their nests: as for the stork, the fir-trees are her house.

18 The high hills are a refuge for the wild goats, and the rocks for the conies.

19 He appointeth the moon for seasons; the sun knoweth his going down.

20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.

21 The young lions rore after their prey, and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth to his work, and to his labour until the evening.

24 O LORD how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25 So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

26 There go the ships; there is that leviathan, whom thou hast made to play therein.

27 These wait all upon thee: that thou mayst give them their meat in due season.

28 That thou givest them, they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust.

30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

32 He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke.

33 I will sing unto the LORD as long as I live: I will sing praise unto my God while I have my being.

34 My meditation of him shall be sweet: I will be glad in the LORD.

35 Let the sinners be consumed out of the

breath, and they die; he breathes, and they revive; he opens his hand, and satisfies them all at once. These are ideas familiar to him, and his manner of introducing them plainly shows the effect of his most retired meditations in his solitary wanderings.

Ver. 2. *Who coverest thyself with light:*] Either, 1. With that light which no man can approach unto, 1 Tim. 6. 16. wherewith therefore he may well be said to be covered or hid from the eyes of mortal men; or rather, 2. With that first created light, Gen. 1. 3. which the psalmist truly puts in the first place, as being the first of God's visible works.

3. *Who layeth the beams of his chambers in the waters.*] In the waters above the heavens, as they are called Gen. 1. 7. or, in the clouds, as it is explained in the next clause; in which he many times resides and rides, and manifests his presence.

4. *Who maketh his angels spirits; his ministers a flaming fire.*] Who maketh the winds his messengers, and flaming fire his ministers. Berkley.

5. *Who laid the foundations of the earth, that it should not be removed for ever:*] Who hast rendered the massive globe of the earth, though pensile in the fluid aether, so firm and constant, that neither the storms and tempests which beat upon it from without, nor any commotions from within, can ever cause it to deviate from the orbit thou hast prescribed for it in the regions of universal space.

6. *The waters stood above the mountains.*] The mountains were not made by the deluge, as some have thought, who for that reason understand this verse of the said deluge; for it is apparent they were before it, Gen. 7. 19. and most probably were in the first creation, because this variety of mountains and valleys is both ornamental and useful to the world.

8. *They go up by the mountains; they go down by the valleys.*] In that first division of the waters from the earth, some part of them by God's command, contrary to their own nature, went upwards, and became springs in the mountains, and the greatest part went downwards to the channels made for them.

15. *Oyl to make his face to shine.*] He alludes to the custom of those times and places, which was, upon solemn and festival occasions, to anoint their faces with oyl. See Psal. 23. 5.

19. *The sun knoweth his going down;*] To wit, the time and place in which he is to set every day of the year, which though varied from day to day, yet he so regularly and exactly observes, as if he had the understanding of a man or angel to guide him in obeying the laws of his Creator.

26. *Leviathan.*] It is hard to say what creature is here intended: the most probable opinion is, that it is the crocodile. *Pilkington.*

† Heb. Hal-
leluja, Rev.
29. 1, 3.

earth, and let the wicked be no more: bless
thou the LORD, O my soul. † Praise ye the
LORD.

P S A L M CV.

1 Chron.
16. 8. — 22.
16. 13. 4.
Psal. 40.
10. Jer.
30. 28. &
31. 10.
Psal. 145.
5. 6. 11.
1 Cor. 1.
31.
1 Chron.
22. 19. &
28. 9. Hof.
9. 1.
Num. 7.
29. Psal.
27. 8.
Psal. 77.
11.
1 Chr.
26. 13.
1 Pet. 2.
9.
16. 26.
9.
Psal. 235.
23.
Gen. 17.
2. & 22.
46. 6. &
26. 3. &
28. 13. &
35. 10.
Luke 1. 73.
Heb. 6. 17.
Gen. 13.
25. & 25.
18.
Gen. 28.
4. Heb.
21. 9. 13.
Gen. 12.
17. & 20.
9.
1 John 2.
27.
Gen. 20.
7.
Gen. 41.
54. Mat.
8. 9.
Lev. 26.
26. 16.
3. 1. Ezek.
4. 16. Psal.
204. 13.

1 *An exhortation to praise God, and to seek out his works. 7 The story of God's providence over Abraham, 16 over Joseph, 23 over Jacob in Egypt, 26 over Moses delivering the Israelites, 37 over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.*

O Give ^a thanks unto the LORD; call upon his name; ^b make known his deeds among the people.

2 Sing unto him, sing psalms unto him: ^c talk ye of all his wondrous works.

3 ^d Glory ye in his holy name: let the heart ^e of them rejoyce that seek the LORD.

4 Seek the LORD, and his strength: seek ^f his face evermore.

5 Remember his ^g marvellous works that he hath done, his wonders and the judgments of his mouth.

6 O ye seed of Abraham his ^h servant, ye children of Jacob his ⁱ chosen.

7 He is the LORD our God, his ^k judgments are in all the earth.

8 He hath remembered his covenant for ever, the word *which* he ^l commanded to a thousand generations.

9 Which *covenant* he made ^m with Abraham, and his oath unto Isaac:

10 And confirmed the same unto Jacob for a law, *and* to Israel for an everlasting covenant:

11 Saying, Unto thee will I give the ⁿ land of Canaan, the lot of your inheritance.

12 When they were *but* a few men in number: yea, very few, and ^o strangers in it.

13 When they went from one nation to another, from *one* kingdom to another people.

14 He suffered no man to do them wrong: yea, he ^p reprov'd kings for their sakes:

15 *Saying*, Touch not mine ^q anointed, and do my ^r prophets no harm.

16 Moreover, he ^s called for a famine upon the land: he brake the whole ^t staff of bread.

17 ^u He sent a man before them, *even* Joseph ^v who was ^w sold for a servant.

18 Whose feet they hurt ^x with fetters: he was laid in iron.

19 Until the time that his word came: the word of the LORD ^y tried him.

20 The king ^z sent and loosed him; *even* the ruler of the people, and let him go free.

21 He made him ^a lord of his house, and ruler of all his substance:

22 To ^b bind his princes at his pleasure: and teach his senators wisdom.

23 ^c Israel also came into Egypt: and Jacob sojourned in the land of Ham.

24 And he ^d increased his people greatly: and made them stronger than their enemies.

25 He ^e turned their heart to hate his people, to deal ^f subtilly with his servants.

26 ^g He sent Moses his servant, *and* Aaron whom he had chosen.

27 They shewed his ^h signs among them, and wonders in the land of Ham.

28 He sent ⁱ darkness, and made it dark: and they ^j rebelled not against his word.

29 He turned their ^k waters into blood, and slew their fish.

30 Their land brought forth frogs ^l in abundance, in the chambers of their kings.

31 He spake, and there came ^m divers sorts of flies, *and* ⁿ lice in all their coasts.

32 He gave them ^o hail for rain: *and* ^p flaming fire in their land.

33 He smote their vines also and their fig-trees: and brake the trees of their coasts.

34 He spake, and the ^q locusts came: and caterpillars, and that without number,

35 And did eat up all the herbs in their land: and devoured the fruit of their ground.

36 He smote also all the ^r first born in their land, the ^s chief of all their strength.

37 He brought them forth ^t also with silver and gold: and *there was* ^u not one feeble *person* among their tribes.

38 Egypt was glad when they departed: for ^v the fear of them fell upon them.

39 He spread ^w a cloud for a covering: and ^x fire to give light in the night.

40 The people asked, and he brought ^y quails:

ANNOTATIONS ON PSALM CV.

Though this psalm hath no title, yet it is evident from 1 Chron. 16. 8, &c. that David was the author of the first part of it at least; and that he delivered it to Asaph and his brethren, to be constantly used in the service of God in the tabernacle, when, after obtaining several memorable victories over the Philistines, he had settled the ark in mount Zion. And very probably he afterwards enlarged this psalm, that it might be a more complete commemoration of all the mercies of God towards the Hebrews, from the days of Abraham to the time of their taking possession of the promised land.

Ver 22. *To bind his princes.*] Septuagint and Vulgate read, *That he might inform his princes, &c.*

23. *The land of Ham;*] i. e. Egypt; so called here, also Psal. 78. 51. and 106. 22. from that cursed Ham, Gen. 9. 22. who was the father of Mizraim, or the Egyptians, Gen. 10. 6.

39. *He spread a cloud for a covering, and fire to give light in the night.*] Jehovah did not forsake our fathers when he had brought them out of Egypt; but, lest they should lose their way in the barren wastes, or be scorched with excessive heats, he defended them from the scorching beams of the sun in the day by a cloud, and led them, during the night, by a pillar of fire. The intenseness of the cold and heat in these countries, by night or by day, very emphatically accounts for the provision of Providence in spreading out for the Israelites a cloud for a covering from the daily heat, and a fire to dispel the nightly cold. Shaw.

and satisfied them with the bread of heaven.

41 He opened the rock, and the waters gushed out, they ran in the dry places like a river.

42 For he remembered his holy promise, and Abraham his servant.

43 And he brought forth his people with joy, and his chosen with gladness:

44 And gave them the lands of the heathen: and they inherited the labour of the people:

45 That they might observe his statutes, and keep his laws. Praise ye the LORD.

P S A L M CVL

1 The psalmist exhorteth to praise God: 4 He prayeth for pardon of sin, as God did with the fathers. 7 The story of the peoples rebellion, and God's mercy. 47 He concludeth with prayer and praise.

PRAISE ye the LORD, O give thanks unto the LORD, for he is good, for his mercy endureth for ever.

2 Who can utter the mighty acts of the LORD? who can shew forth all his praise?

3 Blessed are they that keep judgment, and he that doth righteousness at all times.

4 Remember me, O LORD, with the favour that thou bearest unto thy people; O visit me with thy salvation:

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation: that I may glory with thine inheritance.

6 We have sinned with our fathers: we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt, they remembered not the multitude of thy mercies, but provoked him at the sea, even at the Red sea.

8 Nevertheless, he saved them for his names sake: that he might make his mighty power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the depths as through the wilderness.

10 And he saved them from the hand of him that hated them: and redeemed them from the hand of the enemy.

11 And the waters covered their enemies: there was not one of them left.

12 Then believed they his words, they sang his praise.

13 They soon forgot his works, they waited not for his counsel:

14 But lusted exceedingly in the wilderness, and tempted God in the desert.

15 And he gave them their request, but sent leanness into their soul.

16 They envied Moses also in the camp, and Aaron the saint of the LORD.

17 The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 And a fire was kindled in their company; the flame burnt up the wicked.

19 They made a calf in Horeb, and worshipped the molten image.

20 Thus they changed their glory into the similitude of an ox that eateth grass.

21 They forgot God their saviour, which had done great things in Egypt:

22 Wondrous works in the land of Ham, and terrible things by the Red sea.

23 Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach: to turn away his wrath, lest he should destroy them.

24 Yea, they despised the pleasant land: they believed not his word:

25 But murmured in their tents, and hearkened not unto the voice of the LORD.

26 Therefore he lifted up his hand against them, to overthrow them in the wilderness:

27 To overthrow their seed also among the nations, and to scatter them in the lands.

28 They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked him to anger with their inventions: and the plague brake in upon them.

30 Then stood up Phinehas, and executed judgment: and so the plague was stayed.

31 And that was counted unto him for righteousness, unto all generations for evermore.

32 They angered him also at the waters of strife, so that it went ill with Moses for their sakes:

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 They did not destroy the nations, concerning whom the LORD commanded them:

35 But

Num. 25. 13. Deut. 24. 13. P Num. 26. 72. 7 Eph. 4. 30. 7 Num. 20. 10. 12. / Deut. 2. 1. Judg. 1. 27. 29. 30. 31.

ANNOTATIONS ON PSALM CVL.

This psalm is intitled *Hallelujah*, Praise the Lord; but neither the author nor the occasion of it are mentioned. It seems, however, to have been written by David, and to be one of the psalms he delivered to Asaph when he had prepared the tabernacle for the ark.

Ver. 13. *They waited not for his counsel.* They were impatient and murmured, and would not wait till he shewed what way he intended to relieve them.

Vol. I.

15. *Sent leanness into their soul.* Septuagint and Vulgate, *Sent a loathing or surfeit.*

26. *He lifted up his hand against them.* It might have been rendered, *He swore unto them*, as the same phrase is translated, *Psal. 95. 11. Unto whom I swear in my wrath, &c.* It was the custom then, as at present, to lift up the hand in swearing, to add the greater solemnity to the oath.

28. *Ate the sacrifices of the dead.* They committed whoredom with the daughters of Moab, and devoured themselves to the service of Baal, whose temple stood on mount Peor, and partook

1 Judg. 3. 35 But were mingled among the heathen,
5, 6. and learned their works.
2 Exod. 23. 36 And they served their idols: which were
33. Judg. a snare unto them.
2. 13, 14, 35. 37 Yea, they sacrificed their sons and their
daughters unto devils,
38 And shed innocent blood; even the blood
of their sons and of their daughters, whom they
sacrificed unto the idols of Canaan: and the land
was polluted with blood.
3 Num. 35. 39 Thus were they defiled with their own
33. works, and went a whoring with their own in-
ventions.
7 Lev. 17. 40 Therefore was the wrath of the LORD
7. Num. kindled against his people, inasmuch that he ab-
25. 39. horred his own inheritance.
2 Judg. 3. 41 And he gave them into the hand of the
2. & 4. 2. heathen; and they that hated them ruled over
them.
42 Their enemies also oppressed them, and
they were brought into subjection under their
hand.
4 Judg. 2. 43 Many times did he deliver them, but they
16. Neh. provoked him with their counsel, and were
9. 28, 30. brought low for their iniquity.
b Judg. 3. 44 Nevertheless, he regarded their affliction
9. & 4. 3. when he heard their cry.
& 6. 7. 45 And he remembered for them his covenant;
& 10. and repented according to the multitude of his
10. 16. mercies.
2 Kin. 14. 46 He made them also to be pitied of all
26. 27. those that carried them captives.
c Deut. 30. 47 Save us, O LORD our God; and gather us
3. from among the heathen, to give thanks unto
d 1 Kin. 8. thy holy name, and to triumph in thy praise.
30. Jer. 35. 11. 48 Blessed be the LORD God of Israel from
e Psal. 145. everlasting to everlasting: and let all the people
3. Hosea say, Amen. Praise ye the LORD.
10. 1. Zech. 7. 5.

P S A L M. CVII.

The psalmist exhorteth the redeemed, in praising

with them in sacrifices which they offered to dead men, *Numb.*
25. 1, 2, 3.

27, 38. *They sacrificed, &c.*] David expresses himself here in
such a manner, as implies, that the children must have been burnt.
Lamy.

A N N O T A T I O N S: OF PSALM CVII.

The fifth and last book of psalms, according to the Hebrew divi-
sion, begins here, with an exhortation to those whom God had de-
livered from the servitude of the heathen, to acknowledge his singu-
lar benefits, and praise him with the voice of thanksgiving; and
from thence to take occasion to magnify his merciful providence
over all the sons of men, and the assistance he vouchsafeth to send
them, when they call upon him in distress. The author of this
psalm is unknown; but, from the connection of it with the two fore-
going, it seems to have been David: who, having, in psalm 105th,
remembered them of the promises made to the patriarchs, and of
the blessings bestowed on their posterity; and, in the 106th, of their
horrid ingratitude for such remarkable benefits, and the punish-

God, to observe his manifold providence, & over
travellers, 10 over captives, 17 over sick men,
23 over eamen, 33 and in divers varieties of
life.

O Give thanks unto the LORD, for he is good: for his mercy endureth for ever.
2 Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy:
3 And gathered them out of the lands, from the east and from the west, from the north and from the south.
4 They wandered in the wilderness, in a solitary way, they found no city to dwell in.
5 Hungry and thirsty, their soul fainted in them.
6 Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.
7 And he led them forth by the right way, that they might go to a city of habitation.
8 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!
9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.
10 Such as sit in darkness and in the shadow of death, being bound in affliction and iron:
11 Because they rebelled against the words of God, and contemned the counsel of the most High:
12 Therefore he brought down their heart with labour, they fell down, and there was none to help.
13 Then they cried unto the LORD in their trouble, and he saved them out of their distresses.
14 He brought them out of darkness, and the shadow of death, and brake their bands in sunder.
15 Oh that men would praise the LORD for his

ments he had inflicted upon them for their enormous crimes; de-
clares, in this psalm, the inexpressible kindness of the Lord, in free-
ing them from slavery, and his watchful providence over all man-
kind.

Ver. 2, 3: *Let the redeemed of the Lord say so, &c.*] Let
them especially animate one another to give thanks unto the God of
Jacob, whom he hath graciously redeemed from a deplorable capti-
vity, whither they were carried by their conquering enemies; and
who, by his Almighty power, have been re-established in their own
land, though dispersed in places under the different quarters of
heaven.

4. *They wandered in the wilderness.*] Mistaking their way,
which they might easily do in the vast and sandy deserts of Arabia.
Thy found no city to dwell in.] Or rather, *no city or town in-
habited*, where they might refresh themselves, as travellers used to
do; for they did not go into the wilderness to seek for a city or
habitation there, but only intended to pass through it, as appears
by the context, and by the nature of the thing.

10. *In the shadow of death.*] In a disconsolate and forlorn
condition, in dark prisons or dungeons.

his goodness, and for his wonderful works to the children of men!

16 For he hath broken the gates of brass, and cut the bars of iron in sunder.

17 Fools, because of their transgression, and because of their iniquities, are afflicted.

18 Their soul abhorreth all manner of meat, and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, he saveth them out of their distresses.

20 He sent his word, and healed them, and delivered them from their destructions.

21 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

23 They that go down to the sea in ships, that do business in great waters:

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths, their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wits end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He turneth rivers into a wilderness, and the water-springs into dry ground:

34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

35 He turneth the wilderness into a standing water, and dry ground into water-springs.

36 And there he maketh the hungry to dwell,

that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He bleisseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease.

39 Again they are diminished and brought low through oppression, affliction and sorrow.

40 He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

41 Yet setteth he the poor on high from affliction, and maketh him families like a flock.

42 The righteous shall see it, and rejoice; and all iniquity shall stop her mouth.

43 Whoso is wise, and will observe those things, even they shall understand the loving kindness of the LORD.

PSALM CVIII.

David encourageth himself to praise God: 5 He prayeth for God's assistance according to his promise. 11 His confidence in God's help.

A song or psalm of David.

O God, my heart is fixed, I will sing and give praise, even with my glory.

2 Awake, psaltery and harp: I myself will awake early.

3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.

5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 That thy beloved may be delivered: save with thy right hand, and answer me.

7 God hath spoken in his holiness, I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead is mine, Manasseh is mine, Ephraim also is the strength of mine head, Judah is my lawgiver.

9 Moab is my washpot, over Edom will I cast out my shoe: over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

† Isa. 45.
2. Acts
22. 6, 7.
3. Psal. 38.
3. Lam.
128. Heb.
3. 10, 11.
† Heb. of
just them-
selves, Hof.
23. 9.
3. Job 33.
20.
2 Kings
20. 1, 4.
3. Job 34.
29, 34.
3. Job 33.
28, 30.
Psal. 103.
4.
y Psal. 50.
24. & 116.
27. Heb.
23. 17.
z Jonah 1.
4.
4. Psal. 22.
24. & 119.
28. Nah.
2. 10.
b Ver. 6.
23. 19.
2. Chr. 20.
22. Mat.
8. 23.
c Mat. 8.
26.
d Ver. 8.
35, 11.
e Psal. 119.
46.
f Heb. put-
eth, Deut.
31. 1. Eccl.
31. 1. Isa.
38. 20, &
41. 17.
f Psal. 124.
8. Isa. 41.
18.

2. Psal. 7. 3.
b Prov. 10.
12. Psal.
127. 1.
i Exod. 1.
7.
d Deut. 28.
18.
l Job 12.
21. Rev.
19. 17, 18.
m 1 Sam. 2.
8.
n Job 22.
29. Psal.
58. 10.
o Job 9. 16.
Prov. 10.
11.
p Psal. 23.
12. Jer.
p. 22. Dan.
12. 10.
Hoica 14-9.
a Isa. 24.
7.
b Judg. 5.
14. Zech.
11. 10.
c Psal. 36.
5.
d Rev. 11.
15.
e Psal. 60.
5.
f Psal. 89.
35, 36.
g Josh. 1.
6.
h Judg. 8.
5.
i 1 Sam. 2.
8, 9.
k Deut. 33.
27.
l Psal. 122.
5.
m 1 Sam. 8.
2.
n Gen. 10.
14.
o Psal. 14.
7.

16. He hath broken the gates of brass, &c.] He restored them to liberty in spite of all impediments and oppositions.

23. That do business in great waters:] Whose occupation lies there, either as merchants or as mariners.

27. Are at their wits end.] This most noble description of the dangers of a sea-faring life is finely summed up with this expression, and are at their wits end: the Hebrew is, all their wisdom is swallowed up.

ANNOTATIONS ON PSALM CVIII.

This psalm is almost word for word taken out of two foregoing

psalms; the first five verses out of Psal. 57. 7, 8, 9, 10, 11. and the rest out of Psal. 60. 5, &c. to which the reader is referred for the explication of it. This only is observable, that the psalmist, designing to take the body of this psalm out of Psal. 60. doth industriously lay aside that mournful preface, ver. 1, 2, 3, 4. and borrows one more pleasant out of Psal. 57. The reason of which change is supposed to be this, that Psal. 60. was composed in the time of his danger and distress, and the latter after his deliverance.

9 Psal. 44.
9. 116. 121.
1.

11 *Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?*

12 Give us help from trouble: for vain is the help of man.

9 Num. 24.
28.
2. 116. 63.
3.

13 Through God we shall do valiantly: for he it is that shall tread down our enemies.

P S A L M CIX.

David complaining of his slanderous enemies, under the person of Judas, devoteth them: 6 He sheweth their sin: 21 Complaining of his own misery, he prayeth for help: 30 He promiseth thankfulness.

To the chief musician, A psalm of David.

9 Rom. 1.
29. 2 Cor.

30. 18.

9 Rev. 13.

6.

9 Psal. 35.

7 & 69.

4.

9 Jer. 10.

20. John

8 32.

9 Psal. 35.

13. & 69.

17. Luke

23. 34.

Acts 6. 4.

9 Psal. 35.

22. & 38.

20.

9 Zach. 3.

1. John

13. 27.

9 Job 13.

8 & 8. 9.

9 Psal. 35.

23. Mat.

27. 57.

9 Acts 1.

20.

1 Exod. 22.

24. Jer.

21. 8.

9 Job 13.

5 & 0.

18.

9 Q. 142.

2nd Job 8.

19. 116.

37. 7.

9 Prov. 10.

7.

HOLD not thy peace, O God of my praise.

2 For the mouth of the wicked, and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred; and fought against me without a cause.

4 For my love, they are my adversaries: but I gave my self unto prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let Satan stand at his right hand.

7 When he shall be judged, let him be condemned, and let his prayer become sin.

8 Let his days be few, and let another take his office.

9 Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.

11 Let the extortioner catch all that he hath: and let the stranger spoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

13 Let his posterity be cut off, and in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the LORD, and let not the sin of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment: so let it come into his bowels like water, and like oyl into his bones.

19 Let it be unto him as the garment which covereth him; and for a girdle wherewith he is girded continually.

20 Let this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O God the Lord, for thy names sake: because thy mercy is good, deliver thou me.

22 For I am poor and needy, and my heart is wounded within me.

23 I am gone like the shadow, when it declineth: I am tossed up and down as the locust.

24 My knees are weak through fasting: and my flesh filleth of fatness.

25 I became also a reproach unto them: when they looked upon me, they shaked their heads.

26 Help me, O LORD my God: O save me according to thy mercy.

27 That they may know that this is thy hand: that thou, LORD, hast done it.

28 Let them curse, but bless thou: when they arise, let them be ashamed: but let thy servant rejoice.

29 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth: yea, I will praise him among the multitude.

31 For he shall stand at the right hand of

9 Exod. 20.
5.

9 Job 28.
7. Psal.
34. 16 &
112. 6.

9 Psal. 34.
18 & 101.
5.

9 Prov. 14.
14. Ezek.
35. 6.

9 Thel. 2.
16. 2 Phel.
2. 10.

9 Num. 5.
22.

9 Heb.
work, or,
labour, Lev.

19. 3. 116.
3. 11.

9 Psal. 47.
4.

9 Psal. 106.
8.

9 Psal. 9.
18.

9 Psal. 103.
11. & 140.

9 Heb. 12.
12.

9 Psal. 73.
26.

9 Job 16.
4. Psal.

22. 7.
9 Kin 19.

9 Mat.
27. 39.

9 Psal. 47.
11.

9 Gen. 27.
13. 2 Sam.

16. 2.
9 Isa. 62.

13. 14.
9 Psal. 136.

18. Rev.
6. 16.

9 Ver 6.
9 Psal. 6. 8.

9 & 73. 11.
9 & 111. 5.

ANNOTATIONS ON PSALM CIX.

This psalm appears to have been composed by David when he was in a state of persecution by Saul. The person whom David particularly complains of, is generally thought to be Doeg the Edomite, who had loaded him undeservedly with many calumnies; whom David, by a prophetic spirit, here most solemnly curses, pronouncing the heaviest judgments upon him and his family; his inhuman villainy being to great, that it made him an exact picture of the traitor Judas, to whom the apostle Peter, Acts 1. 20. applies the 8th verse of this psalm.

Ver 6. *Let Satan stand at his right hand.* Either, 1. To molest and vex him, and hinder him in all his affairs; for the right hand is the great instrument of action. Or rather, 2. To accuse

him; for this was the place and posture of accusers in the Jewish courts. And as for his condemnation, which is the consequence of this accusation, that follows in the next verse.

18. *Like oyl into his bones.* There is nothing more pernicious to a naked bone, than to put oyl or any other moisture upon it, which will cause a miserable corruption therein: on which account it is, that the most skilful surgeons, in treating about the diseases of the bones, do most carefully warn their readers against the same. *Newenty.*

23. *Tossed up and down as the locust.* The swarms of locusts are so numerous in Barroary, that they fly in the air like a succession of clouds. When the wind blows briskly, so that the swarms are crowded by others, and thrown one upon another, we have a lively idea of that comparison in the psalmist, of being tossed up and down, &c. *Shaw.*

the poor, to save him from those that condemn his soul.

PSALM CX.

1 The kingdom, 4 the priesthood, 5 the conquest, 7 and the passion of Christ.

A psalm of David.

THE LORD said unto ^a my Lord, ^b Sit thou at my right hand, until I make ^c thine enemies thy footstool.

2 The LORD shall send the ^d rod of thy strength out of ^e Zion: rule thou in the mids of thine enemies.

40 Mat. 22.
44 Mark
12. 10.
Luke 20.
43 Acts
20. 34.
Heb. 1. 13.
b Eph. 1.
20.
c Josh. 10.
24 1 Kin
5. 3. Psal. 93. 13. 1 Cor. 15. 26. d Isa. 11. 2. e Isa. 2. 3 Mic. 4. 2.

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

5 The Lord at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies: he shall wound the heads over many countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

f Acts 1.
41. & 4. 4.
& 14.
g Rom. 1.
16.
h Psal. 96.
9 Rev.
19. 14.
i Luke 20.
35.
k Job. 5.
10. & 7. 41.

CHAP

1 Psal. 68.
21 Hab.
3. 13.
m Phil. 2.
7. 8.
n Psal. 2. 6. Jer. 52. 31.

ANNOTATIONS ON PSALM CX.

That the penman of this psalm was not Eliezer, Abraham's servant, who wrote it upon the occasion of Abraham's victory over those kings, *Gen. 14.* (as some of the later Jews have devised, out of opposition to Christianity) nor any other person but David, is manifest from the title of the psalm, which is a part of the sacred text. That this psalm belongs to the Messiah, is abundantly evident, both from the express testimony of the New Testament, *Acts 2. 24. 1 Cor. 15. 25. Heb. 1. 13.* and *10. 13.* and from the consent of the ancient Hebrew doctors manifested implicitly in *Mat. 22. 44.* and expressly from their own mouths, (of which see *Poole's Latin Synopsis* upon this place); and from the matter of the psalm, which can by no means or arts be made to agree to David, who was not David's lord, nor a priest, much less a priest for ever, or after the order of Melchizedek; the priesthood of Aaron being in David's time in use and force, and in the hands of another person and family. And whereas diverse other psalms, though principally directed to, and to be understood of the Messiah, yet in some sort may be understood concerning David also, or at least took their rise and occasion from David, or from something relating to him; this psalm is directly and immediately and solely to be understood concerning the Messiah; the Spirit of God wisely so ordering this matter, that it might be a most express and convincing testimony against the unbelieving Jews concerning the true Messiah, and concerning the nature and quality of his kingdom.

Ver. 1. *The Lord.*] God the Father, the first person in the Trinity; to whom accordingly the original of all things, and especially of the work of man's redemption by Christ, is ascribed.

Unto my Lord.] Unto his Son the Messiah, whom David designeth as his Lord, to admonish the Jews and the whole church, that although he was his Son according to the flesh or his human nature, *Acts 2. 30. Rom. 1. 3.* yet he had an higher nature and original, and was also his Lord, as being by nature God blessed for ever, and consequently Lord of all things, as he is called *Acts 10. 36.* and by office as he was God-man, the Lord and King of the whole church, and of all the world for the church's sake. And this was a necessary provision to prevent that scandal which the Holy Ghost foresaw the Jews and others would be apt to take at the means of Christ's appearance in the flesh. The Hebrew word *Adon* is one of God's titles, signifying his power and authority or lordship over all things, and therefore is most fitly given to the Messiah, to whom God hath delegated all his power in the world, *Mat. 28. 8.*

Until I make thine enemies thy footstool.] Thy slaves and vassals, to be put to the meanest and basest services, as this phrase implies, *1 Kings 5. 3. Psal. 18. 39.* and *91. 13.* being taken from the manner of eastern princes, who used to tread upon the

necks of their conquered enemies, as we read *Jos. 10. 24. Judg. 1. 7.* And long after those times Sapores the Persian emperor trod upon Valerian emperor of the Romans, and Faramine used to tread upon Bajazet the Turkish emperor, whom he kept in an iron cage for that purpose.

2. *The rod of thy strength.*] As the kingdom of Christ is not carnal, or of this world, *John 18. 36.* but spiritual; so this rod or sceptre is nothing else but his word published by himself, or by his apostles and ministers, and accompanied with his Spirit, by which the Messiah set up and established his kingdom, converting some of his enemies, and confounding and destroying others.

3. *Thy people shall be willing in the day of thy power, &c.]* This verse is extremely difficult, and has produced explanations (still more difficult than the text itself). The most natural and plain translation of them seems to be that of Boetius: *Thy troops shall be willing, when thou raisest thy army in thy glorious sanctuary; thou hast shone like the morning, from thy very birth; thy youth has been covered with dew.* i. e. Those that fight under thy banner, being ready armed, shall march forth to subdue the world unto thy obedience. The light of thy gospel has shone brighter than the morning, after the dull night of ignorance; innumerable multitudes have come over to thee at thy first appearance, innumerable as the pearly drops of morning dew.

4. *Thou art a priest for ever after the order of Melchizedek.]* The Lord hath unchangeably resolved, that thou shalt be a priest, as well as a king; with full power to bless all thy subjects, not only in that age, but even to all eternity: for thou shalt be a priest, not like those descended from Aaron, who die, and are succeeded by others; but, like that great king and priest Melchizedek, shalt have neither predecessor or successor in thine office, but continue a royal priest for evermore.

5. *The Lord at thy right hand, &c.]* This is an apostrophe of the psalmist to God the Father concerning his Son, of whom he continues to speak in the following verses, which are not to be taken in a literal, but spiritual sense.

7. *He shall drink of the brook in the way, &c.]* This may be understood, either, 1. Properly, to express the fervency and diligence of the Messiah in the prosecution of his business; who, after having routed and destroyed the main body of his enemies' forces, shall pursue those that fly with such eagerness, that he will not lose any time in refreshing himself, as might seem necessary after such hot and hard service, but will content himself with drinking a little water out of the brook which he finds in his way, that, being a little refreshed therewith, he may proceed with more vigour and efficacy in his work: and so this place alludes to the history of Gideon's men, who only lapped a little of the water, of whom see *Judg. 7.* Or, 2. Metaphorically, to express the humiliation and passion of the Messiah, and thereby to prevent a great mistake which might arise in men's minds.

P S A L M CXI.

The psalmist by his example inciteth others to praise God for his glorious, & gracious works: 10 The fear of God breedeth true wisdom.

PRAISE ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.

2 The works of the LORD are great, ^a sought out of all them that have pleasure therein.

3 His work is ^b honourable and glorious: and his righteousness ^c endureth for ever.

4 He hath made his wonderful works ^d to be remembered: the LORD is gracious and full of compassion.

5 He hath given ^e meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath ^f shewed his people the power of his works, that he may give them the ^g heritage of the heathen.

7 The works of his hands are ^h verity and judgment; all his commandments ⁱ are sure.

8 They stand fast for ever and ever, and are done in truth and uprightness.

9 He sent ^k redemption unto ^l his people, he hath commanded his covenant for ever: holy and reverend is his name.

10 ^m The fear of the LORD is the beginning of wisdom: a good understanding have all they that ⁿ do his commandments: his praise endureth for ever.

P S A L M CXII.

Godliness hath the promises of this life, & of the life to come. 10 The prosperity of the godly shall be an eye-sore to the wicked.

PRAISE ye the LORD. Blessed is the man that feareth the LORD, that ^a delighteth greatly in his commandments.

2 ^b His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches shall be ^c in his house: and his righteousness endureth for ever.

4 Unto the upright there ariseth ^d light in the darkness: he is gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth; he will guide his affairs with ^e discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting ^f remembrance.

7 He shall not be afraid of ^g evil tidings: his heart is fixed, trusting in the LORD.

8 His heart is established, he shall not be afraid, until he ^h see his desire upon his enemies.

9 He hath ⁱ dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 The wicked shall see it, and be grieved; he shall ^k gnash with his teeth, and ^l melt away: the ^m desire of the wicked shall perish.

P S A L M CXIII.

An exhortation to praise God for his excellency, 6 for his mercy.

minds concerning him, from the great successes and victories here ascribed to him, which might induce them to think that the Messiah should be exempted from all sufferings, and be crowned with constant and perpetual triumphs. To confute this conceit, he intimates here, that the Messiah, before he should obtain that power and glory mentioned in the foregoing verses, should have a large portion of afflictions in the way to it, or whilst he was in the way or course of his life, before he came to his end or rest, and to that honour of sitting at his Father's right hand; for waters in scripture do very frequently signify afflictions or sufferings, as *Psal. 42. 7, &c.* But the passage may bear a different interpretation, and may allude to the influences of the Holy Ghost, which were communicated, in unmeasurable degrees, to our great High-priest, and were in fact the cause of his surmounting all difficulties. These are frequently represented by waters: *Who so believeth on me, out of his belly shall flow rivers of living waters.* The enjoyment of them is described by drinking: *He that drinketh of the water that I shall give him, shall never thirst.* Then the sense may run in this perspicuous manner: "If it should be asked, How shall the Redeemer be able to execute the various and important offices foretold in the preceding parts of the psalm? The prophet replies, *He shall drink of the brook in the way.*" He shall not be left barely to his human nature, which must unavoidably sink under the tremendous work of recovering a lost world; but, through the whole course of his incarnate state, through the whole administration of his mediatorial kingdom, shall be supported with omnipotent suc-

cours. He shall drink at the brook of Almighty power, and travel on in the greatness of an uncreated strength; therefore shall he lift up his head. By this means he shall be equal to the prodigious task, and superior to all opposition. By this means he shall be thoroughly successful in whatever he undertakes, and greatly triumphant over all his enemies.

ANNOTATIONS on PSALM CXI.

The excellency of this psalm appears, as from other things, so from the psalmist's care to digest the several parcels of it into an exact order according to the order of the letters of the Hebrew alphabet, that it might be better fixed in the memories of those who read it. It is a short, yet full commemoration of God's works.

Ver. 9. *He sent redemption;*] That deliverance out of Egypt, which was a type and pledge of that greater and higher redemption by Christ.

ANNOTATIONS on PSALM CXII.

This psalm was probably wrote by the same author with the foregoing, and seems to be a commentary on the last verse of it; shewing how wisely they consult their own happiness who observe the commands of the Lord, especially those relating to charity and the love of our neighbour.

Psalm 33.
1.

PRAISE ye the LORD. Praise, *O ye servants of the LORD, praise the name of the LORD.

1 Dan. 1.

2 ^b Blessed be the name of the LORD, * from this time forth and for evermore.

20. Luke

3 ^a From the rising of the sun unto the going down of the same, the LORD's name is to be praised.

2. 60.

c Rev. 4. 8.

d Isa. 59.

19. Mal.

2. 12.

e Psalm 97.

9. Eph. 1.

20.

f Exod. 34.

11. Psalm

86. 6.

g Psalm 138.

6. Isa. 57.

25.

h 1 Sam. 2.

8.

i 1 Sam. 7.

8. Job 36.

6. 7.

k Ruth 4.

11. 1 Sam.

2. 3. Psalm

49. 6. Gal.

4. 16.

4 The LORD is high * above all nations, and his glory above the heavens.

5 ^f Who is like unto the LORD our God, who dwelleth on high?

6 Who * humbleth himself to behold the things that are in heaven, and in the earth?

7 He raiseth up the poor out of the * dust, and lifteth the needy out of the dunghill:

8 That he may set him * with princes, even with the princes of his people.

9 He maketh the * barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

P S A L M CXIV.

An exhortation, by the example of the dumb creatures, to fear God in his church.

a Exod. 13.

3.

b Psal. 81.

3.

c Exod. 6.

7. & 19. 6.

d Deut. 27.

9. 2 Cor.

6. 16.

e Exod. 14.

21. Psalm

77. 16.

f Josh. 3.

26. 16.

g Exod. 19.

18. Psalm

68. 8. Hab.

3. 10.

WHEN Israel * went out of Egypt, the house of Jacob from a people of * strange language;

2 ^c Judah was his sanctuary, and Israel his dominion.

3 The * sea saw it, and fled; * Jordan was driven back:

4 The mountains * skipped like rams, and the little hills like lambs.

5 What * ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams; and ye little hills like lambs?

7 Tremble thou earth, at the presence of the

LORD, at the presence of the God of Jacob.

8 Which * turned the rock into a standing water, the flint into a fountain of waters.

g Exod. 17.

6. Num.

20. 11.

Dout. 8. 15.

P S A L M CXV.

1 *Because God is truly glorious, and idols are vanity, he exhorteth to confidence in God.* 2 God is to be blessed for his blessings.

NOT unto us, O LORD, * not unto us, but unto thy name give glory, for thy mercy, and for thy truths sake.

2 Wherefore should the heathen say, * Where is now their God?

3 But our God * is in the heavens; he hath done whatsoever he * pleased:

4 Their * idols are silver and gold; the * work of mens hands.

5 They have mouths, but they * speak not; eyes have they, but they see not.

6 They have ears, but they hear not; noses have they, but they smell not.

7 They have hands, but they handle not; feet have they, but they * walk not; neither speak they through their throat.

8 They that * make them, are like unto them; *so is every one that trusteth in them.*

9 ^b O Israel, trust thou in the LORD; he is their help and their shield:

10 O house of * Aaron, trust in the LORD: he is their help and their shield.

11 Ye that * fear the LORD, trust in the LORD: he is their help and their shield:

12 The LORD hath been mindful of us, he will bless us, he will * bless the house of Israel, he will bless the house of Aaron.

13 He will bless them that fear the LORD, both * small and great.

14 The LORD shall increase you more and more, you and your children.

15 You:

ANNOTATIONS ON PSALM CXIII.

This psalm with the five following, were by the Hebrews called *Hallel*, or hymns, which they recited at their tables in the new moons and other feasts, especially in the paschal night, after they had eaten the lamb; concluding it with *Hallelujah*, which is the title of this psalm, as of the foregoing, to excite all the people of God, especially those that constantly attended in his tabernacle, to praise the benevolent providence of the Most High, which extends to this lower world, and supplies the wants of all its inhabitants:

Ver. 6. *Who humbleth himself, &c.* Who condescends to extend his kind providence, not only to the innumerable worlds which he has established in the heavens, but also to regard this earth with his tutelary care.

ANNOTATIONS ON PSALM CXIV.

This psalm is a solemn commemoration of Israel's deliverance out

of Egypt; and probably it was to be sung, amongst others, at the celebration of the passovers. There is great beauty in concealing the presence of God in the beginning of this psalm; and afterwards, by introducing the Deity, discovering the reason why the mountains leaped, &c.

Ver. 2. *Judah was his sanctuary, &c.* God appeared among them by a luminous cloud, the token of his presence; which, having then no peculiar place for its sanctuary, stood over the whole camp of Israel, whom he considered as his peculiar kingdom.

4. *The mountains skipped like rams.* They trembled greatly. See Psalm 29. 6.

ANNOTATIONS ON PSALM CXV.

DE DeLany, upon a supposition that by the *blind and the lame*, 2 Sam. 5. 6. are meant the idols which the Jebusites worshipped, supposes this psalm to be a triumphal song for David's victory over the Jebusites; it being plainly a hymn of humiliation and thanksgiving to God, for a victory gained over a heathen people, who put their confidence in idols, and despised the God of David.

Gen. 14. 15 You are ^p blessed of the LORD, which
19. & 27. made heaven and earth.

1 Kings 16 The ^q heaven, *even* the heavens are the
8. 30. LORDS; but the earth hath he given to the children of men.

Psal. 6. 5. 17 ^r The dead praise not the LORD, neither
& 88. 10. any that go down into silence.

11. 12. 16a. 18 But ^a we will bless the LORD, from this
38. 18. time forth and for evermore. Praise the LORD.
1 Dan. 2.
120.

P S A L M CXVI.

1 The psalmist professeth his love and duty to God for his deliverance: 1. 2. he studieth to be thankful.

Psal. 18. **1.** I ^a Love the LORD, because he hath heard my voice, and my supplications.

2. Because he hath inclined his ear unto me: therefore will I call upon him ^b as long as I live.

3. The ^c sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

4. Then called I upon ^d the name of the LORD; O LORD, ^e I beseech thee, deliver my soul.

5. Gracious is the LORD, and ^f righteous: yea, our God is merciful.

6. The LORD ^g preserveth the simple: I was brought low, and he helped me.

7. Return unto thy rest, O my soul, for the LORD ^h hath dealt bountifully with thee.

8. For thou hast delivered my soul from death, mine eyes from tears, and my feet from ⁱ falling.

9. ^k I will walk before the LORD in the land of the living.

10. ^l I believed, therefore have I spoken: I was greatly afflicted.

11. I said in ^m my haste, ⁿ All men are liars.

12 What shall I render unto the LORD, for all his benefits towards me?

13 I will take the ^o cup of salvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD, now in the presence of all his people.

15 Precious in the sight of the LORD, is the ^p death of his saints.

16 Oh LORD, truly I am thy servant, I am thy servant, and the son of thy ^q handmaid: thou hast loosed my ^r bonds.

17 I will offer to thee the ^s sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I will pay ^t my vows unto the LORD, now in the ^u presence of all his people:

19 In the courts of the LORDS house, in the midst of thee, O Jerusalem. Praise ye the LORD.

P S A L M CXVII.

An exhortation to praise God for his mercy and truth,

1 Praise the LORD, ^a all ye nations: praise him, all ye people.

2 For his merciful kindness is great towards us: and the truth of the LORD endureth for ever. Praise ye the LORD.

P S A L M CXVIII.

1 An exhortation to praise God for his mercy. 5 The psalmist by his experience sheweth how good a thing it is to trust in God. 10 Under the type of the psalmist, the coming of Christ in his kingdom is expressed.

1 Give thanks unto the LORD, for he is good: because his mercy endureth for ever.

[Ver. 17. The dead praise not the Lord.] By the dead are most properly characterised the *Gentile nations*; who having no part in God's covenant of redemption, but being estranged from him by their idolatries and wickednesses, were to be left for ever in the state of death, at least so as never more to rise to happiness; while God's people hoped for a joyful resurrection, and a future state of blessedness. *Peters.*

ANNOTATIONS on PSALM CXVI.

This psalm was probably wrote by David when he fled from his rebellious son, and when Ahithophel and others of his friends joined the rebels, and he had nothing to depend upon but the goodness of the Almighty, who was pleaded to plead his cause and deliver him; for which reason he resolved to be truly thankful, and to call upon all his friends to rejoice with him.

[Ver. 3. The sorrows of death.] In the old translation it is *snarcs*. The psalmist alludes here to the ancient manner of hunting. They used to surround a considerable tract of ground with a circle of nets, and afterwards contracted the circle by degrees, till they had forced all the beasts of that quarter into a narrow compass; and then the slaughter began. The same custom obtained in Italy.

[11. I said in my haste, All men are liars.] In my flight from Absalom I said, The arm of flesh can afford me no relief; men are either deceitful and *will not*, or impotent, and therefore cannot deliver me from this distress,

[13. I will take the cup of salvation.] I will offer the sacrifice of thanksgiving to God, as this phrase seems to be explained below, ver. 17. where the latter clause of the verse is the same with that which here follows. The phrase is taken from the common practice of the Jews in their thank-offerings; in which a feast was made of the remainders of the sacrifices, and the offerers, together with the priests, did eat and drink before the Lord; and, amongst other rites, the master of the feast took a cup of wine into his hand, and solemnly blessed God for it, and for the mercy which was then acknowledged, and then gave it to all the guests, who drank successively of it. See *1 Chron. 16. 2. 3.* To which custom it is supposed that our blessed Saviour alludes in the institution of the cup, which also is called the *cup of blessing*. *1 Cor. 10. 16.* which is in effect the same with the *cup of salvation*.

ANNOTATIONS on PSALM CXVII.

This psalm contains a prophecy of the calling of the Gentiles, as appears both from the matter of it, and from *Rom. 15. 11.* where it is quoted to that purpose.

ANNOTATIONS on PSALM CXVIII.

This psalm most probably was composed by David when the civil wars between the houses of Saul and David were ended, and David was newly settled in the kingdom of all Israel, and had newly brought

2 Let ^b Israel now say, that his mercy *endureth* for ever.
 3 Let the house of Aaron now say, that his mercy *endureth* for ever.
 4 Let them now that ^c fear the LORD say, that his mercy *endureth* for ever.
 5 I called upon the LORD ^d in distress: the LORD answered me, and *set me in* ^e a large place.
 6 The ^f LORD is on my side, I ^g will not fear: what can man do unto me?
 7 The LORD taketh my part with them that help me: therefore shall I ^h see my *desire* upon them that hate me.
 8 *It is* ⁱ better to trust in the LORD, than to put confidence in man.
 9 *It is* ^j better to trust in the LORD, than to put confidence ^k in princes.
 10 All nations compassed me about: but in the name of the LORD will I destroy them.
 11 They ^l compassed me about, yea, they compassed me about: but in the name of the LORD I will destroy them.
 12 They compassed me about like ^m bees, they are quenched ⁿ as the fire of thorns: for in the name of the LORD I will destroy them.
 13 Thou hast thrust fore at me that I might fall: but the LORD helped me.
 14 The LORD ^o is my strength and song, and is become my salvation.

15 The voice of rejoicing and ^p salvation *is* ^q in the tabernacles of the righteous: the ^r right hand of the LORD doth valiantly.
 16 The right hand of the LORD is exalted: the right hand of the LORD doth valiantly.
 17 I shall ^s not die, but live, and declare the works of the LORD.
 18 The LORD hath chastened me fore: but he hath ^t not given me over unto death.
 19 Open to me the gates ^u of righteousness: I will go in to them, and I will praise the LORD:
 20 This gate of the LORD, into which the ^v righteous shall enter.
 21 I will praise thee, for thou hast ^w heard me, and art become my salvation.
 22 The stone *which* the ^x builders refused, is become the ^y head stone of the corner.
 23 This is the LORDS doing, it *is* marvellous in our eyes.
 24 This *is* ^z the day *which* the LORD hath made, we will rejoice and be glad in it.
 25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.
 26 Blessed be he that ^{aa} cometh in the name of the LORD: we have blessed you ^{ab} out of the house of the LORD.
 27 God *is* the LORD, which hath shewed us ^{ac} light: bind the sacrifice with cords, *even* unto ^{ad} the horns of the altar.

brought up the ark of God to his royal city. But though this was the occasion, yet David, or at least the spirit of God, which indited this psalm, had a further reach and higher design in it, and especially in the latter part of it, which was to carry the reader's thoughts beyond the type to the antitype, the Messiah and his kingdom: which is apparent, both from the testimonies produced out of it to that purpose in the New Testament, as *Mat. 21. 9, 42. Mark 12. 10, 11. Acts 4. 11, &c.* and from the content of the Hebrew doctors both ancient and modern; one evidence whereof is, that, in their prayers for their Messiah, they use some part of this psalm. The form of this psalm may seem to be dramatical, and several parts of it are spoken in the name of several persons, yet so that the distinction of the persons and their several passages is not expressed, but left to the observation of the intelligent reader, as it is in the book of the Song of Solomon, and in some part of Ecclesiastes, and in many profane writers. David speaks in his own name from the beginning to ver. 22. and from thence to ver. 25. in the name of the people, and thence to ver. 28. in the name of the priests, and then concludes in his own name.

Ver. 19. *Open to me the gates, &c.* The psalmist in the foregoing verses having exhorted all the people to join with him in praising God, who had delivered him from his enemies: now in solemn procession, as may be supposed, comes to the sanctuary, and in this verse calls upon the porters, appointed for that purpose, to open the gates, that he might praise God in the sanctuary, which he does in the very entrance, ver. 20. and then in the courts of his house, ver. 21.

20. *This gate of the Lord, &c.* David is here represented pausing, as it were, and contemplating, before he makes his entrance: "This, this is that holy and blessed gate, which I so long and earnestly thirsted for in my banishment, and which is now very beautiful in my sight, into which I will enter, and all other righteous persons by my example and encouragement." But as David was a type of Christ, and the temple of heaven; so

this place hath a further prospect than David, and relates to Christ's ascending into heaven, and opening the gates of that blessed temple, both for himself, and for all righteous men or believers.

22. *The stone which the builders refused, &c.* The commonwealth of Israel and the church of God are here and elsewhere in scripture compared to a building; wherein, as the people are the stones and the matter, so the princes and rulers are the builders, whose office it was to erect, support and improve the building, and to use their wisdom and power in chusing fit materials for the several parts and purposes of it, and in the rejection of what was unprofitable and inconvenient.—And these master-builders rejected David as an obscure, treacherous and rebellious person, fit to be, not only laid aside and thrown away, but also to be crushed to pieces.—And so their successors rejected Christ, as an enemy to Moses, a friend to sinners, and a blasphemer against God; and therefore deserving death and damnation.

27. *Which hath shewed us light.* Who hath caused light to shine out of darkness; who hath scattered our thick and dark clouds, and put us into a state of peace, comfort, safety and happiness; all which are frequently signified by *light* in the holy scripture. Or, Who hath discovered and will in due time send the Messiah, who is called the *light of the Gentiles*, or of the world, or of men, *Isa. 42. 6. John 1. 9, and 8. 12, and 12. 35, 46.* and by whom he will more clearly and fully reveal his whole mind and will to us, and tell us all things, as the Jews expected, *John 4. 25* who also will enlighten our dark minds by his Spirit.

Bind the sacrifice with cords, even unto the horns of the altar. These words, as well as those which go before them in this verse, and those which follow after them, ver. 28. may be the words of David unto the priest, who had now blessed him in God's name, ver. 26. "And this blessing of God which you wish me, God hath already given me; and therefore in way of gratitude I will offer sacrifices to him, which do you, O ye priests, according to your office, bind to the horns of the altar:" of which see *Exod. 27. 2.* Which horns

28 Thou art my God, and I will praise thee :
thou art my God, I will exalt thee.

29 O give thanks unto the Lord, for he is
good : for his mercy endureth for ever.

P S A L M CXIX.

*This psalm containeth sundry prayers, praises, and
professions of obedience.*

a Ezek. 18.
13. Rev.
14. 4.
b Deut. 4.
29. Jer.
29. 13.
c 1 John 3.
d 1 John 1.
7.
e 2 Cor. 3.
5.
f Ver. 80.
Dan. 12. 2.
1 John 2.
28. & 4. 17.
g Luke 1. 6.
h Isa. 64. 9.
i Eccl. 12.
9.
k Ver. 11.
Psal. 17. 31.
John 15. 3.
l Ver. 17.
m Ver. 34.
38. 69.
n Chron.
20. 3.
o Exod.
25. 21.
p Job. 1. 8.
Job 22. 23.
Psal. 37.
31. Prov.
2. 1. Col.
3. 16.

A L E P H.

BLESSED are the ^a undefiled in the way,
who walk in the law of the Lord.

2 Blessed are they that keep his testimonies,
and that ^b seek him with the whole heart.

3 They also ^c do no iniquity : they ^d walk in
his ways.

4 Thou hast commanded ^e us to keep thy pre-
cepts diligently.

5 O that my ways were ^f directed to keep
thy statutes !

6 Then shall I ^g not be ashamed, when I have
respect unto ^h all thy commandments.

7 I will praise thee with uprightness of heart,
when I shall have learned thy righteous judg-
ments.

8 I will keep thy statutes : O forsake me not
ⁱ utterly.

B E T H.

9 Wherewith shall ^j a young man cleanse his
way ? by taking heed ^k thereto according to ^l thy
word.

10 With my ^m whole heart have I sought thee :
O let me not wander from thy commandments.

11 Thy word have ⁿ I hid in mine heart, that
I might not sin against thee.

12 Blessed art thou, O Lord ; ^a teach me thy
statutes.

13 With my lips have ^b I declared all the
judgments of thy mouth.

14 I have rejoiced in the way of thy testi-
monies, as much as in all riches.

15 ^c I will meditate in thy precepts, and have
respect unto thy ways.

16 I will ^d delight my self in thy statutes : I
will not forget thy word.

G I M E L.

17 Deal bountifully with thy servant, ^e that I
may ^f live, and keep thy word.

18 Open thou mine eyes, that I may behold
^g wondrous things out of thy law.

19 I am ^h a stranger in the earth, hide not thy
commandments from me.

20 My soul ⁱ breaketh for the longing ^j that it
hath unto thy judgments at all times.

21 Thou hast rebuked ^k the proud ^l that are
curled, which do ^m err from thy commandments.

22 Remove from me ⁿ reproach and contempt,
for I have kept thy testimonies.

23 Princes also did ^o sit and ^p speak against
me ; but thy servant did meditate in thy sta-
tures.

24 Thy testimonies also ^q are my delight, and
my ^r counsellors.

D A L E T H.

25 My soul ^s cleaveth unto the dust : quicken
thou me according to thy word.

26 I have ^t declared my ways, and thou heardst
me : ^u teach me thy statutes.

27 Make me to understand the way of thy

r. a Ezek. 33. 30. b Deut. 17. 19. Job. 1. 8. c Psal. 22. 15. & 44. 15.
d Psal. 143. 2. e Psal. 25. 4. & 27. 11. & 86. 11.

a Ver. 26.
17. 33. 64.
68. 108.
124. 135.
Psal. 25. 4.
3. 9. & 17.
21. & 86.
11.
b Psal. 34.
11.
c Ver. 13.
49. 97.
Psal. 1. 2.
d Ver. 14.
47. 77. 93.
Job 22. 26.
Psal. 1. 2.
e 40. 8.
f 2 Cor.
11. 23.
g Ver. 27.
Deut. 4. 6.
Psal. 19. 8.
Rom. 7.
h 1 Cor.
2. 11.
i Tim. 3.
16.
j Psal. 39.
12. Gen.
47. 9.
k Chr. 29.
15. 2 Cor.
5. 6. Hebr.
11. 13.
l Ver. 40.
131. Psal.
42. 1.
m Prov. 13.
12.
n Exod. 18.
11.
o Psal. 39.
2 Psal. 1.
p

are supposed by diverse learned men to be made for this very use, that the beasts should be bound and killed there. And this may seem probable from Exod. 29. 11, 12. and Levit. 4. 7, &c. where we read that the beasts were to be killed by the door of the tabernacle, which was very near the altar of burnt-offerings, and then immediately part of their blood was to be put upon the horns of the altar, and the rest poured out at the bottom of it. Although these words may be thus rendered: Bind and bring (one word being put for two, as above, ver. 5. and in many other places of scripture) the sacrifice with cords unto the horns of the altar, that it may be killed beside it, and its blood put upon the horns after the manner. So they may be David's words to his servants to go and bring one of his beasts to be offered to God in his name.

A N N O T A T I O N S O N P S A L M CXIX.

This psalm, of which David was confessedly the author, is written with great art: for it is not only divided into as many parts as there are letters in the Hebrew alphabet, but also each of these parts into eight verses, each of which, in the original, begins with the same letter that forms the title of the part. For instance, all the eight verses in the first part, termed Aleph, begin with an Aleph or A; and those in the second with a Beth or B, &c. And hence this psalm is, in the Massora, styled the Great Alphabet. But notwithstanding the pains the royal author must have taken in the composition of this psalm, it appears, from several passages in it, that

it was written during the persecution of Saul. It must however be observed, that David had many intervals of rest, in that period; and these, it is natural to think, he employed in meditating on the goodness and mercy of the Almighty, the excellency of his laws, and the happiness of those who make them the conduct of their lives: and in these meditations the psalm under consideration seems to have been composed. It is further observable, that the word of God is here diversely called by the names of law, statutes, precepts or commandments, judgments, ordinances, righteousness, testimonies, way and word. By which variety he designed to express the nature, the great perfection and the manifold parts and uses of God's Word. It is called his word, as proceeding from his mouth, and revealed by him to us; his way, as prescribed by him for us to walk in; his law, as binding us to obedience; his statutes, as declaring his authority and power of giving us laws; his precepts, as declaring and directing our duty; his ordinances, as ordained and appointed by him; his righteousness, as exactly agreeable to God's righteous nature and will; his judgments, as proceeding from the great Judge of the world, and being his judicial sentence to which all men must submit; and his testimonies, as it contains the witnesses of God's mind and will, and of man's duty. And there are very few of these 176 verses contained in this psalm, in which one or other of these titles is not found.

Ver 18. *That I may behold wondrous things out of thy law:* Those great and marvellous depths of Divine wisdom and goodness, and those profound mysteries of Christ and of God's grace to man-
kind

f Ver. 18. precepts: so shall I talk of thy wondrous works.
Psal. 145.

28 My soul melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying; and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid before me

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt enlarge my heart.

H E.

33 Teach me, O LORD, the way of thy statutes, and I shall keep it unto the end.

34 Give me understanding, and I shall keep thy law, yea, I shall observe it with my whole heart.

35 Make me to go in the path of thy commandments, for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 Turn away mine eyes from beholding vanity, and quicken thou me in thy way.

38 Establish thy word unto thy servant, who is devoted to thy fear.

39 Turn away my reproach which I fear: for thy judgments are good.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

V A U.

41 Let thy mercies come also unto me, O LORD: even thy salvation according to thy word.

42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually, for ever and ever.

45 And I will walk at liberty: for I seek thy precepts.

46 I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments which I have loved.

48 My hands also will I lift up unto thy commandments which I have loved: and I will meditate in thy statutes.

49 My hands also will I lift up unto thy commandments which I have loved: and I will meditate in thy statutes.

Kind, and of that future and everlasting state, which are contained in God's law, and which were not to be known but by Divine illumination.

29. Remove from me the way of lying;] Or, of falsehood. Either, 1. The practice of lying, dissembling and cheating, which is to rise in Saul's court, and in the courts of most princes; but, Lord, let it not be so in my courts. Or rather, 2. Every false way of doctrine or worship; for, to this way he opposeth God's law in the next clause. And he justly prayeth to God to keep him from apostacy, heresy, idolatry and superstition, because his own corrupt nature of itself, and without God's grace, was prone to these errors; and not only Heathens, but many Israelites did frequently fall into them.

Z A I N.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This is my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision: yet have I not declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 Horror hath taken hold upon me, because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had because I kept thy precepts.

C H E T H.

57 Thou art my portion, O LORD; I have said, that I would keep thy words.

58 I intreated thy favour with my whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The bands of the wicked have robbed me: but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee: because of thy righteous judgments.

63 I am a companion of all them that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

T E T H.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment, and knowledge: for I have believed thy commandments.

67 Before I was afflicted, I went astray: but now have I kept thy word.

68 Thou art good, and dost good: teach me thy statutes.

69 The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

70 Their heart is as fat as grease, but I delight in thy law.

71 My hands also will I lift up unto thy commandments which I have loved: and I will meditate in thy statutes.

32. I will run the way of thy commandments, when thou shalt enlarge my heart.] When thou hast delivered me from my persecutors, I will render thee better service, and more cheerfully perform all thy commandments.

54. In the house of my pilgrimage.] Either, 1. In this present world, which I do not own for my home, wherein I am a stranger and pilgrim, as all my fathers were, Psal. 39: 12. compare Gen. 47: 9. Or, 2. In mine exile, and in the wildernesses and other places where I have been oft forced to wander, when I was banished from all my friends, and from the place of thy worship, and had no other support or comfort but the remembrance of thy statutes.

70. Their heart is as fat as grease.] This passage is rightly translated.

1 Ver. 14.
161. Psal.
19. 10.
Prov. 8. 10.
11. 19. &
3. 14. &
16. 16.
1 Job 10.
8. Psal.
139. 14.
15. 16.
2 Psal. 34.
5. 9.
7 Psal. 25.
10. 1 Cor.
10. 13.
Heb. 12.
10. 1 Pet.
4. 19.
* Heb. de-
lights, Ver.
26. 24. 47.
92. 143.
174.
2 Psal. 25.
13.
* Psal. 109.
4.
b John 1.
47.
c Job 32.
49. Ver.
6.
d Psal. 84.
2.
e Ver. 123.
Psal. 69. 3.
Deut. 28.
35. 11a.
38. 14.
f Psal. 32.
4.
g Psal. 17.
13 & 89.
47.
h Rev. 6.
10.
i Psal. 35.
7. Prov.
16. 27.
k Mat. 6.
29. & 10.
28 Luke
21. 33.
l Ver. 152.
160. Psal.
89. 1. 11a.
40. 8. Mat.
5. 18 &
24 30.*

71 *It is good for me that I have been afflicted : that I might learn thy statutes.*

72 *The law of thy mouth is better unto me, than thousands of gold and silver.*

J O D.

73 *Thy hands have made me and fashioned me : give me understanding, that I may learn thy commandments.*

74 *They that fear thee, will be glad when they see me : because I have hoped in thy word.*

75 *I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.*

76 *Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.*

77 *Let thy tender mercies come unto me, that I may live : for thy law is my delight.*

78 *Let the proud be ashamed, for they dealt perversely with me without a cause ; but I will meditate in thy precepts.*

79 *Let those that fear thee, turn unto me, and those that have known thy testimonies.*

80 *Let my heart be sound in thy statutes ; that I be not ashamed.*

C A P H.

81 *My soul fainteth for thy salvation : but I hope in thy word.*

82 *Mine eyes fail for thy word, saying, When wilt thou comfort me ?*

83 *For I am become like a bottle in the smoke : yet do I not forget thy statutes.*

84 *How many are the days of thy servant ? when wilt thou execute judgment on them that persecute me ?*

85 *The proud have digged pits for me, which are not after thy law.*

86 *All thy commandments are faithful : they persecute me wrongfully ; help thou me.*

87 *They had almost consumed me upon earth : but I forsook not thy precepts.*

88 *Quicken me after thy loving kindness, so shall I keep the testimony of thy mouth.*

L A M E D.

89 *For ever, O LORD, thy word is settled in heaven,*

90 *Thy faithfulness is unto all generations : thou hast established the earth, and it abideth.*

91 *They continue this day according to thine ordinances : for all are thy servants.*

92 *Unless thy law had been my delight, I should then have perished in mine affliction.*

93 *I will never forget thy precepts : for with them thou hast quickened me.*

94 *I am thine, O save me : for I have sought thy precepts.*

95 *The wicked have waited for me to destroy me : but I will consider thy testimonies.*

96 *I have seen an end of all perfection ; but thy commandment is exceeding broad.*

M E M.

97 *O how love I thy law ! it is my meditation all the day.*

98 *Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.*

99 *I have more understanding than all my teachers : for thy testimonies are my meditation.*

100 *I understand more than the ancients : because I keep thy precepts.*

101 *I have refrained my feet from every evil way : that I may keep thy word.*

102 *I have not departed from thy judgments, for thou hast taught me.*

103 *How sweet are thy words unto my taste ! yea, sweeter than hony to my mouth.*

104 *Through thy precepts I get understanding : therefore I hate every false way.*

N U N.

105 *Thy word is a lamp unto my feet, and a light unto my path.*

106 *I have sworn, and I will perform it, that I will keep thy righteous judgments.*

107 *I am afflicted very much : quicken me, O LORD, according unto thy word.*

108 *Accept, I beseech thee, the free-will-offerings of my mouth, O LORD, and teach me thy judgments.*

109 *My soul is continually in my hand : yet do I not forget thy law.*

Psalm 133.
9.
1 Ver. 16.
21. 77. 143.
Rom. 15.
4.
e Isa. 64.
8. 9. 10.
1 Tim. 5.
8.
p Acts 15.
11. 2 Pet.
2. 9.
q Isa. 40.
8.
r 1 Cor.
13. 13.
Col. 3. 14.
f Deut. 4.
6. 1 Sam.
18. 10.
1 Acts 23.
3. 2 Tim.
3. 15.
u Job 33.
8.
x Ver. 104.
108. 2 Cor.
7. 1. Heb.
12. 13.
y John 5.
5. 2 Cor. 3.
5.
z Psal. 19.
10. Prov.
8. 11.
a Job 32.
8. Psal.
19. 8. &
23. 4. &
43. 3. 107.
6. 21.
1 Cor. 14.
24. 25.
Eph. 5. 13.
2 Pet. 1. 19.
b 2 Chron.
15. 15.
Neh. 10.
29.
c Lev. 22.
18. Num.
29. 39.
d Judg. 13.
3. 1 Sam.
19. 5. Job
13. 14.
Mat. 10. 16.
Rom. 8.
36. 1 Cor. 15. 31. 2 Cor. 11. 23.

translated in the Greek, Latin, and Syriac. *Their heart is curdled like milk*, i. e. grown sour and disagreeable. It is very improperly rendered in the Liturgy, *as fat as brawn* ; because swine's flesh not being eaten among the Jews, they could have no knowledge of brawn. *Pilkington.*

83. *I am become like a bottle in the smoke.*] My skin is shrivelled up like a bottle that has long hung in the smoke. Their bottles were made of leather.

84. *How many are the days of thy servant ? &c.*] How long time is appointed for these pressures to ly upon me ? *Ham-mind.*

88. *Quicken me after thy loving kindness, &c.*] Deal kindly with me, O Lord, and raise me from this forlorn state, wherein I ly like a man that is dead, and I will endeavour the more carefully to observe thy testimonies.

96. *I have seen an end of all perfection ; but thy commandment is exceeding broad.*] I never yet saw any thing so complete, but as it had its bounds, so it was exceeding frail ; but thy commandment, or the wisdom which thou hast revealed, is eternal, and endureth for ever.

108. *Accept, I beseech thee, the free-will-offering of my mouth, &c.*] I can offer thee no other sacrifice in this exile state than my prayers, (called the *calves of our lips*, Hof. 14. 2.) and my thankful acknowledgments, and vows of sincere and cheerful obedience ; and these I present to thee, O Lord, in the most free and hearty manner.

109. *My soul is continually in my hand ;*] Exposed to perpetual and extreme danger, as any precious and frail thing is which a man carrieth openly in his hand, whence it may easily fall or be snatched away by a violent hand.

• Psal. 140.
5. & 141.
9.
f Deut. 33.
4.

110 The wicked have ^a laid a snare for me: yet I erred not from thy precepts.

111 Thy testimonies have I taken as ^f an heritage for ever: for they are the rejoycing of my heart.

112 I have inclined mine heart to perform thy statutes alway, *even unto the end.*

S A M E C H.

• Properly,
sup. blanc. et.
1 Kin. 18.
21. Jer. 4.
14.
g Psal. 17.
5. & 33.
20. & 33.
7. & gr. 1.
h Psal. 6.
8. & 139.
19. Mat.
7. 13.
i Rom. 5.
5.
k Mal. 4.
3.

113 I hate ^a vain thoughts: but thy law do I love.

114 Thou art my ^a hiding-place, and my shield: I hope in thy word.

115 ^b Depart from me, ye evil doers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be ¹ ashamed of my hope.

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118 Thou ^b hast troden down all them that err from thy statutes: for their deceit is falsehood.

119 Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies.

120 My flesh ¹ trembleth for fear of thee, and I am afraid of thy judgments.

A I N.

m Sam. 8.
25.
n Isa. 38.
14. Heb.
9. 22.

121 ^a I have done judgment and justice: leave me not to mine oppressors.

122 Be ^a surety for thy servant for good: let not the proud oppress me.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant ^a according unto thy mercy, and teach me thy statutes.

125 I am ^a thy servant, give me understanding, that I may know thy testimonies.

126 ^a It is time for thee, LORD, ¹ to work: for they have made void thy law.

127 Therefore I love thy commandments ^a above gold: yea, above fine gold.

128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

P E.

o Prov. 1.
4. Mat. 4.
16.
p Ver. 20.
q Psal. 42. 1.
r Psal. 106.
4. s Thef.
2. 6, 7.
t Psal. 17.
5. Eph.
5. 15.
u Psal. 19.
13.
v Luke 11.
74.

129 Thy testimonies are wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth ¹ light: it giveth understanding unto the simple.

131 I opened my mouth, and ^a panted: for I longed for thy commandments.

132 Look thou upon me, and be merciful unto me, ^a as thou usest to do unto those that love thy name.

133 ^a Order my steps in thy word: and let not any iniquity have ^a dominion over me.

134 Deliver me from the oppression of man: ^a so will I keep thy precepts.

135 Make thy face ^b to shine upon thy servant: and teach me thy statutes.

136 Rivers of waters run down mine eyes: because they keep not thy law.

T S A D D I.

137 ^c Righteous art thou, O LORD, and upright are thy judgments.

138 Thy testimonies that thou hast ⁴ commanded, are righteous, and very faithful.

139 ^c My zeal hath consumed me: because mine enemies have forgotten thy words.

140 Thy word is very ^f pure: therefore thy servant ^a loveth it.

141 I am small and despised: yet do not I forget thy precepts.

142 Thy righteousness is an everlasting righteousness, and thy law is the ^b truth.

143 Trouble and anguish have taken hold on me: yet thy commandments are my delights.

144 The righteousness of thy testimonies is everlasting; give me understanding, and I shall ¹ live.

K O P H.

145 I cried with my whole heart, hear me, O LORD: I will keep thy statutes.

146 I cried unto thee, save me, and I shall keep thy testimonies.

147 ^a I prevented the dawning of the morning and cried: I hoped in thy word.

148 Mine eyes prevent the *night* ¹ watches, that I might meditate in thy word.

149 Hear my voice according unto thy loving kindness: O LORD, ^a quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 Thou art ^a near, O LORD: and all thy commandments are truth.

152 Concerning thy testimonies, I have known of old, that thou hast founded them ^a for ever.

R E S H.

153 ^a Consider mine affliction, and deliver me: for I do not forget thy law.

154 ^a Plead my cause, and deliver me: ^a quicken me according to thy word.

155 Salvation is ^a far from the wicked: for they seek not thy statutes.

156 Great are thy tender mercies, O LORD: quicken me according to thy judgments.

157 Many are my persecutors, and mine enemies: ^a yet do I not decline from thy testimonies.

158 I beheld the transgressors, and was grieved: because they kept not thy word.

159 Consider how I love thy precepts: quicken me, O LORD, according to thy loving kindness.

160 Thy [†] word is true from the beginning: and

b Num. 6.
25. Psal.
4. 6.

c Dan. 9.
7.

d 1 John 3.
23.

e Psal. 69.
9. John
2. 17.

f Psal. 12.
6. & 18.

g Prov.
30. 5.

h 1 Pet. 2.
2.

i John 17.
17. Eph.
1. 13.

j Prov. 10.
23. Eph.
4. 18.

k Psal. 5.
3. & 59.
16 & 88.

l 130.
6. Isa 26.
9. Mark
1. 15.

m Psal. 63.
6.

n John 5.
21. 1 Tim.
6. 13.

o Deut. 4.
7. Psal.
145. 18.

p Psal. 111.
8. Luke
21. 33.

q Lam. 5.
1.

r Psal. 35.
7. Mic.
7. 9.

s Act. 25.
20. 50.

t Job 5. 4.
1. Tit. 1.
16.

u Psal. 44.
17.

v Heb. 12.
beginning.

w 1. 1. 1. 1.

x Tit. 1. 2.

130. The entrance of thy words] The opening or declaration of thy word; according to the Septuagint and Vulgate.

131. I opened my mouth, and parted.] I thirst after thy precepts, and pursue them eagerly, as it were, with open mouth,

ready and greedy to receive them. It is a metaphor from one that makes great haste after another, whereby he is forced to pant and to open his mouth for air to refresh himself.

and every one of thy righteous judgments endureth for ever.

S C H I N.

161 ^a Princes have persecuted me without a cause: but my heart standeth in ^a awe of thy word.

162 I rejoyce at thy word, as one that findeth great spoil.

163 I hate and abhor ^a lying: but thy law do I love.

164 ^a Seven times a day do I praise thee: because of thy righteous judgments.

165 ^b Great peace have they which love thy law: and nothing shall offend them.

166 LORD, I ^a have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies: and ^a I love them exceedingly.

168 I have kept thy precepts and thy testimonies: ^a for all my ways are before thee.

T A U

169 Let my ^a cry come near before thee, O LORD: give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 ^a My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments are righteousness.

173 Let thine hand help me: for I have ^b chosen thy precepts.

174 I have longed for thy salvation, O LORD: and thy law is my ^a delight.

175 Let my soul live, and it shall praise thee: and let thy judgments help me.

176 I have gone astray like ^a a lost sheep: seek thy servant: for I do not forget thy commandments.

A N N O T A T I O N S on PSALM CXX.

It is impossible to know with certainty why this and the fourteen following psalms were called *songs of degrees*, or *steps*. Some think they were so called, because they were sung upon the ^a 5. degrees of stairs of the temple, which the Jewish writers mention; or, from the *elevation* of the voice used in singing these songs. But the most probable conjecture is, that they were so denominated from the excellence of the composition, or the high esteem the Hebrews entertained for them on some particular occasion. However that be, this psalm seems to have been written by David, when the calumnies of Doeg, and other wicked persons, forced him to fly into the deserts for safety, and even to go into the country of the Kedarites or Arabians, whose company was very disagreeable to him. We do not indeed find any accounts of his being in the tents of Kedar, in the history of this persecution; but it is very natural to think he sought for safety in more places than are there particularly mentioned, and might have visited the tents of Kedar as well as the land of the Moabites and the wilderness of Paran, near which these tents were pitched.

Ver. 3, 4. — *Thou false tongue? Sharp arrows, &c.*] O thou

P S A L M CXX.

1 David prayeth against Doeg, 3 reproveth his tongue: 5 complaineth of his necessary conversation with the wicked.

¶ A song of ^a degrees.

I ^a N my ^b distress I cried unto the LORD, and he ^c heard me.

2 Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.

3 What shall be given unto thee? or what shall be done unto thee, ^a thou false tongue?

4 ^c Sharp arrows of the mighty, with coals of juniper.

5 Who is me, that I sojourn in ^a Mesekh, that I dwell in the tents of ^a Kedar.

6 My soul hath ^a long dwelt with him that hateth peace.

7 I am ^a for peace: but when I speak, they are for war.

P S A L M CXXI.

The great safety of the godly, who put their trust in God's protection.

¶ A song of degrees.

I Will lift up mine eyes unto the ^a hills from whence cometh my help.

2 ^b My help cometh from the LORD, which made heaven and earth.

3 He will not suffer thy ^c foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel, shall neither slumber nor sleep.

5 The LORD is thy keeper: the LORD is ^a thy shade upon thy right hand.

false accuser, the Lord shall take a fierce vengeance upon thee, till he hath utterly consumed thee.

5. *Who is me, that I sojourn in Mesekh.*] The word *Mesekh* does not imply a place, but a space of time, and should be rendered, "Who is me, that I sojourn so long in the tents of Kedar."

A N N O T A T I O N S on PSALM CXXI.

This psalm seems to have been written by David, when he was obliged to fly from Jerusalem to avoid the army of his rebellious son. It will appear much more intelligible, if, like several others, we suppose it to have been sung alternately by the king and priests; David takes the first part.

Ver. 1. *I will lift up mine eyes unto the hills, &c.*] Either to Sion and Moriah, which are called the holy mountains, Psal. 87. 1. or rather, 2. to the hills in general, whereof there were many in the land of Canaan, and upon which the forces which he hoped would come to his aid might be seen at a great distance.

5. *The Lord is thy shade;*] Both to refresh thee and keep thee from the burning heat of the sun, as it is expressed in the next verse; and to protect thee by his power from all thine enemies: for which reason God is oft called a shadow in scripture.

f Psal. 91.
5. Isa. 49.
10. Rev.
7. 16.
g Rev. 21.
4.
h Deut. 28.
i Prov.
3. 6.

6 The sun shall not smite thee by day; nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The LORD shall preserve thy going out, and thy coming in, from this time forth and even for evermore.

PSALM CXXII.

1 David professeth his joy for the church, 6 and prayeth for the peace thereof.

¶ A song of degrees of David.

a Isa. 3. 3.
Zech. 8. 23.
b Rev. 3.
12.

I Was glad, when they said unto me, Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

c 2 Sam. 5.
9. Eph. 2.
21.

3 Jerusalem is builded as a city, that is compact together:

d Exod. 23.
17. Deut.
18. 16.

4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

e 1 Chron.
19. 8.

5 For there are set thrones of judgment: the thrones of the house of David.

f Psal. 51.
18.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

g Isa. 3. 4.

7 Peace be within thy walls, and prosperity within thy palaces.

h Psal. 119.
63. Heb.
2. 11.

8 For my brethren and companions sakes, I will now say, Peace be within thee.

i Neh. 2.
10.

9 Because of the house of the LORD our God, I will seek thy good.

PSALM CXXIII.

1 The godly profess their confidence in God, 3 and pray to be delivered from contempt.

¶ A song of degrees.

UNTIL thou lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: so our eyes wait upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

a Psal. 5.
1. & 127. 1.
b Psal. 119.
3. Mat. 6.
9.

c Gen. 37.
20. 16.
d Psal. 55.
17. Luke
18. 1.
e James 5.
16.
f 2 Sam. 6.
20. Neh.
4. 2. Luk
16. 14.

PSALM CXXIV.

The church blesteth God for a miraculous deliverance.

¶ A song of degrees of David.

IF it had not been the LORD who was on our side, now may Israel say:

2 If it had not been the LORD who was on our side, when men rose up against us:

3 Then they had swallowed us up quick, when their wrath was kindled against us.

4 Then the waters had overwhelmed us, the stream had gone over our soul.

5 Then the proud waters had gone over our soul.

6 Blessed be the LORD, who hath not given us as a prey to their teeth.

7 Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped.

8 Our help is in the name of the LORD, who made heaven and earth.

a Psal. 118.
6. Heb. 2.
10.

b Rev. 12.
17.
c Num. 16.
32. Jonah
7. 17.
d Psal. 69.
1. Rev. 17.
15.
e Job 38.
11.

f Rev. 18.
20.
g Psal. 91.
3. Prov. 6.
5.
h Psal. 124.
3. Rom. 7.
4. 5. 2 Cor.
1. 10.
i 1 Pet. 4.
19.

PSALM CXXV.

1 The safety of such as trust in God. 4 A prayer for the godly, and against the wicked.

6. *Nor the moon by night,*] With that cold and moisture which comes into the air with it. Intemperate heats and colds are the two springs of many diseases. He alludes both to the conditions of soldiers or travellers, who are exposed to the open air by day and by night; and also to the cloudy pillar which defended the Israelites both by day and by night. The sense is, He shall protect thee from all evils both by day and night.

ANNOTATIONS ON PSALM CXXII.

David having settled the ark on mount Sion, and being in the country some time before one of their solemn festivals, heard the people inviting one another to join in their company, to visit the dwelling-place of the God of Jacob, and pay him the tribute of praise and thanksgiving. This pleasing incident inspired the royal prophet to compose this psalm for their use on these solemn occasions.

Ver. 3. *Jerusalem is builded as a city that is compact, &c.*] Partly in its buildings; which are not dispersed, as they are in villages; nor divided into two cities, as it was before; but united and enlarged, 1 Chron. 11. 7, 8. And principally, in its government and religion, which was distinct and opposite before David took the fort of Zion from the Jebusites.

5. *There are set thrones of judgment:*] The supreme courts of justice for ecclesiastical, and especially for civil affairs, as the next clause explains it.

ANNOTATIONS ON PSALM CXXIII.

This psalm was doubtless written in a time of great distress, when some formidable and insolent enemy threatened to level the walls of Jerusalem with the dust; but the particular occasion is not known.

Ver. 2. *As the eyes of servants look unto the hand of their masters,*] For help and defence against their oppressors. For servants were unable to defend themselves, not being allowed to wear defensive weapons, but expected and had protection from their masters in case of injury.

ANNOTATIONS ON PSALM CXXIV.

This psalm was written by David, after some remarkable victory over a numerous host of his enemies; perhaps the Philistines, when they spread themselves in the valley of Rephaim, 2 Sam. 5. 19. or the Ammonites and their associates, 2 Sam. 10. 6, 15, 16.

Mat. 16.

18.

Zech. 2.

5.

Prov. 22.

Isa. 14.

Rev. 2.

20.

1 Pet. 5.

3.

1 Cor. 10.

23.

Psal. 51.

18 Rom.

28.

Psal. 73.

2.

2 Tim.

4. 20.

Prov. 3.

15. Acts

8. 19.

2 Thes.

2. 11.

Psal. 118.

6 Gal.

6. 16.

Isa. 10.

20.

Luke 14.

27. Acts

22. 9.

Rev. 14.

5.

Mal. 3.

18.

Rev. 19.

30.

Rev. 18.

20.

Psal. 85.

4. Hosea

2. 11.

Psal. 37. 37 & 93. 11. & 137. 1. Jer. 31. 3, &c. Hosea 6. 1, 2. Gal. 6. 9.

[¶ A song of degrees.

THEY that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever.

2 As the mountains are round about Jerusalem, so the LORD is round about his people, from henceforth even for ever.

3 For the rod of the wicked shall not rest upon the lot of the righteous: lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto those that be good, and to them that are upright in their hearts.

5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

PSALM CXXVI.

1 The church celebrating her incredible return out of captivity, 4 prayeth for, and prophesieth the good success thereof.

¶ A song of degrees.

WHEN the LORD turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.

3 The LORD hath done great things for us: whereof we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 They that sow in tears, shall reap in joy.

6 He that goeth forth and weepeth, &c.] Like the poor husbandman, who, when corn is scarce and dear, throws the little seed he has with a heavy heart into the ground, but soon returns from his field with fongs of joy.

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

1 Cor. 15. 38.

PSALM CXXVII.

1 The virtue of God's blessing. 3 Good children are his gift.

¶ A song of degrees for Solomon.

EXCEPT the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman watcheth but in vain.

2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

3 Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.

4 As arrows are in the hand of a mighty man; so are children of the youth.

5 Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

PSALM CXXVIII.

The sundry blessings which follow them that fear God.

¶ A song of degrees.

BLESSED is every one that feareth the LORD: that walketh in his ways.

2 For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

3 Thy wife shall be as a fruitful vine by the sides

ANNOTATIONS ON PSALM CXXV.

This psalm probably contains some of those comfortable words which were spoken to the people by Hezekiah, when Sennacherib's army threatened to destroy Jerusalem, to encourage them under their great affliction; and to assure them, that God would not suffer Sennacherib, that rod of his anger, to chastise them long.

Ver. 3. *The rod of the wicked;* i. e. Sennacherib.

ANNOTATIONS ON PSALM CXXVI.

Ver. 4. *As the streams in the south.* As thou art pleased sometimes to send floods of water into dry and barren grounds, such as the southern parts of Canaan and the parts adjacent were; which is an act of thy great power and goodness; and no less will this redemption of thy people be, and no less shall we rejoice in it, and bless God for it.

5. *They that sow in tears shall reap in joy.* They that now plant themselves here again, and lay the foundation of the temple with a mixture of sadness and tears, (Ezra 3. 12.) shall soon have occasion to rejoice.

6. *He that goeth forth and weepeth, &c.]* Like the poor husbandman, who, when corn is scarce and dear, throws the little seed he has with a heavy heart into the ground, but soon returns from his field with fongs of joy.

ANNOTATIONS ON PSALM CXXVII.

The Hebrew particle, which in the title is translated *for*, is by most interpreters thought to signify *of*, and consequently that this psalm was composed by Solomon. And this is the more probable, as we are told, 1 Kings 4. 32. that he composed no less than 1005 songs, whereof probably this was one, and seems to be a commentary on a pious maxim of his, often repeated in the book of Proverbs, namely, That it is in vain to attempt any thing if the Lord doth not prosper the design; teaching us, in all our ways to acknowledge him, and not presume that it is in our power to direct the issue as we please: *for though a man's heart deviseth his way, yet it is the Lord that directeth his steps*, Prov. 16. 9.

Ver. 2. *For so he giveth his beloved sleep;* To wit, by his blessing; which, though not expressed, is sufficiently understood out of the former verse, where it is twice expressed.

5. *They shall speak with the enemies in the gate* They shall courageously plead their cause in courts of judicature, which were in the gates, Deut. 21. 19. and 25. 7. not fearing to be crushed by the might of their adversaries, as weak and helpless persons frequently are.

ANNOTATIONS ON PSALM CXXVIII.

This psalm was written to excite men to be truly religious, as the only

f Pfal. 51. sides of thine house thy children like olive-plants, round about thy table.

8. Jer. 11. 16. Hosea 14. 6. 4 Behold, that thus shall the man be blessed, that feareth the LORD.

g Pfal. 20. 2. & 134. 3. Eph. 1. 5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem, all the days of thy life.

h Pfal. 27. 6 Yea, thou shalt see thy childrens children, and peace upon Israel.

P S A L M CXXIX.

1 An exhortation to praise God for saving Israel in their great afflictions. 5 The haters of the church are cursed.

¶ A song of degrees.

MANY a time have they afflicted me from my youth, may Israel now say:

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD is righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the grafs upon the house-tops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves, his bosom.

8 Neither do they which go by, say, The blessing of the LORD be upon you: we bless you in the name of the LORD.

P S A L M CXXX.

1 The psalmist professeth his hope in prayer, 5 and his patience in hope: 7 He exhorteth Israel to hope in God.

¶ A song of degrees.

only way to obtain the blessings enumerated in this hymn. For it is the Lord only that can confer these gifts on the sons of men; and consequently, our own industry is not sufficient without his kind assistance.

ANNOTATIONS ON PSALM CXXIX.

This psalm was composed when some new calamity threatened them, either by Sennacherib, or, as others think, by those nations who had combined to destroy the Jews, as soon as they returned from the Babylonish captivity; when they were taught by Ezra, or some other holy man, to recount what God had done for them ever since they were a people, and to denounce the Divine vengeance against those who now sought their destruction.

Ver. 3. *The plowers plowed upon my back.* They have not only thrown me down and trod me under foot, but have cruelly tormented me, wounded and mangled me, and had no more pity upon me than the plowman hath upon the earth which he cuts up at his pleasure. He saith, *upon my back*, either because they did literally scourge the captives upon their backs with such cords as are mentioned ver. 4. although we do not read that the Israelitish captives

OUT of the depths have I cried unto thee, O LORD.

2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

3 If thou, LORD, shouldst mark iniquities: O Lord, who shall stand?

4 But there is forgiveness with thee: that thou mayst be feared.

5 I wait for the LORD, my soul doth wait, and in his word do I hope.

6 My soul waiteth for the Lord, more than they that watch for the morning: I say, more than they that watch for the morning.

7 Let Israel hope in the LORD: for with the LORD there is mercy, and with him plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

P S A L M CXXXI.

1 David, professing his humility, 3 exhorteth Israel to hope in God.

¶ A song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise my self in great matters, or in things too high for me.

2 Surely I have behaved and quieted my self as a child that is weaned of his mother: my soul is even as a weaned child.

3 Let Israel hope in the LORD, from henceforth and for ever.

P S A L M CXXXII.

1 David in his prayer commendeth unto God the religious care he had for the ark: 8 His prayer at the removing of the ark, 11 with a repetition of God's promises.

¶ A song of degrees.

were thus used by any of their enemies; or by way of allusion to that usage, which made a sort of furrows in their backs, upon which they used to lay on their strokes.

ANNOTATIONS ON PSALM CXXX.

This psalm was, in all probability, composed by David, during the time of his penitence for the atrocious crime committed with Bathsheba.

ANNOTATIONS ON PSALM CXXXI.

Though David could not purge himself from all manner of guilt (as he confesses in the foregoing psalm, ver. 3) yet in that matter which he was charged withal by his enemies (of affecting the kingdom) he could safely protest he was as innocent as a little child; which he doth in this psalm particularly, and in several parts of other psalms.

LORD, *remember David, and all his *afflictions :
 2 How he *swore unto the LORD, and vowed unto the mighty God of Jacob.
 3 Surely I will *not come into the *tabernacle of my house, nor go up into my bed :
 4 I will not give sleep to mine eyes, or slumber to mine eye-lids,
 5 Until I find out a place for the *LORD, an habitation for the mighty God of Jacob.
 6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.
 7 We will go into his tabernacles; we will worship at his *footstool.
 8 Arise, O LORD, into thy rest: thou, and the ark of thy strength.
 9 Let thy priests be *clothed with righteousness: and let thy saints shout for joy.
 10 For thy servant *Davids sake, turn not away the face of thine anointed.
 11 The LORD hath *sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne.
 12 If thy children will keep my covenant and my testimony, that I shall teach them; their children also shall sit upon thy throne for evermore.
 13 For the LORD hath *chosen Zion: he hath desired it *for his habitation.
 14 This is my rest for ever: here will I dwell, for I have desired it.
 15 I will abundantly bless her provision: I will satisfy her poor with bread.

2, 3, & 78. 68. 1 Psal. 68. 16. 1 Rev. 21. 3.

16 I will also clothe her priests with *salvation: and her saints shall shout aloud for joy.
 17 There will I make the *horn of David to bud: I have ordained a lamp for mine anointed.
 18 His enemies will I clothe with *shame: but upon himself shall his *crown flourish.

P S A L M CXXXIII.

The benefit of the communion of saints.

¶ A song of degrees of David.

BEHOLD, how good and how pleasant it is, for *brethren to dwell together in unity.
 2 It is like the *precious ointment upon the head, that ran down upon the beard, even Aarons beard, that went down to the skirts of his garments.
 3 As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the LORD *commanded the blessing, even life for evermore.

P S A L M CXXXIV.

An exhortation to bless God.

¶ A song of degrees.

BEHOLD, bless ye the LORD, all ye servants of the LORD, which *by night stand in the house of the LORD.
 2 Lift up your hands in the sanctuary: and bless the LORD.

ANNOTATIONS ON PSALM CXXXII.

The penman of this psalm was probably Solomon, as may be gathered from the whole matter of the psalm, which seems better to agree to him than to David, and particularly from ver. 8, 9, 10. compared with 2 Chron. 6. 41, 42. where we have the same words with no great alteration. It seems to have been made and used at the solemnity of bringing up the ark, expressing the holy joy and triumph of it.

Ver. 6. *Lo, we heard of it at Ephratah, &c.*] This verse may be understood thus: *We at Ephratah, i. e. Bethlehem, Gen. 35. 19. and other places about Jerusalem, heard of it, that it was at Jair or Kirjath-jearim, which signifies a city of woods; and we found it there, and fetched it up.* The 8th verse seems likewise to confirm this conjecture—*Arise, O God, into thy rest: thou, and the ark of thy strength.* Wall.

17. *I have ordained a lamp:*] A successor or succession, to continue for ever in his family, as this phrase is expounded, 1 Kings 11. 36. and 15. 4. and particularly one eminent and glorious light, to wit, the Messiah, who shall come out of his loyns, and revive and enlarge his kingdom.

ANNOTATIONS ON PSALM CXXXIII.

This psalm was composed by David upon the happy occasion of the ending of the civil war between the two houses of Saul and David; in which having felt the sad effects of discord and division, both the king and people were more sensible of the great blessing of reconciliation and unity.

Ver. 2. *Like precious ointment—that ran down upon—Aarons beard.*] It is no less grateful and refreshing than the oyl which was plentifully poured forth upon Aarons head at the time of his consecration to the priestly office, which was exceeding pleasant, not only for the extraordinary fragrantcy of it, but because by this, together with the other rites prescribed, he was initiated into that sacred office, which was so acceptable to God, and so comfortable and beneficial to the people, as being the happy instrument of making atonement to God for them, and of procuring and maintaining their peace with God, upon which all their happiness of this life and of the next depends.

That went down to the skirts of his garment;] Or, *skirt*, for the Hebrew word is of the singular number. Not to the lower skirt or bottom of his sacerdotal garment; for that the sacred oyl was poured forth in so great plenty is not probable, nor was it necessary or convenient: but to the upper skirt of it, or the mouth of it, as this Hebrew word properly signifies; or to the collar of his upper priestly garment, which the ointment falling upon his beard might easily reach.

3. *As the dew of Hermon; and as the dew that descended upon the mountains of Zion, &c.*] Unity among brethren, beginning from the king, is like the dew of heaven, which falling first upon the higher summit of Hermon, (refreshing and enriching where ever it falls) naturally descends to Sion, a little lower; and thence even to the humble valleys. Delany.

ANNOTATIONS ON PSALM CXXXIV.

This psalm was probably sung at the shutting of the gates of the temple. The form of it seems to be dramatical. In the two first verses

3 The LORD, that made heaven and earth,
bless thee out of Zion.
P S A L M CXXXV.

1. An exhortation to praise God for his mercy, 5 for his power, 8 for his judgments. 15 The vanity of idols. 19 An exhortation to bless God.

PRAISE ye the LORD, praise ye the name of the LORD, praise him, O ye servants of the LORD.

2 Ye that stand in the house of the LORD, in the courts of the house of our God.

3 Praise ye the LORD, for the LORD is good: sing praises unto his name, for it is pleasant.

4 For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.

5 For I know that the LORD is great, and that our LORD is above all gods.

6 Whatsoever the LORD pleased, that did he in heaven and in earth, in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain: he bringeth the wind out of his treasures.

8 Who smote the first-born of Egypt, both of man and beast.

9 Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who smote great nations, and slew mighty kings:

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And gave their land for an heritage, an heritage unto Israel his people.

13 Thy name, O LORD, endureth for ever, and thy memorial, O LORD, throughout all generations.

14 For the LORD will judge his people, and he will repent himself concerning his servants.

15 The idols of the heathen are silver and gold, the work of mens hands.

16 They have mouths, but they speak not; eyes have they, but they see not.

17 They have ears, but they hear not; neither is there any breath in their mouths.

18 They that make them are like unto them: so is every one that trusteth in them.

19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron.

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

P S A L M CXXXVI.

An exhortation to give thanks to God for particular mercies.

GIVE thanks unto the LORD, for he is good: for his mercy endureth for ever.

2 O give thanks unto the God of gods: for his mercy endureth for ever.

3 O give thanks to the LORD of lords: for his mercy endureth for ever.

4 To him who alone doth great wonders: for his mercy endureth for ever.

5 To him that by wisdom made the heavens: for his mercy endureth for ever.

6 To him that stretched out the earth above the waters: for his mercy endureth for ever.

7 To him that made great lights: for his mercy endureth for ever.

8 The sun to rule by day: for his mercy endureth for ever.

9 The moon and stars to rule by night: for his mercy endureth for ever.

10 To him that smote Egypt in their first-born: for his mercy endureth for ever.

11 And brought out Israel from among them: for his mercy endureth for ever.

12 With a strong hand, and with a stretched out arm: for his mercy endureth for ever.

13 To him which divided the Red sea into parts: for his mercy endureth for ever.

14 And made Israel to pass through the midst of it: for his mercy endureth for ever.

15 But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever.

16 To

ANNOTATIONS ON PSALM CXXXVI.

This psalm, like the former, is a commemoration of the goodness of the Lord, especially of the wonderful works he had done for Israel. The form of acknowledgment, *for his mercy endureth for ever*, so often repeated in this psalm, was prescribed by David to be used continually in the divine service, 1 Chron. 16. 41. and accordingly followed by Solomon, when he dedicated the temple, 2 Chron. 7. 3, 6. and by Jehoshaphat, when, by the encouragement of a prophet, he went out against a prodigious army, at the head of a small number of forces, 2 Chron. 20. 21.

ANNOTATIONS ON PSALM CXXXV.

This seems to have been the morning hymn, which the precentor called upon the Levites to sing at the opening of the gates of the temple, as the foregoing was sung at the shutting them up in the evening.

Ver. 14. *He will repent himself concerning his servants.* He will recall that severe sentence which for their sins he had passed upon them, and be reconciled to them.

Exod. 15. 16 To him which ^a led his people through the wilderness: for his mercy *endureth* for ever.

Psal. 135. 17 To him which smote ^a great kings: for his mercy *endureth* for ever.

Deut. 19. 18 And slew ^a famous kings: for his mercy *endureth* for ever.

Num. 21. 19 ^a Sihon king of the Amorites: for his mercy *endureth* for ever.

Num. 21. 20 And ^a Og the king of Bashan: for his mercy *endureth* for ever.

Josh. 12. 21 And ^a gave their land for an heritage: for his mercy *endureth* for ever.

Psal. 135. 12. 22 Even an heritage unto Israel ^a his servant: for his mercy *endureth* for ever.

Exod. 4. 23 Who remembered us in our ^a low estate: for his mercy *endureth* for ever.

Deut. 32. 24 And hath ^a redeemed us from our enemies: for his mercy *endureth* for ever.

Psal. 113. 7. 25 Who giveth ^a food to all flesh: for his mercy *endureth* for ever.

Luke 1. 26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

Psal. 104. 27 & 145. 15, 16, & 147. 9. Mat. 6. 16.

P S A L M CXXXVII.

1. The constancy of the Jews in captivity. 7. The prophet curseth Edom and Babel.

Jer. 15. 27. Lam. 2. 10. Psal. 43. 4. Rev. 14. 2. Psal. 79. 2. Jer. 9. 11.

By the rivers of ^a Babylon, there we sat down, yea, we wept, when we ^b remembered Zion.

2 We hanged our ^c harps upon the willows, in the midst thereof.

3. For there they that carried us away captive, required of us a song: and they that ^d wasted us required of us mirth, saying, Sing us one of the songs of Zion.

A N N O T A T I O N S O N P S A L M CXXXVII.

This mournful song was doubtless composed by some pious Levite in Babylon, when he reflected on their sorrowful parting with their own beloved country, and the scorn wherewith their insulting enemies treated them in that strange land.

Ver. 1. *By the rivers of Babylon, &c.*] St Chrysostome conjectures, that the captives were not suffered at first to dwell among any of the Babylonish towns or cities, but were dispersed all along several rivers of the country, where they built tabernacles or cottages for themselves, and perhaps were forced to drain those moist places to make them wholesome.

2. *We hanged our harps.*] These are, not without great probability, supposed to be the words of some holy Levites who had been accustomed to music, both vocal and instrumental, in the service of the temple. *Harps* are here put by a synecdoche for all instruments of music. It is further to be observed, that although the harp was used by the Grecians in mourning, yet it was used by the Hebrews in rejoicing, as is manifest from *Gen. 31. 27. 2 Chron. 20. 27. 28. Psal. 43. 4. &c.*

Upon the willows.] Which commonly grow upon the banks of rivers, as they did ^b yonbrates in such plenty, that from thence it is called *the brook of willows*, *Isa. 15. 7.*

3. *Sing us one of the songs of Zion.*] Such songs as you used

4 How shall we sing the LORDS ^a song in a strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the ^c roof of my mouth; if I prefer not Jerusalem above ^a my chief joy.

7 Remember, O LORD, the children of ^b Edom in the ^d day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.

8 O daughter of Babylon, who art to be destroyed: happy *shall be* that ^a rewardeth thee, as thou hast served us.

9 Happy *shall be* that taketh and ^d dasheth thy little ones against the stones.

P S A L M CXXXVIII.

1 David praiseth God for the truth of his word:

4 He prophesieth that the kings of the earth shall praise God: 7 He professeth his confidence in God.

A Psalm of David.

I will praise thee with my whole heart, ^a before the gods will I sing praise unto thee:

2 I will worship towards thy ^b holy temple, and praise thy name, for thy loving kindness, and for thy truth: for thou hast ^c magnified thy word above all thy name.

3 In the day when I cried, thou answeredst me: and strengthenedst me ^d with strength in my soul.

4 ^a All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ^c ways of the

to sing in the temple at Zion: which they required, either out of curiosity, or to delight their ears; or rather, by way of scoffing and insultation over them and their temple and religion.

5. *Forget her cunning.*] i. e. Lose its skill of playing. In the Hebrew it is only *forget*, without expressing what, to intimate the extent and generality of this wish, Let it forget, or be disenabled not only for playing, but for every action in which it was formerly used.

8. *Happy shall be that rewardeth thee, as thou hast served us.*] As being God's instrument to vindicate his honour, and execute his just judgments, and fulfil his council and word; which Cyrus was, to his own great glory and advantage, as appears both from sacred and profane history.

A N N O T A T I O N S O N P S A L M CXXXVIII.

In this psalm, David acknowledges the goodness of the Lord to him, in advancing him from a low and afflicted condition to the throne of Israel.

Ver. 1. *Before the gods.*] Either, 1. Before the angels, who were represented by the cherubims upon the ark, who are called *gods*, *Psal. 97. 7.* Or rather, 2. Before kings and princes, by comparing this with ver. 4. *All kings* (provoked by my example) *shall praise thee*; and with *Psal. 119. 46. I will speak of thy testimonies before kings*: for these are most commonly called *gods* in scripture, as *Exod. 22. 9. 28.* compare with *Deut. 19. 17.*

A N N O T A T I O N S

2 Mal. 1. LORD: for ^a great is the glory of the LORD.
 11. 6 Though the LORD be high, yet hath he respect unto the ^b lowly: but the proud he knoweth ^c afar off.
 17. Psal. 51. 7 Though I walk in the ^a mids of trouble, thou wilt revive me, thou shalt ^b stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.
 66. 2. 8 The LORD will ^a perfect that which concerneth me: thy mercy, O LORD, endureth for ever: ^b forlakenot the works of thine own hands.
 James 4. 6. 1 Pet. 5. 5. 1 Prov. 3. 34. Luke 18. 14. 1 Psal. 23. 3. 4. 1 Psal. 37. 1. 1 Psal. 57. 2. Phil. 1. 6. 1 Job 10. 8.

P S A L M CXXXIX.

1 David praifeth God for his all-seeing providence, 17 and for his infinite mercies: 19 He defiecth the wicked: 23 He prayeth for sincerity.
 5 To the chief musician, A Psalm of David.
 O LORD, thou hast ^a searched me, and known me.
 2 Thou knowest my ^b down-sitting, and mine up-rising, thou understandest ^c my thought afar off.
 3 Thou ^d compassedst my path, and my lying down, and art acquainted with all my ways.
 4 For there is not ^e a word in my tongue, but lo, O LORD, ^f thou knowest it altogether.
 5 Thou hast beset me behind and before, ^g and laid thine hand upon me.
 6 Such knowledge is ^h too wonderful for me; it is high, I cannot attain unto it.
 7 Whither shall I go from thy spirit? or whither shall I flee from thy ⁱ presence?

8 If I ascend up into ^a heaven, thou art there: if I make my bed in ^b hell, behold, thou art there.
 9 If I take the wings of the morning, and dwell in the uttermost parts ^c of the sea:
 10 Even there shall thy hand lead me, and thy right hand shall hold me.
 11 If I say, Surely the darkness shall cover me: even the ^d night shall be light about me.
 12 Yea, the darkness ^e hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.
 13 For thou hast possessed my ^f reins: thou hast ^g covered me in my mothers womb.
 14 I will praise thee, for I am fearfully and ^h wonderfully made: marvellous are thy works, and that my soul ⁱ knoweth right well.
 15 My substance was not hid from thee, when I was made in secret; and curiously wrought in the ^j lowest parts of the earth.
 16 Thine eyes did see my substance yet being ^k imperfect, and in thy ^l book all my members were written, which in continuance were fashioned, when as yet there was none ^m of them.
 17 ⁿ How precious also are thy thoughts unto me, O God! how great is the sum of them!
 18 If I should count them, they are more in number than the sand: when I ^o wake, I am still with thee.
 19 Surely thou wilt ^p slay the wicked, O God: depart from me therefore, ye ^q bloody men.
 20 For they speak ^r against thee wickedly, and thine enemies take thy name in vain.
 21 Do not I ^s hate them, O LORD, that hate

Job 20. 6. Amos 9. 2. 1. Job 15. 6. Prov. 15. 11. 1 Psal. 24. 24. 1 Job 26. 6. 1 Job 34. 22. 1 Psal. 29. 15. Jer. 23. 24. 1 Job 19. 27. 1 Job 10. 11. 1 Gen. 1. 26. 1 Eccl. 11. 5. 1 Eph. 4. 9. 1 Job 10. 10. 1 Mal. 3. 16. 1 Rom. 4. 17. 1 Job 16. 14. 1 Psal. 40. 5. 1 Psal. 104. 8. & 17. 15. 1 Rev. 14. 16. 1 Gen. 9. 6. 1 Psal. 6. 8. & 110. 115. 1 Jude ver. 13.

c 2 Chron. 19. 2. Psal. 31. 8. Rev. 2. 2.

ANNOTATIONS ON PSALM CXXXIX.

This psalm is esteemed by the Hebrews the most excellent in the whole book. The matter of it is noble and sublime, and so is the style. The occasion of it seems to have been those heavy censures and reproaches wherewith David was loaded by his enemies; who branded him for a notorious hypocrite and impostor, that pretended religion only for the covering and promoting his own ambitious and wicked designs against his lawful king, whose life and crown he sought to take away. Against these he comforteth himself with the consideration of God's omniscience, to whom he appears as the only proper judge of the integrity of his heart.

Ver. 2: *Thou understandest my thought afar off;* Before they are perfectly formed in my mind. Thou knowest what my thoughts will be in such and such circumstances, long before I know it, yea, from all eternity.

3: *Thou compassedst my path;* Thou watchest me on every side, and therefore discernest every step which I take. It is a metaphor either from huntsmen watching all the motions and lurking-places of wild beasts, that they may catch them; or from soldiers besieging their enemies in a city, and setting watches round about them.

4: *For there is not a word in my tongue, &c.* Thou well knowest, O Lord, what I am going to speak before my words proceed out of my mouth.

8: *If I make my bed in hell;* If I should or could repose and hide myself in the grave, or in the lowest parts of the earth, which are at the farthest distance from heaven.

9: *If I take the wings of the morning;* If I should fly as swiftly from thy presence as the morning light doth, which in an instant scattereth itself from east to west: for the sea being the western border of Canaan, is oft put for the west in scripture. And wings are poetically ascribed to the morning or morning light here, as they are elsewhere to the sun, as Mal. 4. 2: and to the winds, as Psal. 18. 10. and 104. 3. and to other things of eminent swiftness.

14: *I am fearfully and wonderfully made;* The thoughts of my formation strike me with an astonishment like that which ariseth from fear.

5: *Curiously wrought;* Heb. *embroidered.* Exquisitely composed of bones, muscles, sinews, veins, arteries and other parts, all framed with such wonderful skill, that even heathens, upon the contemplation of all the parts of man's body, and how excellently they were framed both for beauty and use, have broken forth into pangs of admiration and adoration of the Creator of man, as Galen particularly did.

In the lowest parts of the earth; Or, as it were *in the lowest parts of the earth.* So there is only an ellipsis of the note of similitude, which is very frequent in scripture. In a place as secret and remote from human eyes, as the lowest parts of the earth are, to wit, in my mother's womb. And so what was said in the former clause is repeated in this in other words.

16: *Being imperfect;* When I was a mere embryo, a rude and shapeless lump, when I was first conceived.

In thy book, &c. In thy counsel and providence, by which thou didst contrive and effect this great work, and all the parts of it, according

thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts.

24 And see if there be any wicked way in me, and lead me in the way everlasting.

P S A L M CXL.

1 David prayeth to be delivered from Saul and Doeg:

8 He prayeth against them: 13 He comforteth himself by confidence in God.

¶ To the chief musician, A psalm of David.

DELIVER me, O LORD, from the evil man: preserve me from the violent man.

2 Which imagine mischiefs in their heart; continually are they gathered together for war.

3 They have sharpened their tongues like a serpent; adders poison is under their lips. Selah.

4 Keep me, O LORD, from the hands of the wicked, preserve me from the violent man, who have purposed to overthrow my goings.

5 The proud have hid a snare for me, and cords, they have spread a net by the way-side: they have set grins for me. Selah.

6 I said unto the LORD, Thou art my God: hear the voice of my supplications, O LORD.

7 O God the Lord, the strength of my salvation; thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked, further not his wicked device, lest they exalt themselves. Selah.

9 As for the head of those that compass me about, let the mischief of their own lips cover them.

10 Let burning coals fall upon them, let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

12 I know that the LORD will maintain the cause of the afflicted, and the right of the poor.

13 Surely the righteous shall give thanks unto thy name, the upright shall dwell in thy presence.

P S A L M CXLI.

1 David prayeth that his suit may be acceptable, 3 his conscience sincere, 7 and his life safe from snares.

¶ A psalm of David.

LORD, I cry unto thee, make haste unto me; give ear unto my voice, when I cry unto thee.

according to that model which thou hast appointed. This is a metaphor taken from workmen, who, when they are to make some curious structure, first draw a rude draught or delineation of it, by which they govern themselves in the building of it.

ANNOTATIONS ON PSALM CXL.

This psalm was doubtless written by David during the persecution of Saul, who was incited to pursue him by the calumnies of the wicked Doeg, and the information of the Ziphites, whose base designs and pestilent malice he here describes; beseeching the Almighty to protect him from the mischief they intended him, and pour it upon their own heads. As a monument of his gratitude to that omnipotent Being who kindly listened to his request, and sheltered him from every danger, he delivered this psalm, after he was settled on the throne of Israel, to the chief musician, to be publicly sung in the tabernacle at certain times.

Ver. 3. *They have sharpened their tongues like a serpent.* Either whetting their tongues, as serpents are said to whet theirs when they are about to bite; or rather, using words as sharp and piercing as the sting of a serpent.

Adders poison is under their lips. The creature here intended is the asp. The poison of this serpent is incurable; as likewise, according to the psalmist, is the poison of a calumniating tongue. *Lamy.*

10. *Let burning coals fall upon them.* Let their slanders, which are like burning coals not easily quenched, be the instruments of their own destruction.

ANNOTATIONS ON PSALM CXLI.

The learned and ingenious Mr. Peters has favoured the world with

a new explanation of this psalm, which, with his literal translation from the Hebrew, it is presumed, will be agreeable to the reader.

It seems probable that David composed this psalm just before his flight to Achish king of Gath, when he had a second time spared Saul's life, but could trust him no longer. As his resolution was to fly speedily; and it was in the evening of that day, when he was now upon the wing, as it were, with his own dutiful behaviour towards Saul, and the other's implacable cruelty towards him, still fresh upon his thoughts; and moreover, reflecting on the dangers and temptations to which his religion would expose him in a heathen country: he therefore pours out his soul to God in the following prayer or soliloquy: and that it was composed in the evening appears from his desiring, ver. 2. that it might be accepted as an evening oblation.

1. *Jehovah, I call upon thee, haste thee unto me, give ear to my voice when I cry unto thee.* 2. *Let my prayer be set forth (as) incense, before thee; the lifting up of my hands (as) an evening oblation.* 3. *Set, O Lord, a watch to my mouth, a guard over the door of my lips.* 4. *Incline not mine heart to an evil thing, to attempt enterprises in wickedness with men that work iniquity (or idolatry), neither let me eat of their dainties.* 5. *Let the just man be still upbraiding me with my goodness, and let the ointment of my head be urged against me; it shall not break my head: for hitherto—yea, my prayer against their wickedness.* 6. *Their judges have been dismissed in the rocky places, and have heard my words that they were sweet.* 7. *Like as when one cutteth and cleaveth, (so) have our bones been scattered on the earth at the command of Saul.* Mr. Peters here supposes that instead of *le-pi Sheol* (at the mouth of Sheol) we should read *le-pi Saul*, at the mouth, i. e. at the command of Saul. The Hebrew letters for *Sheol* and *Saul* are the same; and therefore it may be so read without the least alteration of the text.—The 3d, 4th, 5th, 6th

Exod. 30. 2 Let my prayer be set forth before thee as incense; and the lifting up of my hands, as the evening sacrifice.
 Rev. 5. 8. 3 Set a watch, O LORD, before my mouth, keep the door of my lips.
 1 Tim. 2. 8. 4 Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.
 Job 31. 5 Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oyl, which shall not break my head: for yet my prayer also shall be in their calamities.
 Psal. 119. 6 When their judges are overthrown in stony places, they shall hear my words, for they are sweet.
 Prov. 9. 7 Our bones are scattered at the graves mouth, as when one cutteth and cleaveth wood upon the earth.
 1 Cor. 1. 8 But mine eyes are unto thee, O God the Lord: in thee is my trust, leave not my soul destitute.
 9 Keep me from the snare which they have laid for me, and the grins of the workers of iniquity.
 10 Let the wicked fall into their own nets, whilst that I withal escape.

P S A L M CXLII.

David sheweth that in his trouble, all his comfort was in prayer unto God.
 Maschil of David: a prayer when he was in the cave.
 1 Cried unto the LORD with my voice: with my voice unto the LORD did I make my supplication.
 2 I poured out my complaint before him; I shewed before him my trouble.
 3 When my spirit was overwhelmed within me, then thou knewest my path: in the way where-

in I walked, have they privily laid a snare for me.
 4 I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul.
 5 I cried unto thee, O LORD, I said, Thou art my refuge, and my portion in the land of the living.
 6 Attend unto my cry, for I am brought very low: deliver me from my persecutors, for they are stronger than I.
 7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

P S A L M CXLIII.

David prayeth for favour in judgment. 3 He complaineth of his griefs. 5 He strengthened his faith by meditation and prayer. 7 He prayeth for grace, 9 for deliverance, 10 for sanctification, 12 and for destruction of his enemies.
 A psalm of David.

HEAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.
 2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.
 3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground: he hath made me to dwell in darkness, as those that have been long dead.
 4 Therefore is my spirit overwhelmed within me: my heart within me is desolate.
 5 I remember the days of old, I meditate on all thy works: I muse on the work of thy hands.
 6 I stretch forth my hands unto thee: my soul

6th and 7th may be thus briefly paraphrased:—3. I am going to seek a retreat among a race of idolaters; set a guard, O Lord, on my lips, that I may neither by my imprudent behaviour endanger my own safety, nor violate my religion by any weak compliances.
 4. Preserve me from that greatest of all evils, the renouncing thee to follow vain and strange gods; neither let me be allured by their luxurious festivals.
 5. Though my friends, those advocates for strict justice, upbraid me with my excessive piety and goodness, and the anointment of my head, thy designation of me to the throne, be urged against me why I might justly take the life of Saul; yet I trust in thy mercy, it shall not break my head, or bring me to destruction: for hitherto thou hast preferred me, &c.
 6. Nevertheless their princes, those severe judges, have been dismissed by me in safety, when I had them absolutely in my power in the rocky deserts: only I have expostulated with them in the mildest and gentlest manner.
 7. But how unlike, how barbarous has their treatment been of me! my best friends slaughtered in great numbers at the command of Saul, and hewed in pieces in his presence, as one would cut or chop a piece of wood. See Peters on Job, p. 340, &c.

ANNOTATIONS ON PSALM CXLII.

This prayer was made by David, when he hid himself from Saul in the cave of En-gedi; and was afterwards sung to the tune of Maschil, because it admirably instructs posterity in the most forlorn, nay, desperate condition, to recommend themselves to God, and firmly trust on him for deliverance. All the motions of David's mind in this his danger, his fears, his apprehensions, his prayers to God for deliverance, are here very naturally set forth. He turned about, and looking upon his companions, observed they did not regard him: their minds, as was natural, were entirely taken up with their own danger, so that they did not think of their captain. He had no refuge, as he thought no man would stand by him: in this extremity he had no resource but in God. So he cried unto the Lord, and said, &c.

ANNOTATIONS ON PSALM CXLIII.

This psalm is much of the same nature with the former, and seems

g Psal. 63. *thirsteth* after thee, as *a* thirsty land. Selah.
1. 11a. 44.
3.
h Psal. 18. *hide* not thy face from me, *b* lest I be like unto
a. & 88. 4. them that go down into the pit.
8 Cause me to hear thy loving kindness in the
i Psal. 46. *morning*, for in thee do I trust: *k* cause me to
5. & 90. know the way wherein I should walk, for I lift
24. up my soul unto thee.
h Psal. 5. 8. *9* Deliver me, O LORD, from mine enemies:
& 25. 4. I flee unto thee to hide me.
10 Teach me to do thy will, for thou *art* my
1 Neh. 9. God: thy *l* spirit *is* good, lead me into the *m* land
20. of uprightness.
m Isa. 26. *11* *n* Quicken me, O LORD, for thy names
10. sake: for thy righteousness sake bring my soul
h Psal. 139. out of trouble.
25, 88. *12* And of thy mercy cut off mine enemies,
a Psal. 116. and destroy all them that afflict my soul: for I
86. am *o* thy servant.

P S A L M CXLIV.

1 David blesteth God for his mercy both to him and to man. *5* He prayeth that God would powerfully deliver him from his enemies. *9* He promiseth to praise God. *11* He prayeth for the happy estate of the kingdom.

¶ A psalm of David.

BLESSED be the LORD *a* my strength, which teacheth my hands *b* to war, and my fingers to fight.

2 My goodness and my fortress, my high tower and my deliverer, my shield, and *be* in whom I trust: who subdueth my people under me.

3 LORD, what is man, thou takest *c* knowledge of him? or the son of man, that thou makest account of him?

4 Man is like to *d* vanity; his days are as a shadow that passeth away.

5 Bow thy heavens, O LORD, and *e* come

down: touch the mountains, and they shall smoke.

6 Cast forth lightning, and scatter them: shoot out thine arrows, and *f* destroy them.

7 Send thine hand from above, rid me, and deliver me out of *g* great waters; from the hand of strange children:

8 Whose mouth *h* speaketh vanity; and their right hand *is* a right hand of falshood.

9 I will sing *i* a new song unto thee, O God: upon a psaltery, and an instrument of ten strings will I sing praises unto thee.

10 *It is he* that giveth *k* salvation unto kings: who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children; whose mouth speaketh vanity, and their *l* right hand *is* a right hand of falshood.

12 That our sons *may be* as *m* plants grown up in their youth; that our daughters *may be* as corner-stones, polished *after* the similitude of a palace:

13 That our garners *may be* full, affording all manner of store; that our sheep *may bring* forth thousands, and ten thousands in our streets:

14 That our oxen *may be* *n* strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets.

15 Happy *is* that people that is in such a case: yea, *o* happy *is* that people, whose God *is* the LORD.

P S A L M CXLV.

1 David praiseth God for his fame, *8* for his goodness, *11* for his kingdom, *14* for his providence, *17* for his saving mercy.

¶ David's psalm *a* of praise.

I Will extol thee, my God, O King, and I will bless thy name *b* for ever and ever.

2 Every

seems to have been composed much about the same time and upon the like occasion. This is the last of those which are called penitential psalms, the former being Psalms 6, 32, 38, 51, 102, and 130.

Ver. 7. *That go down into the pit.*] That are dead and buried, of whom there is no hope.

10. Into the land of uprightness;] Or, in plain or even land or ground; in a straight and smooth path, that I may not stumble nor fall either into sin or mischief. This is opposed to the crooked and rugged ways in which sinners are said to walk.

ANNOTATIONS on PSALM CXLIV.

This psalm was doubtless written by David after he had obtained some signal victory; perhaps, after those two victories over the Philistines, mentioned 2 Sam. 5. if not before them, for he still mentions more opposers who were unsubdued, ver. 7, 11.

Ver. 7. *From the hand of strange children.*] Either of the heathen nations, which envy and hate me; or of the rebellious Israelites, who, though they profess themselves to be the Lord's people,

yet in truth, and for their carriage to me, are like the barbarous heathens.

9. Upon a psaltery and an instrument of ten strings.] Septuagint and Vulgate, Upon a psaltery of ten strings.

12. That our daughters may be as corner-stones, polished, &c.] That our daughters may be tall and beautiful, like those polished pillars which are the ornaments of a royal palace.

13. That our garners, &c.] That our granaries may be full, &c. In our streets.] Septuagint reads, In our pastures.

14. In our streets.] In their pastures, or yards.

ANNOTATIONS on PSALM CXLV.

This psalm is composed with great art, each verse, in the original, beginning a new letter of the alphabet; but the *nun* is wanting, possibly because the copy from whence the collector took it was imperfect in that place, and he would not presume to supply the defect himself. But however that be, this composition was always esteemed so excellent, that the title of the whole book of Psalms was taken from it, which is wholly spent in praising God, with such admirable devotion,

2 Every day will I bless thee, and I will praise thy name for ever and ever.
3 Great is the LORD, and ^c greatly to be praised; and his greatness is ^d unsearchable.
4 ^e One generation shall praise thy works to another, and shall declare thy mighty acts.
5 I will speak of the glorious honour of thy majesty, and of thy ^f wondrous works.
6 And men shall speak of the might of thy terrible acts; and I will ^g declare thy greatness.
7 They shall ^h abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.
8 The LORD ⁱ is gracious, and full of compassion; slow to anger, and of great mercy.
9 The LORD ^j is good to all: and his tender mercies are over all his works.
10 ^k All thy works shall praise thee, O LORD, and thy saints shall ^l bless thee.
11 They shall speak of the glory of ^m thy kingdom, and talk of thy ⁿ power.
12 To make known to the sons of men; his mighty acts, and the ^o glorious majesty of his kingdom.
13 Thy kingdom ^p is an everlasting kingdom, and thy dominion endureth throughout all generations.
14 The LORD upholdeth all that fall, and ^q raiseth up all ^r those that be bowed down.
15 The eyes of all wait upon thee, and thou givest them their meat ^s in due season.
16 Thou openest thine hand, and satisfiest the ^t desire of every living thing.
17 The LORD ^u is righteous ^v in all his ways, and holy in all his works.
18 The LORD ^w is high unto all them that call upon him, to all that call upon him ^x in truth.
19 He will fulfil ^y the desire of them that fear him: he also will hear their cry, and will save them.
20 The LORD preserveth all them that ^z love him: but all the wicked will he destroy.
21 My mouth shall speak the praise of the LORD: and let ^a all flesh bless his holy name for ever and ever.

PSALM CXLVI.

1 The psalmist voweth perpetual praises to God: 3 He exhorteth not to trust in man. 5 God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.

PRAISE ye the LORD. Praise the LORD, ^a O my soul.

2 While I live, will I praise the LORD: I will sing praises unto my God, ^b while I have any being.

3 ^c Put not your trust in princes, nor in the son of man, in whom ^d there is no help.

4 His ^e breath goeth forth, he returneth to his ^f earth: in that very day his thoughts perish.

5 ^g Happy is he that bath the God of Jacob for his help, whose hope is in the LORD his God:

6 Which ^h made heaven and earth, the sea, and all that therein is: which keepeth truth for ever:

7 Which executeth judgment for the oppressed, which giveth food to the hungry: the LORD looseth the ⁱ prisoners.

8 The LORD ^j openeth the eyes of the blind: the LORD raiseth them that are ^k bowed down: the LORD loveth the righteous.

9 The LORD preserveth the strangers; he releiveth the fatherless and widow: but the way of the wicked he ^l turneth upside down.

10 The LORD shall ^m reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD.

PSALM CXLVII.

1 The prophet exhorteth to praise God for his care of the church, 4 his power, 6 and his mercy: 7 to praise him for his providence: 12 to praise him for his blessings upon the kingdom, 15 for his power over the meteors, 19 and for his ordinances in the church.

PRAISE ye the LORD: for it is ^a good to sing praises unto our God; for it is pleasant, and praise is ^b comely.

devotion, that the ancient Hebrews used to say, *He could not fail of being an inhabitant of the heavenly Canaan, who repeated this psalm three times a day.*

Ver. 13. *Throughout all generations.*] Between the 13th and 14th verses, a verse is wanting, which is supplied by the Septuagint, Vulgate, Syriac, Arabic, and Ethiopic translations; which shews, that these versions were made from copies of the Hebrew that were not herein defective. The translation of the verse wanting is this; "The Lord is faithful in all his words, and righteous in all his works." Pilkington.

ANNOTATIONS on PSALM CXLVI.

This psalm and the four following begin and end with the word *Hallelujah*, Praise the Lord; all of them containing exhortations to the people to exert themselves in that heavenly employment, which this psalm recommends to them, from the consideration of several of the divine excellencies which render him the proper object.

ject of our confidence in all conditions. It is probably the production of some pious person after his return from the Babylonish captivity, when it was soon apparent, that it was in vain to rely on the favour of princes; some of which opposed the building of the temple, with the same zeal that Cyrus had promoted it.

Ver. 4. *In that very day his thoughts perish.*] Septuagint, *All his devices and contrivances.*

8. *The Lord openeth the eyes of the blind, &c.*] When the great Messiah appears among the sons of men, the blind shall receive their sight, and those who are bowed down by the infirmities of nature shall be relieved from their sad condition: the Lord particularly delights in those who assist their neighbours in distress.

ANNOTATIONS on PSALM CXLVII.

This psalm seems to have been written by Nehemiah, when he had finished the walls, and set up the gates of Jerusalem.

6 Psal. 101.
7, 16.
8 Dent 30.
9 Isa. 11.
10 Hosea
11 Eph.
12, 13.
19.
6 Psal. 51.
27, 11a.
57, 15. &
61 1.
Luke 4. 18.
f Gen. 25.
5a. 11a. 40.
26.
g 11a. 40.
28.
h Psal. 140.
5.
i Psal. 73.
18.
† Heb. as-
swer, Exod.
25. 12.
k 1 Kings
28. 45.
l Job 38.
26.
m Psal. 104.
24.
n Psal. 104.
27, 28 &
230. 25. &
245. 15.
o Job 38.
42. Mat.
6. 26.
p 11a. 63. 8.
q 11a. 60.
17, 18.
Jer 12. 12.
& 13. 13.
& 1. 3.
r Job 37. 6.
s Prov. 27.
4.

2 The LORD doth ^c build up Jerusalem: he ^d gathereth together the outcasts of Israel.

3 He healeth the ^e broken in heart, and bind-
eth up their wounds.

4 ^f He telleth the number of the stars: he
calleth them all by *their* names.

5 Great *is* our Lord, and of great power: his
understanding *is* infinite.

6 The LORD ^h lifteth up the meek: he cast-
eth the wicked ⁱ down to the ground.

7 Sing unto the LORD with thanksgiving:
† sing praise upon the harp unto our God:

8 Who covereth the ^k heaven with clouds, who
prepareth ^l rain for the earth, who ^m maketh
grais to grow upon the mountains.

9 He giveth to the beast his ⁿ food, and to the
^o young ravens which cry.

10 He delighteth not in the strength of the
horse: he taketh not pleasure in the legs of a
man.

11 The LORD taketh pleasure in them that
fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem: praise thy
God, O Zion.

13 For he hath strengthened the bars of thy
gates: he hath blessed ^p thy children within thee.

14 He maketh ^q peace in thy borders, and filleth
thee with the finest of the wheat.

15 He sendeth forth his commandment upon
earth: his word runneth very swiftly.

16 He giveth ^r snow like wool: he scattereth
the hoar frost like ashes.

17 He casteth forth his ice like morsels: who
can stand ^s before his cold?

18 He sendeth out his word, and melteth them:
he causeth his wind to blow, and the waters flow.

19 He sheweth ^t his word unto Jacob, his
statutes and his judgments unto Israel.

20 He hath ^u not dealt so with any nation:
and as ^v for his judgments, they have not known
them. Praise ye the LORD.

P S A L M CXLVIII.

1 *The psalmist exhorteth the celestial, 7 the terrestrial,
11 and the rational creatures to praise God.*

PRAISE ye the LORD: Praise ye the LORD
from the ^a heavens: praise him in the heights.

2 Praise ye him, all his ^b angels: praise ye
him, all his ^c hosts.

3 Praise ye him, ^d sun and moon: praise him,
all ye ^e stars of light.

4 Praise him, ye ^f heavens of heavens, and ye
waters that be ^g above the heavens.

5 Let them praise the name of the LORD:
for he ^h commanded, and they were created.

6 He hath also ⁱ stablished them for ever and
ever: he hath made a decree, which shall not pass.

7 Praise the LORD from the earth, ye ^k dra-
gons and all deeps.

8 Fire and hail, snow and vapour, ^l stormy
wind fulfilling his word.

9 ^m Mountains and all hills, fruitful trees and
all cedars.

10 ⁿ Beasts and all cattle, creeping things, and
flying fowl.

11 Kings of the earth, and all people; princes,
and all judges of the earth.

12 Both young men and maidens, old men
and children.

13 Let them praise the name of the LORD:

Ver. 9. *To the young ravens:*] Which he mentions, partly be-
cause they were most contemptible, especially to the Jews, to whom
they were unclean, and forbidden for food; partly because they are
greedy and voracious; and partly because they are not only ne-
glected by men, but also forsaken by their dams as soon as ever they
can fly, and so are wholly left to the care and keeping of Divine
Providence.

10. *He delighteth not in the strength of the horse, &c.*] *i. e.*
Warlike forces, either cavalry or infantry, horse or foot, are not
esteemed in the sight of God, or capable of ensuring victory to those
who depend upon them.

16. *He giveth snow like wool;*] Not only in colour, shape and
softness; but also in utility, keeping the fruits of the earth warm.

He scattereth the hoar frost like ashes.] When wood is burning
in the open air, some of the ashes being light, are usually carried
up along with the flame and smoke, and after floating a while in
the air fall down again in a soft and gentle manner: the particles of
hoar frost descend in much the same still, silent and almost impercep-
tible manner.

17. *He casteth forth his ice like morsels.*] Either, 1. Pieces
of ice, which God may be said to *cast forth*, or to *cast down*, be-
cause he sendeth it, and oft-times suddenly. or, 2. Great hail-
stones, which are of an icy nature and substance, and which are
very properly *cast forth* or *cast down* out of the clouds, and that
like morsels or fragments, the particles being congealed in them.

20. *He hath not dealt so with any nation.*] He left all others

to their own native darkness and blindness, and to those dim disco-
veries of God and of themselves which they had from the light of
nature.

ANNOTATIONS ON PSALM CXLVIII.

It seems probable that this psalm was written by David, when
God had given him rest from all his enemies round about: which filled
his heart with such love for his Maker, that, in a transport of ad-
miration, he wrote this rapturous song; in which, being conscious
of the narrow limits of his own praises, he calls upon all creatures
in heaven and earth to join in one symphony of thanksgiving to the
great Lord of heaven and earth.

Ver. 1. *Praise ye him, sun and moon: praise him, all ye stars
of light.*] Praise him, ye sun and moon, his most conspicuous mi-
nisters, and unwearied in his service: praise him, ye glittering stars
of light; and declare to all future generations, as ye have already
done for so many ages past, how glorious your great Master is.

4. *The waters that be above the heavens.*] The vapours, being
greatly rarified, rise far above that air or sky which is nigh the earth.

7. *Praise the Lord from the earth, ye dragons and all deeps.*] Let all the creatures inhabiting this lower world accompany the ce-
lestial hosts in their praises of the Lord; whose power the vast
whales in their several kinds, and all that move in the profound
depth of the sea, abundantly declare.

for his name alone is excellent, his glory is above the earth and heaven.

14 He also exalteth the ° horn of his people, the praise of all his saints; even of the children of Israel, ° a people near unto him: Praise ye the LORD.
 * Psal. 75.
 20. Luke
 1. 69.
 * Deut. 4.
 7. Eph. 2.
 33.

P S A L M CXLIX.

1 The prophet exhorteth to praise God for his love to the church; 5 and for that power which he hath given to the church.

1 PRAISE ye the LORD: Sing unto the LORD a new song, and his praise in the ° congrega-
 tion of saints.
 2 Let Israel rejoice in him that made him: let the children of Zion be joyful in ° their king.
 3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.
 4 For the LORD taketh ° pleasure in his people: he will ° beautify the meek with salvation.
 5 Let the saints be joyful in glory: let them sing aloud upon their beds.
 6 Let the high praises of God be in their mouth, and ° a two-edged sword in their hand.
 * Rev. 14.
 34 & 19.
 1. 3.
 * Mat. 21.
 5. 1 Tim.
 6. 15.
 * Psal. 35.
 27. & 147.
 21. Prov.
 31. 30.
 * Psal. 91.
 15. & 132.
 36. Isa.
 6. 7.
 * Eph. 6.
 27. Heb.
 4. 2. Ke.
 31. 16.

7 To execute vengeance upon the heathen, and punishments upon the people;

8 To bind their ° kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment ° written: this honour have all his saints, Praise ye the LORD.
 * Rev. 19.
 18.
 * Num. 24.
 17. Deut.
 7. 1. 2. 86.
 33. 43.

P S A L M CL.

1 An exhortation to praise God, 3 with all kinds of instruments.

1 PRAISE ye the LORD. Praise God in his sanctuary: praise him in the ° firmament of his power.
 2 Praise him for his ° mighty acts: praise him according to his ° excellent greatness.
 3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.
 4 Praise him with the timbrel and dance: praise him with stringed instruments, and organs.
 5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.
 6 Let ° every thing that hath breath, praise the LORD. ° Praise ye the LORD.
 * Psal. 150.
 1.
 * Psal. 145.
 5.
 * Deut. 3.
 24. Luke
 1. 46. Acts
 2. 11. Rev.
 11. 17.
 * Rom. 8.
 29.
 * Eph. 3.
 19. Col.
 3. 16.

ANNOTATIONS ON PSALM CXLIX.

This psalm seems to have been written by David, after he had gained some signal victory, and subdued those kingdoms, which, till his time, supported themselves against all the efforts made by the Israelites, notwithstanding their countries were part of the land promised by God to Abraham, Gen. 15. 18.

Ver. 3. *Let them praise his name in the dance.* This act of devotion, how ludicrous soever it may appear to us, has always been looked upon with reverence by the eastern nations. Thus, Psal. 150. 4. *Praise him with the timbrel and dance.* Agreeably to which injunctions, the women went out after Miriam with timbrels and dances, Exod. 15. 20. and David danced before the Lord, 2. Sam. 6. 14. Shaw.

6. *Let the high praises of God be in their mouth, &c.* i. e. When they go forth to war, let it be with psalms and hymns of praise in their mouths, concerning the great acts of the Lord; which let them courageously sing with a loud voice when they are about to fall upon their enemies, and prefer to the two edged sword which they carry in their hand. Nor will this interpretation seem strange to any one who considers, that it hath been, and now is the custom of all nations to stir up themselves to fight by the sound of some musical instrument or other. "The ancient inhabitants of Etruria (says Clemens Alexandrinus) used the trumpet for this purpose; the Arcadians, the whistle; the Sicilians, an instrument called *Pectis*; the Cretians, the harp; the Lacedaemonians, the pipe; the Thracians, the cornet; the Egyptians, the drum; the Arabians, the cymbal:" But it was proper to the Israelites to go forth against their enemies, singing psalms of praise to God, 2 Chron. 20. 21, 22.

ANNOTATIONS ON PSALM CL.

Theodoret takes this also to be Τῆς ἐκείνης, a song of triumph after some victory: and the mention of the mighty acts of the Lord, ver. 2. seems to countenance this conjecture: which consists well enough with what others conceive, that it was at first particularly directed to the Levites (probably by David) whose office it was to praise the Lord with musical instruments, 1 Chron. 16. 4, 5. and excite others to his praises, not only for victory, but for all other his benefits. For, if the tradition of the Jews be true, which we read at large in Maimonides (in a treatise on that subject) when the people of any place brought up their first-fruits to present them to the Lord at Jerusalem (according to the law, Deut. 26.) with a pipe going before them; as soon as they came to the mountain of the temple, every one took his basket into his hand, and sung this whole psalm, till they came to the courts of the Lord's house, where the Levites met them singing the 30th psalm. And indeed it might well be used upon occasion of any exceeding great joy; for it seems to be intended (by the repetition of these words, *praise the Lord*, or *praise him*; thirteen times, and by the calling for no less than ten instruments of music) to express the height and fulness of their joy and thankfulness to God for his benefits. Nor can music be so well employed to any other use, as this divine and heavenly exercise of praising God by hymns and psalms and spiritual songs; to which the psalmist would endeavour to excite all creatures in heaven and in earth, from the highest to the lowest. And with this the collector of these five books of psalms thought good to conclude the whole: and not unfitly: for in whatsoever condition we be (as there are psalms adapted to several purposes) we should never forget to praise the Lord; but after we have prayed, or complained, &c. still end with thankful acknowledgments to God for his goodness to us.

7 To execute vengeance upon the heathen,
and overthrow upon the great:
8 To bind their kings with chains,
and to bind their nobles with fetters of iron;
9 To bring upon them their judgment;
and to let them know that he is God.
10 This honour have all his saints:
and let this book be read in their ears.

PSALM CXIX

1 The prayer of David, when he was in the land of the Philistines.
2 My soul is exceedingly sorrowful:
O Lord, I have cried out,
and thou hast heard me.
3 My heart is vexed,
because of the voice of the harp,
which is played upon.
4 My heart is vexed,
because of the sound of the organ,
which is played upon.
5 My heart is vexed,
because of the sound of the psalm,
which is sung.
6 My heart is vexed,
because of the sound of the organ,
which is played upon.
7 My heart is vexed,
because of the sound of the psalm,
which is sung.
8 My heart is vexed,
because of the sound of the organ,
which is played upon.
9 My heart is vexed,
because of the sound of the psalm,
which is sung.
10 My heart is vexed,
because of the sound of the organ,
which is played upon.

ANNOTATIONS TO PSALM CXIX

1 The prayer of David, when he was in the land of the Philistines. This is a title which is not found in the Hebrew text, but is added in the Latin version. It is a title which is very common in the Latin version of the Psalms, and is often used to identify the author of the Psalm. In this case, it identifies the author as David, and the occasion as his being in the land of the Philistines. This title is also found in the Vulgate, and is often used in the Latin version of the Bible. It is a title which is very common in the Latin version of the Psalms, and is often used to identify the author of the Psalm. In this case, it identifies the author as David, and the occasion as his being in the land of the Philistines. This title is also found in the Vulgate, and is often used in the Latin version of the Bible.

10 My heart is vexed,
because of the sound of the organ,
which is played upon.
11 My heart is vexed,
because of the sound of the psalm,
which is sung.
12 My heart is vexed,
because of the sound of the organ,
which is played upon.
13 My heart is vexed,
because of the sound of the psalm,
which is sung.
14 My heart is vexed,
because of the sound of the organ,
which is played upon.
15 My heart is vexed,
because of the sound of the psalm,
which is sung.
16 My heart is vexed,
because of the sound of the organ,
which is played upon.
17 My heart is vexed,
because of the sound of the psalm,
which is sung.
18 My heart is vexed,
because of the sound of the organ,
which is played upon.

PSALM CXIX

19 My heart is vexed,
because of the sound of the organ,
which is played upon.
20 My heart is vexed,
because of the sound of the psalm,
which is sung.
21 My heart is vexed,
because of the sound of the organ,
which is played upon.
22 My heart is vexed,
because of the sound of the psalm,
which is sung.
23 My heart is vexed,
because of the sound of the organ,
which is played upon.
24 My heart is vexed,
because of the sound of the psalm,
which is sung.
25 My heart is vexed,
because of the sound of the organ,
which is played upon.
26 My heart is vexed,
because of the sound of the psalm,
which is sung.
27 My heart is vexed,
because of the sound of the organ,
which is played upon.
28 My heart is vexed,
because of the sound of the psalm,
which is sung.

ANNOTATIONS TO PSALM CXIX

19 My heart is vexed, because of the sound of the organ, which is played upon. This is a title which is not found in the Hebrew text, but is added in the Latin version. It is a title which is very common in the Latin version of the Psalms, and is often used to identify the author of the Psalm. In this case, it identifies the author as David, and the occasion as his being in the land of the Philistines. This title is also found in the Vulgate, and is often used in the Latin version of the Bible.

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